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The Presbyterian Record

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

VOL. L MONTREAL, JANUARY, 1925 No. 1

"HATS OFF TO THE PAST! COATS OFF TO THE FUTURE!"

These two go together. Either is lacking without the other.

The past is a heritage, not for ourselves, but in trust for the future.

The greatest honour to a worthy past is the aim to make a like future.

Honour the worthy men and women of the past—by making like use of your better privileges.

Honour their stand for Truth and Freedom—by standing as they stood, for Freedom and Truth.

Honour their work for God—by using your wider opportunities to do better work.

Honour your Family Name—by passing it on unsullied to those who bear it after you.

Honour the memory of your Parents—by like love and faithfulness to your children.

Honour the memories of your Childhood's Home—by making worthy home memories for your children.

Honour the Parents who taught you to pray—by teaching your children to pray.

Honour the memory of the Family Altar, where you knelt as a child—by having a like holy meeting-place with God in your own family."

Honour the memory of your Childhood's Sabbaths—by making your children's Sabbaths worthy of honoured remembrance.

Honour the family pew where you sat in childhood—by taking your children to the family pew.

Honour the pioneers who won our country from the wilderness and founded our Church—by making our Country and Church worth their winning and founding.

Honour the living and the dead who fought and died for freedom—by making Canada worthy of their sacrifice.

Honour Christ, who "loved us and gave Himself for us"—by telling and showing that Love to "all the world"—"to every creature."

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THE ONLY WORTH-WHILE RELIGION.

It is often said that the only hope of the world is religion. This is true, as far as it goes, but it does not go far enough. It is not sufficiently definite.

What the world needs, in order to be saved out of its troubles, is the divine religion of Jesus Christ. It is not Mohammedanism, but Christianity that is needed. Jesus Christ saves. It is His Gospel that is the power of God unto salvation.

In a general way, and for some special purposes, any religion is better than no religion at all. But as counterfeit money gets one nothing, so counterfeit religion gets one nowhere.—*Ex.*

A Christian helps the cause of God not so much by what he says as by what he is.


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THE ONLY GOSPEL.

None of the other religions of social methods, of political systems, of moral ideals have the flexibility and the adaptation and the power to make them fit the needs of the living world. Only the personal redmeption which flows from this infinite person of our Lord, Jesus Christ, is adequate to the needs of all men in all lands, in all times. He is sufficient, this greater Christ, for all the world forever.—*Watchman Examiner.*

According to the decennial census taken in 1921, the total population of India is given at 318,943,000. Of this number 247,003,000 belong to British Indian and 71,940,000 to the Indian native states.

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VOL. L MONTREAL, JANUARY, 1925 No. 1

THE RECORD'S JUBILEE YEAR.

This issue begins the Jubilee year of the RECORD.

The different Presbyterian Churches in Canada, East and West, which in earlier years had been separated by impossible distances, came together as one Presbyterian Church, in June 1875, when railways, about that time, made possible the necessary communication between East and West.

The four Records of the separate Churches were then combined in "The Presbyterian Record," which began issue in January 1876, under the management of Mr. James Croil, an honoured elder of the Church. He conducted it for sixteen years, till the end of 1891, when he resigned, at three score and ten, but continued, well in body and alert in mind, to the great age of ninety-six.

The succeeding thirty-three years have been under the present management, completing forty-nine years of the RECORD, which now enters its fiftieth, its Jubilee year.

* * *

The changes in these fifty years, so eventful in human history, would be an interesting study.

What changes in discovery and invention of all kinds for doing the world's work!

What changes in medical science, changes which those outside the medical profession cannot realize!

What changes, by steam and electricity, in bringing the whole world to our door!

What changes in the overthrow of dynasties and despotisms and of class privilege and domination, and the emancipation of the human race to the rights of freemen!

What changes in the spread of the knowledge of Christ as the Saviour of the World! Into every land the Bible has been carried, with its message of life and hope.

What changes in our country! Its far-flung parts have become neighbours next door.

Changes have come in the Christian Church. Infidelity in more or less specious forms, has been busy. But the changes in this respect are not changes in the character of the conflict between truth and error, but in its place and method.

All down Christian history there has been that conflict. The errors of to-day are chiefly old errors resurrected and labelled anew. Some of them are more open, some more subtle and deceptive, "clothed like an angel of light."

* * *

All these changes, along all lines, would be an interesting study. But the great practical question is not the changes of the past, but how the present can be changed for better in the future.

And the first great truth to be realized is that the first supreme need of humanity is not better industrial conditions, better housing, clothing and feeding, better communication, better legislation, but a deeper sense of moral obligation, of responsibility to God; a clearer conviction of the fact of God, and of all that this fact implies.

The world can never be made better and happier by outward compulsion. Restraints are necessary, for the safety of others, but restraints do not change the nature. The millennium is not without but within. The better world can never be attained by driving but drawing. What the world needs is inward moral change, a conviction of the presence of God, Infinite in His Being, Wisdom, Power, Holiness, Justice, Goodness and Truth.

When God is thus realized, and men are brought into a right attitude towards Him, they will be in a right attitude towards their fellow men in all things. Then will the Kingdom of God have come.

* * *

The second great need is to realize that such conviction, such impression, such attitude towards God, can only be formed, in its full measure, in earliest years, by the parents in the home.

The very attitude of devotion on the part of the parent, impresses the child in a way that can never be entirely effaced. Hence one great value of family worship.

And when, with dawing intelligence, the child is trained in the same attitude, and

taught of the Great and Good Father, and the Loving Saviour who said, "Suffer the little children and forbid them not to come unto Me, for of such is the Kingdom of Heaven," the impression and conviction is deepened.

When, later, the receptive memory of the young is further stored with the great vital truths of the Word of God, a lasting foundation is laid for a right attitude towards God.

All this teaching and example the parent may give. But there is a further, which only Divine Power can effect, the transforming of the whole attitude of that child towards God to one of trust and love. And for this, the parent, having given the example and the teaching, can confidently pray.

What the world needs is a new heart and a right spirit, and the only way in which that need can be attained is to mould the plastic infant mind into an attitude of reverence and love for the Supreme Good, for God. This is the chief work of the Church for the world.

It follows that the great work of every minister and worker in the Church is to aim to have the family altar in every home, to seek that in the home Christian truth be memorized in earliest years, for only what is thus memorized is real possession.

The greatest thing in the world to-day would be that parents should realize their responsibility to those whom God has given them, not only to feed and clothe them, but to train them for God. Only in this way can the world be made better, and only in earliest childhood can it be effectively done. If the RECORD in its fifty years has accomplished anything to that great end, it will not have lived in vain.

HOW TO BE A MISSIONARY.

Many a Christian whose heart is in a foreign land, and who is providentially detained at home, is carrying out a life-long desire to be a missionary by using a part of his income in the support of a substitute.

Said one who paid a small sum each month into the treasury of a Missionary Society: "This is the inspiration of my life. By this act I am made conscious of my relation to the whole world. With my own hand I am unlocking forces which are to bring the kingdoms of this world to our Lord."

THE WORLD'S BEST LIBRARY.

What a wonderful library is the Bible, with its sixty-six volumes or books! These books are all on the one subject, telling about God, His attitude towards men and their attitude towards Him.

Men could not know about God if He did not tell them about Himself. "Who can by searching find out God." The age-long search for God has been fruitless apart from what He has revealed of Himself.

Through a space of some sixteen hundred years, by a large number of men, and finally and completely through Jesus Christ, God continued making Himself known to men "at sundry times and in divers manners," by precept, by story, by parable, revealing here His wisdom, there His power, yonder His love.

* * *

That revelation, that revealing or making known of Himself, reached its climax in Christ, the visible showing of God to men, "God manifest in the flesh," and is told to us by those who companied with Him and immediately followed Him.

The making known of God to men was then completed. Nothing more has ever been added to what God there tells of Himself, and there is no need of anything more, for that little library tells all about Him that we need to know.

Nothing has been added to our knowledge of God since the Scriptures were written. All of truth that has been taught about Him is from those Scriptures. We have there that He is "Infinite, Eternal and Unchangeable in His Being, Wisdom, Power, Holiness, Justice, Goodness and Truth, and nothing more can be added, nothing more is needed, nothing more is possible.

* * *

The Bible is thus our supreme authority, our infallible guide, not on Geology or Astronomy or History, but in giving us knowledge of God and telling us how to find Him.

All through the ages, He revealed, more and more fully, what He is and how to regain our lost likeness to Him, and then, clearest of all in Christ.

That nothing could be known of God without this library may be seen in the peoples who have had no Bible. All heathen

peoples, ancient and modern, have thought of some power or powers above them, but their ideas of such power or powers are of magnified brutes and humans, and the people pattern after their gods.

The claim is sometimes heard that God reveals Himself to-day to men just as He did to the writers of Scripture, and that Revelation is therefore progressive.

Such a claim is simply the result of shallow thinking. God reveals Himself to every man, but the difference between the revelation through the writers of Scripture and to men and women to-day is that to the former who did not know Him, who had wrong conceptions of God, He revealed what He is, a God of love and mercy, a God new to the world.

Men and women to-day, who read that revelation of Himself, surrender to Him, receive Him, and find out in their own experience that what that Word tells of Him is true.

Men talk of progress in religion. The only progress is in getting more like God in character. People find out about Him as they receive Him, surrender their wills to Him and that finding out each one must do for oneself.

Men and women make progress in religion just the same as Paul did, by trusting more to Christ, looking to Him for pardon and strength, and in that strength, fighting their temptations and sins.

* * *

The Bible is the only authority in Religion, in knowledge of what God is. It is God's revelation, revealing or making known of Himself, and the only thing that remains for any, for all, is to come to Him through Christ, receive Him, trust Him, follow Him.

All have to begin at the same place, human nature, without Him. All receive Him in the same way by surrender to Him. Their consciousness of that reception, commonly called their Christian experience, may differ with the individual, but all live their Christian life in the same strength. All fight their temptations and sins and win the victory as of old.

There is no progress in God; He is perfect. There is no progress in Revelation of God, for the Scriptures reveal Him as "Infinite, Eternal and Unchangeable, in His Being, Wisdom, Power, Holiness, Justice, Goodness and Truth, and to that Revelation nothing can be added.

Basing our religion upon "the authority of a Book" is thus a very real thing, for all that we know of true religion, of the true God, is from this little library, the Bible.

"Progress" in religion is a truth in one way; in another it is not. There is progress in carrying out the precepts of the Word of God, but no progress in those precepts.

There is progress in the ways in which human want and need may be relieved, but not in the obligation to relieve it.

There is progress in obedience to "Go ye into all the world and preach the Gospel to every creature," but there is no progress in the obligation to go; there is no progress in the Gospel Message to be preached; there is no progress in the fulness of pardon and peace for those who receive that Gospel Message.

And in so far as the simplicity of that Gospel Message is befogged by additions of men, in so far that Gospel is shorn of its power, and fails in its results.

SORROW IN THE MISSION FIELD.

Following not long after Mrs. Dr. McClure, who passed on after a full life in our Honan Mission, Mrs. D. W. McDonald of Korea was called home a few weeks ago, leaving Mr. McDonald and two little children.

Her last request was to take them to her mother in Middleton, N.S., and Mr. McDonald reached home New Years day on his sad errand.

A baby visitor had come and gone, and the mother followed in a few hours, taken from the babies here to the one gone before, and turning as a last thought to the mother love that had never failed her, to care for her own motherless children.

"As one whom his mother comforteth so will I comfort Thee."

The mark of a saint is not perfection, but consecration. A saint is not a man without faults, but a man who has given himself without reserve to God.

The things a man sets as his goal show whether he is small or great spiritually. The great man studies righteousness; the small man advantage.

THE CONFESSION OF FAITH.

The Confession of Faith is sometimes called the Subordinate Standard of the Presbyterian Church. The term "Subordinate" implies that there is a higher Standard, which is the Word of God. Hence the first question put to members in joining our Church, and the first question to elders and ministers at ordination is:—

"Do you believe the Scriptures of the Old and New Testaments to be the Word of God and the only infallible rule of faith and manners?"

Note that the Scriptures are not taken as an infallible guide in Geology or Astronomy or History or any other branch of secular knowledge. The Bible was not given to teach these things, but to teach about God, His wisdom, power, holiness, justice, goodness and truth, and how men may find Him. This is the only thing men need to know for eternal salvation, and He chose ordinary men, with ordinary knowledge of other things, through whom to speak to men about Himself.

As our Shorter Catechism puts it, "The Scriptures principally teach what man is to believe concerning God and what duty God requires of man."

* * *

But since we have the Bible, an infallible rule of faith and life, why have any other standard?

Note that the Confession of Faith is not another standard, additional to the Bible, but simply a statement of what is taught in the Bible.

But is such a statement necessary? Does not the Bible speak for itself?

Yes, but different people understand it in widely different ways. The Unitarian professes to accept the Bible in his own way, and teaches that Christ was merely a man. He offers to men only a good example, when they need a Saviour and Redeemer.

Universalism, Christian Science and many another system that we would not choose, claims warrant from the Bible. And Presbyterians have the Confession of Faith, and its summary, the Shorter Catechism, as a statement of what they believe the Bible to teach.

The need for such a statement led to its preparation, which was in this wise.

Near three centuries ago there was widespread unrest throughout Brtiain, from the efforts of Charles the First to force upon all the people a certain form of worship, and Parliament summoned a number of leading clergymen in the Kingdom, and some laymen who were prominent in religious matters, "to be consulted with by Parliament for the settling of the Government and Liturgy of the Church of England, and for the vindication of the Doctrine of the said Church from false aspersions and interpretations."

* * *

This Convocation, commonly called the "Assembly of Divines at Westminster," met on July 1 (the date of our Dominion Day), 1643, and continued in Session nearly six years.

The whole number chosen and summoned by Parliament to attend was one hundred and thirty ministers and twenty laymen, one hundred and fifty in all.

As the King had forbidden the meeting of the Assembly, there were at its opening, only sixty-nine ministers present and these were mostly Presbyterians. True to their name and history they placed what they believed their duty to God before the King's Decree. Others came in later.

In 1646, after three years of work, they submitted to Parliament the Confession of Faith.

In 1647, they submitted to Parliament the Shorter Catechism, which is simply the Confession of Faith condensed.

In 1648, they submitted to Parliament the Larger Catechism, midway between the other two in fulness and length.

These documents were at once adopted by the Church of Scotland, the Confession of Faith for her ministers and elders, and the Shorter Catechism for her people and for the instruction of the young, and these Documents have continued to this day as standards of the Presbyterian Church throughout the English-speaking world.

* * *

As to its contents, the "Confession of Faith" contains thirty-three chapters on the great truths of the Word of God.

The first chapter is on "The Holy Scriptures," of which it says—"The heavenliness of the matter, the efficacy of the Doctrine, the majesty of the style, the consent of all

the parts, the scope of the whole, which is to give glory to God, the full discovery that it makes of the only way of salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God, yet notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts."

Chapter two is of God and the Holy Trinity, wonderful in its grandeur and majesty. Chapter three is of "God's Eternal Decree."

Then chapters on "Creation," "Providence," "Sin and the Fall," "Christ the Mediator," Man's Free Will," on "Saving Faith," on "Repentance Unto Life," on "Assurance of Grace and Salvation," on "Good Works," on "Christian Liberty and Liberty of Conscience," on "Religious Worship and the Sabbath Day," on "The Church," on "The Sacraments," and so on to the end.

In its simple massive dignity of style and language, its majesty and grandeur, it is safe to say that, after the Bible, it stands unsurpassed, perhaps unrivalled, in the English tongue.

* * *

Each of the thirty-three chapters consists of several sections, from three up to eight or nine. The substance of the chapter, in most cases, is in the opening section, while the remaining sections are explanations of the first, or comments upon it.

Some of these comments were more specially applicable to the times of stress and struggle in which they were written, but all of them set forth the teaching of the Word of God, as held for well on to three hundred years by the Presbyterian Church throughout the English-speaking world.

But have not the views of the Christian Church changed in these nearly hundred years?

God has not changed. The Word of God has not changed. The human heart in its needs has not changed. Christ and His power and sufficiency to supply those needs has not changed, and the Confession of Faith simply sets forth what is in the Word of God.

And now may I refer to one or two points in the Confession that have been made the special subjects of attack.

One point of attack, and of misrepresentation, is the subject of Predestination, in the third chapter of the Confession. That chapter has eight sections. The whole teaching on the subject is set forth in the first section of the chapter, as follows:—

"God from all eternity did, by the most wise and holy counsel of His own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established."

Then follow six sections which are simply details of the same great truth, but do not go beyond it, while the last section is a caution against the thoughtless treatment of the subject, which is so common to-day.

* * *

On this Doctrine of Predestination, note:—

1. That it is in the Word of God just as plainly and definitely as it is in the Confession, for the Confession simply sets forth what is in the Word of God, and quotes chapter and verse for every statement. Take your Concordance and Bible, and turn up the passages, which have the word "ordained," "predestinated," "elect," "chosen," "called," etc., and you will find that everything in the Confession is stated in Scripture.

2. This same Confession teaches complete human liberty. From first to last it sets before men and women their freedom of choice. And this too is the teaching of Scripture.

3. Our reason confirms both these things. On the one hand, we cannot think of God, Infinite, Eternal, Unchangeable, without thinking of all things as ever present with Him. With Him is no past or future. We cannot think of an "Infinite" God, as doing anything to-day that was not ever present with Him. Otherwise He would be finite and changeable.

On the other hand I feel, I know, that I am free to choose the good or evil and am responsible for my choice.

How then can I reconcile these two things? I cannot reconcile them. I do not attempt to reconcile them. It is not my

business to reconcile them. My part is to obey God's commands and rest upon His promises, and leave to Him the reconciling of His plan and His work.

As the Shorter Catechism has it, "The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man."

Predestination, His own plan, is something God has been pleased to reveal of Himself, as a feature of His Infinity, but the duty He requires of man is to obey His commands and rest upon His promises, and that is all He asks of me.

This view of God, which is the keystone of the whole system of Doctrine known as Calvinistic, and Pauline, is the only worthy thought of God. It bows before a greatness that it cannot understand. It obeys God's commands and rests upon His promises.

All other views of God, which make God's doings conditional upon our actions, lower God to our own level, lower our estimate of God.

* * *

Christ's own test is, "By their fruits ye shall know them." What have been the fruits of this high ideal of God in the people who have accepted it.

It has ever developed a people of courage, who with that high ideal of God feared not the face of man. As witness the Covenanters, the forefathers of some of us, who stood for truth no matter who or what opposed.

That high thought of God has developed the broadest sympathies, for it is safe to say that there is not anywhere a people that recognizes more fully the fellowship of all believers, the unity of the Church of Christ, and is ready to co-operate with all.

That high thought of God develops a high ideal of service, and Presbyterians have ever been in the foremost ranks of missionary service at home and abroad. By their fruits ye shall know them.

* * *

The other point of attack, closely linked with the above, is as untrue as it is revolting, viz., that the Confession of Faith teaches the damnation of infants. No language could fitly describe the inquity of such an accusation.

The statement referred to is in Chapter X. "Of Effectual Calling" and the third section of that chapter is as follows:—

"Elect infants dying in infancy are regenerated and saved through the Spirit, who worketh when and where and how He pleaseth. So also are all other elect persons who are incapable of being outwardly called by the ministry of the Word."

"Elect infants, dying in infancy are regenerated and saved by Christ through the Spirit." Is there anyone who does not believe that blessed truth?

* * *

But some one asks—"Do you not believe that all infants dying in infancy are saved?" With all my heart I do. I believe that all infants are included in the purpose of Him who so loved the world. I believe that nothing but conscious actual sin, ever finally separates a human soul from God.

And when I think that so large a proportion of the human race dies in infancy, it gives a new meaning to Christ's words "Of such is the Kingdom of Heaven." I think of Christ "seeing of the travail of His soul and being satisfied" not with the few in Christian lands who profess their faith in Him, or in the fewer converts in heathen lands, but in the uncounted millions since the beginning of the human race who have passed out in infancy before there was any conscious actual sin, and through the merits of Christ's death and the power of His Spirit were regenerated and saved. It is to me one of the grandest conceptions of the greatness of Christ's work of Redemption.

* * *

But why did these men not put in the Confession, "all infants" instead of "elect infants." Because they were setting forth not their own hopes, but the Word of God. Because they viewed all things in terms of that Word. Because it would seem to them presumption, a declaring of the secret plans and purposes of God, which no man can know, if they were to state who were elect or otherwise. These men put in what the Word of God plainly teaches, and, whatever more they themselves might believe, they could put in no more.

For nearly three centuries, that Confession been subject of attack and misrepresentation by the ignorance of professed friend and the hostility of open foe, and, like the Great Book, whose teaching it seeks to set forth, it still stands serene, unshaken, unmoved.

DECLARATORY STATEMENT

On The Confession of Faith.

A few years ago, in the Presbyterian Church, U.S.A., (North) the largest Presbyterian Church in the world, there was an agitation for the revision of the Confession of Faith, as a thing out of date,

A large Committee of the ablest men in that great Church was appointed. They worked over the question for years, and finally left it intact. They added two chapters, one on the Holy Spirit; one on the love of God and Missions, and appended a Declaratory Statement as follows:—

"While the ordination vow of ministers, ruling elders, and deacons, as set forth in the Form of Government, requires the reception and adoption of the Confession of Faith only as containing the System of Doctrine taught in the Holy Scriptures, nevertheless, seeing that the desire has been formally expressed for a disavowal by the Church of certain inferences drawn from statements in the Confession of Faith, and also for a declaration of certain aspects of revealed truth which appear at the present time to call for more explicit statement, therefore the Presbyterian Church in the United States of America does authoritatively declare as follows:—

First, With reference to Chapter III. of the Confession of Faith: that concerning those who are saved in Christ, the doctrine of God's eternal decree is held in harmony with the doctrine of His love to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and His readiness to bestow His saving grace on all who seek it.

That concerning those who perish, the doctrine of God's eternal decree is held in harmony with the doctrine that God desires not the death of any sinner, but has provided in Christ a salvation sufficient for all, adapted to all, and freely offered in the Gospel to all; that men are fully responsible for their treatment of God's gracious offer; that His decree hinders no man from accepting that offer; and that no man is condemned except on the ground of his sin.

Second, With reference to Chapter X., Section 3, of the Confession of Faith that it is not to be regarded as teaching that any who die in infancy are lost. We believe that all dying in infancy are included in the election of grace, and are regenerated and saved by Christ through the Spirit, who works when and where and how He pleases."

This "Declaratory Statement" simply states more fully the teaching of the opening Section of Chapter III. of the Confession, given above.

FROM THE GENERAL BOARD.

The Budget Objective of the whole Church for 1924 is $1,800,000, $1,400,000 to maintain the year's work, and $400,000 to wipe out the accumulated indebtedness. To November 30th the Budget receipts, ordinary and special, at both Toronto and Halifax offices totalled $691,406, a decrease of $16,366 as compared with the receipts a year ago. The expenditures totalled $1,159,489, a decrease of $97.964. Note:—

First:—Under trying circumstances the Church's financial position is stronger today than a year ago by more than $80,000.

Second:—The improvement thus far for 1924 is due not to larger gifts but to reduced expenditures and accompanying abandonment of work.

Third:—This curtailment has already been so severe as to cripple our national missions, to break up important work in our foreign fields and to halt all plans for expansion.

Fourth:—Only a fresh awakening, determined, unceasing efforts and real acts of faith and sacrifice in all the congregations will accomplish the gigantic task of raising in December and January the $1,100,000 still required.

The Budget Objective of the Local Congregation is the raising of the entire allocation asked of it by the Presbytery. Nothing short of this will enable the Church to meet its obligations.

Much has been accomplished. Presbyteries have gone into the Missionary situation more thoroughly than before. Ministers are facing the issue with new determination. The Women's Missionary Societies have come nobly to our help. Many Congregations took seriously the week of self-denial and prayer and generous gift crowned their devotion.

Has actual provision been made for raising the balance of your Congregation's allocation? In view of the gravity of the issues at stake we earnestly bespeak further immediate and effective action.

If your regular weekly offerings and the special effort made in your Congregation have not ensured its full allocation, will you not rally about you your congregational leaders, seek out those who have not given and those who have th epower to increase their gifts and save the work which is the supreme concern of the Church and which is dear to the heart of the Master?

By the heroic and self-sacrificing efforts of missionaries at the front and loyal helpers at home during the past fifty years has that work been brought to its present high level. Let not their labors and sacrifices be made void by further withdrawal from whitened harvest fields, but once again let us go forward.

D. R. DRUMMOND, Chairman. ROBERT LAIRD, Secretary.

THE FREE CHURCH OF SCOTLAND.

Free Church Manse,
Kingussie, Scotland,
19th Dec. 1924.

Editor Presbyterian Record:—

As a subscriber to your excellent Magazine, I write regarding a matter which I am sure will interest a goodly number of your numerous readers.

In 1903 there were ninety-six congregations in the Free Church of Scotland; in 1923 there were one hundred and seventy-five.

In 1900 there were only twenty-six ministers who stood by the Free Church, and declined to enter the Union; in 1923 there were ninety-two ordained ministers in our home Church besides missionaries abroad.

From 1900 to 1904 we were without college or professors. To-day we have a well-equipped College, and there are fourteen students in attendance this session. For the past six years the average has been twelve.

From 1900 to 1904 we were without missionaries. In the foreign field we are now thirteen missionaries from our home Church carrying on work in India, South Africa and Peru.

Angus Mackay.

Mr. Mackay's letter has added interest from the fact that he has a daughter labouring as a medical missionary in India, and a son, an evangelistic missionary in Peru.

Of the latter a Peruvian paper of 13th Sep. ult. says:—

"Mr. J. Calvin Mackay has done a healthful work. He is a true propagandist of the Gospel, unassuming, sincere, of sound customs. Like every defender of advanced ideas, he has suffered persecutions, assaults on his property. Last year, in Cajamarca, a crowd of fanatics threatened him furiously, but this offence raised to higher esteem the name of the Evangelical Pastor."

WHEN SUNDAY SCHOOLS BEGAN.

Hannah Ball was the name of a young lady who started a Sunday School at High Wycombe, England, in 1769. A number of children gathered "under her wing" to hear the Bible taught on Sundays.

In 1773 in a village of Bohemia (the country now called Czecho-Slovakia), a pastor, named Kindermann, founded a Sunday School; and this, like Miss Ball's, worked well.

Robert Raikes began a Sunday School in Gloucester, England, in 1780 or 1781.

From about this time, the Sunday School idea spread widely, and at last grew into a scheme for covering England and many countries with classes for the teaching of Scripture truth on the Lord's Day.

A Scotch minister, Rev. John Burns, is said to have had a large class for children in Glasgow in 1775.

AMONG CHINA'S BABIES.

Dr. Jessie A. MacBean, our medical missionary in Kongmoon, South China, writes recently to a friend in Montreal:—

The days pass so quickly, it is hard to realize that the end of the year is nearly here.

Another year is upon us, with all that it contains of work, of sorrow and joy, of meetings and partings, of sickness and health.

How eagerly each time we step out into the new untried year. The road seems very long as we look down it. How short as we look back over it!

This year has been a very full one for China. What changes! In the South we are quiet just now, for a change. "Long may it continue" is the cry of all.

The North is now having its strenuous time. Our prayers are with General Feng, that he may be guided and kept during these days of stress and strain.

Religion and Politics do not mix well. We hope General Feng puts religion first, and that gaining power may not be his undoing. He has been such a wonderful man. His life reads like a story book.

Most things in China have been hindered by the unrest. Trade is almost at a standstill.

But medical work keeps on like The Brook. This has been a record year in hospital for us, full to overflowing all the time.

If we only had more private rooms, we could take in many patients who pass us by and go on to Kongkong and Canton for better accommodation.

The private room patients are the ones needed to help pay for the poor patients. Of the poor we have many, and they are the ones we like to care for, but there must be money to feed and clothe and heal. "The love of money" may be "a root of all evil," but one cannot despise money itself and run a hospital.

Our babies are numbering up well; about three hundred and thirty thus far this year. It would be interesting if they went up to a baby a day this year. Alas the little things generally make it a baby a night. I have been up with them the past three nights, and hope to try and make up by a good sleep to-night.

Dr. Cheung is away for two weeks and so I am on duty day and night. I will be glad to see her back. She has been doing most of the night work lately.

What a relief it is to hear some one else going over to the hospital on those baby calls.

Our Church Calendar

MEETING OF CHURCH COURTS.

CALLS, INDUCTIONS, ETC.

The General Assembly.

Toronto, first Wednesday, June, 1925.
Synod of British Columbia, Vancouver, 1st Tues., May, 1925.

Presbytery Meetings.

Algoma, Sault St. Marie, 1st Tues., March.
Barrie, Barrie, 2nd Tues., March 10 a.m.
Chatham, Chatham, 1st Tues., March.
Glenboro, Carman, 1st Tues., March, 8 p.m.
Huron, Clinton, 2nd Tues., Dec.
Lindsay, Lindsay, March 9, 8 p.m.
London, London, 3rd Tues., Jan., 10.30 p.m.
Lunenburg, Lunenburg, Dec.
Montreal, Montreal, 2nd Tues., Jan.
Portage la Prairie, Kamsack, Feb.
Rock Lake, Killarney, 3rd Tues., Feb.
Saugeen, Palmerston, Feb. 3, 10 a.m.

Calls from

Shelburne, Ont., to Mr. W. D. Maxwell, of Oshawa, Ont.
St. Peters, N.S., to Mr. W. F. Partridge, of Springfield, N.S.
St. Andrew and St. Paul, Montreal, to Mr. Geo. Donald, of Galashiels, Scotland.
Abbotsford, B.C., to Mr. T. G. Paton, of Redcliff, Alta.
Robertson Church, Edmonton, to Mr. T. H. Mitchell, of New Westminster, B.C.
Camebridge and Brechin, Ont., to Mr. J. J. Black, of Orillia, Ont.
Lucan, Ont., to Mr. W. M. Fee, of Monteith, Ont.
Comber and W. Tilbury, Ont., to Mr. N. A. Campbell, of Ilderton, Ont.
Gamebridge, etc., Ont., to Mr. W. G. Rose, of Delaware, Ont.
Blenheim, Ont., to Mr. W. S. Galbraith, of Thamesford, Ont.

Inductions into

Lions Head, Ont., Nov. 13, Mr. J. H. Davies.
Pine Creek, Alta., Nov. 16, Mr. G. H. Barrette.
Morningside Church, Toronto, Nov. 21, Mr. Edgar Foreman.
Smithville and Grassie, Ont., Nov. 26, Mr. M. C. Gandier.
Knox Church, Killam, Alta., Mr. T. G. Marshall.
Alexandria, Ont., Nov. 30, Mr. D. M. McLeod.
Taylor Church, Montreal, Dec. 30, Mr. A. McTaggart.
Knox Church, Bracebridge, Ont., Mr. C. H. Ballard.

Resignations of

St. Pauls, Peterboro, Ont., Mr. James McIlroy.
Eversley, Strange and Laskay, Ont., Mr. A. W. Craw.
Westminster Church, Hamilton, Ont., Mr. W. L. Williman.
Erskine Pres. Church, Montreal, Dr. Geo. Hanson.
North Bruce and St. Andrews, Ont., Mr. Geo. J. MacKay.

GREAT PREACHERS VISITING CANADA.

Once more Dr. Campbell Morgan has crossed the entire Dominion in the interests of Biblical education. Eighteen centres were visited, the itinerary extending from St. Johns, Newfoundland, to Victoria, B.C.

The same remarkable interest has been manifested as awakened on his former visits. Many testimonies of blessing have been received and among the letters of thanksgiving are several from those who confessed that an eclipse of their faith had been dispelled through the illuminating expositions by Mr. Morgan.

Other outstanding preachers and teachers are to visit Canada during 1925, among them being Dr. S. D. Gordon, whose noonday "Quiet Talks" have attracted multitudes of business people in the heart of the world's great cities.

Early in May the Rev. F. B. Meyer arrives from London, and with the well-known English Methodist preacher, the Rev. Howard May, will visit as many towns and cities as is uossible in a two months tour.

Although almost an octogenarian, Dr. Meyer's power in his own particular line of preaching and appeal seems unabated. Dr. Meyer writes that at last it seems as though his "desire to visit Canada before going home" is to be fulfilled.

The arrangements for the visit of these men are being made by Rev. F. A. Robinson, Confederation Life Building, Toronto, from whom further particulars may be obtained.

It is much more easy to profess holiness in a general way, than to carry it out in particulars.

Our Foreign Missions

TEMPERANCE PROGRESS IN INDIA.

By Mrs. Jean Sinclair Mackay.

In Camp near Neemuch,
November 11, 1924.

Dear Dr. Scott:—

On this eleventh day of the eleventh month, we again remember in reverent silence the multitudes who laid down their lives during those dread years of world war. Life is well spent in great causes. It is those who fritter it away who are to be pitied.

We are again in camp, wrestling; not against flesh and blood, for the people are increasingly friendly; but against spiritual darkness that manifests itself in many ways.

We have a smaller working force than usual, only one preacher to help Mr. Mackay, and the two old bible women, supported by our Neemuch congregation, who have for years gone about these villages during the itinerating season, telling women the way to God, through faith in His Son Christ Jesus.

They are not educated. One can read her Bible, and does read it; the other is nearly blind, but can sing the message. They have sown the seed of the Kingdom far and wide, and in God's good time His harvest will be reaped from their sowing, for He often uses the weak things of the world to confound the things that are mighty.

* * *

We watch with great interest the ebb and flow of the temperance tide at home. Here it is a very live question. Temperance sentiment is growing, and it is one of the subjects on which one can always count on "co-operation."

To-day we are having a Temperance meeting in the boys' school at this place, and intend to seek such opportunities for influencing the boys in our different camping centres this cold season.

I have been for some years editing a small Sunday School paper for children. Although there is financial stringency in most Missions these days, yet it has not, I am glad to say, adversely affected the circulation of "Rays of Light."

Each year I issue a special number, full of temperance stories, for World Temperance Sunday.

Last year one of these specials fell into the hands of a member of a caste notorious for drunkenness at all times, and especially at marriage and other festivities. As a result of reading the paper, the caste considered the matter, and decided to cut out the drink. Since then none has been used. Who can measure such a result?

This year I gave as a supplement with each of the thousands of copies a fine little picture, on white art paper, of Her Highness the Begum of Bhopal, who not long ago introduced legislation into her State, forbidding the manufacture, sale or use of intoxicants.

This meant a huge loss of revenue to the State from excise, but Her Highness set a noble example to other rulers, in preferring the highest good of her people to revenue from such a source.

The light is breaking. We can afford to "hold fast," and "press forward," and await the rising of the Sun of Righteousness.

A MIDNIGHT CALL.

By Mrs. Mary E. Addison.

Dhar, India, Nov. 1, 1924.

Dear Record:—

The veteran doctor, Miss Sahiba (aged 70), and the visiting Mem Sahiba, having settled the affairs of their own particular universe, retired at 11.30.

At midnight with much noise of engines and tooting of horn, a Ford pulled up at the front door.

"Doctor Miss Sahiba hai."

"Jehan, hai."

At twelve-thirty the two ladies, quite unrecognizable and more like moving mountains, armed with instrument bag and bowls of lotion and sterilized implements, squeezed themselves into the none too roomy Ford.

A remark about instruments (vernacular "hathiyar" = weapons) promptly brought forth the information from the chauffeur: "Yes, I am armed."

"What?" gasped the ladies.

"Yes, I have a good revolver," was the proud reply.

"Oh, please keep it in your pocket; we are more afraid of it than the possible bandits."

* * *

Two and a half hours brought us to the town of Sadnawar, thirty-one miles distant from Dhar. It was bitterly cold and in an open car even the coats, the cotton-padded chogas, the tartan plaids and the Indian blankets failed to keep out the draughts.

At Sadnawar, a drive along narrow streets, winding and turning, to the very heart of the town and we were at the door of a very fine house, the home of a wealthy maharajah, whose young married daughter was in great agony.

The doctor lady went inside and the visiting lady stayed in the car and stuffed her ears so she would not hear the moans and low cries of anguished pain.

She thought of the need of the women of India for the skilled and trained ministrations of the doctor woman and wondered whether any medical woman in Canada would hear the call of Dhar's girl mothers and the babies yet unborn who have'nt even a sporting chance of survival owing to the lack of knowledge and unhygienic surroundings.

Dr. O'Hara soon retires from the work in Dhar and there is not another medical woman in the whole of Dhar State.

Who will hear the cry of the young girls in their time of greatest agony? Who will come to give relief to anguished and pain-racked bodies as Dr. O'Hara gave to that girl in her teens that midnight hour?

Medical women of Canada, sit ye down and think. Let your imaginations get to work. Think of the suffering, think of the indescribable anguish of childbirth. Think what it means when complications arise and things are not normal! Just think; pray for the imagination to put yourself in the place of the suffering one. Then volunteer to come and carry on Dr. O'Hara's work in Dhar State.

The morning star was rising as the Ford reached the mission bungalow and two nearly frozen occupants rolled out. The doctor lady, fully dressed and super dressed, was asleep when she tumbled on to the drawing-room lounge, but her visitor, whose night had not been so strenuous, went up stairs, though she has no recollections of how she got there.

FROM THE FOREIGN MISSION BOARD.

For the RECORD:—

Dr. Nugent carries on a large medical work in Ujjain, Central India. Last year the total number of new cases cared for was 27,155; total treatments given 79,373; operations 1,029. In addition there are out-stations which Dr. Nugent attends.

The following from a letter to the Foreign Mission Office shows how this splendid work is being affected by the failure of most congregations to raise their allocations to the Budget.

* * *

"This year my allocation of funds will be some eight or nine hundred rupees (about $270 or $300) short of my expenditure. Besides this I have not drawn anything for medicine for the hospital, for touring work nor for repairs of Mission Buildings which runs to over three thousand rupees ($1,000).

Other places are in the same position to a greater or less degree.

"Some missionaries are beginning to consider seriously the question of resigning in order to leave more funds for the work.

"Our work has reached the stage where more and more the missionary's work is that of superintendence. Now unless there are funds to employ an Indian staff, and to meet the many other accompanying expenses the missionary himself can do very little.

* * *

"For example, I should visit David's Dispensary for a day or two every month, but I dare not spend the amount necessary.

This is a dispensary carried on by one of their native Indian Medical Assistants, David, at the Village of Kanasia, where about 5,000 people receive medical help and Christian instruction annually at an annual cost to the Canadian Church of about $100.

"Mr. Donald (Rev. C. D. Donald) has over eight hundred Christians scattered all over the large district of Kharua, and has a number of workers. He also has a car, but has no funds to run it or to do touring work. Kharua is itself a small village, but he must stay there instead of travelling the district. Other missionaries are in the same condition.

"We urgently need more missionaries, but that means more buildings, equipment and Indian helpers. It would be folly to ask for more men from home until we can house and equip those already on the Field.

"So long as the Church has to refuse to send young volunteers who are qualified and eager to go, just so long may we expect interest and enthusiasm to flag and grow cold.

"After all, we have so much to be thankful for. The work opportunities are growing and spreading, and the spirit of God is working among the people."

* * *

It may be added that there are several choice young men and women who have finished their College course, but cannot be sent to the Foreign Field to which they desire to go because of the lack of funds.

As Dr. Nugent points out, it would be folly to send them unless there was sufficient funds not only to pay their transportation and salaries, but also to supply them with the needed equipment, such as houses and Indian Christians as helpers.

When Dr. Nugent returned to India last year from furlough he bought a Ford car. He has not authorized us to say this, but the Church ought to know that he paid for it out of his own pocket as he did not think it right to ask for the amount necessary in the present stringency.

A missionary, particularly in India, cannot do his work to-day properly without a car. A Ford car enables him to do from two to three times as much work. Yet the shortage in our grants means that they are not able to make the fullest use of their cars, as gasoline is three or four times as dear in Indian as in Canada.

On the other hand, there is more responsibility thrown on the missionary, because of the large increase in the number of enquirers and converts all through the Field, and a decrease in the Indian Staff owing to inadequate support by the Home Church. Unless these new Christians are shepherded, they are bound to lapse into heathenism.

Surely it is only necessary that Christian people in Canada should know the facts and the marvellous opportunities in order to elicit a response that would make possible all our work being carried on at least without curtailment.

"BY THEIR FRUITS YE SHALL KNOW THEM."

By Rev. Donald McGillivray, D.D., Shanghai.

127 Wychwood Ave., Toronto.

Dear Record:—

The work carried on by the Christian Literature Society of which I am General Secretary has long been favourably known to the Canadian churches. Judged by the acid test of results, it is triumphant.

This is also the unanimous testimony of the missionaries of all denominations who find its literature indispensable in their work, whether it is evangelistic, educational or medical.

Before we left Shanghai on furlough, the business world there gave our work a practical testimonial of $25,000.00. This large gift was by way of a hearty imprimatur on our present Expansion Scheme.

The experience of over thirty years prompts us to attempt larger things for God, in our chosen sphere of service and along the following well tested lines, viz.:—

More Chinese colleagues, more use of the secular press and more colporteurs.

Of these the first are the most important. Hitherto our Chinese have simply been amanuenses, or, as Canadians would say, stenographers.

We are ripe for the addition to our staff of Chinese colleagues, educated English as well Chinese, of equal standing with the missionaries. It is to these men we must ultimately look to shoulder the burdens of literary work as one of the tasks of the Chinese Church itself.

That Church, however, is not yet able to undertake the financial burden of this transition period, and hence, for a time, it devolves on our foreign friends to tide us over the interval.

The support of one such colleague is $1,200.00 per year, of a colporteur $300.00 per year, and the development of our secular press agency will need $1,200.00 per year.

MISSIONARY TRIP IN MANCHURIA.

By Rev. E. J. O. Fraser, Kanto, Korea.

More than half of the evangelistic missionary's time is spent in visiting country churches, and this will help to give some idea of what he sees and hears on a trip of ten days.

Getting Started.

The last half-day before leaving home is a busy one, with callers, letters to answer, and, above all, packing the itinerating outfit: bed, bedding, clothes, food for two weeks, and books for reading and for sale or distribution.

It makes quite a formidable load by the time it is all ready, and fills up the little two-wheeled springless Korean horse-cart to the top, leaving the missionary seated on the bedding on the top of all, with the driver on the front or running alongside.

Leaving home on a bright sunny day—for nearly all our days up here in Yongjung are sunny, there being but very little rain or snow—we make the trip to Kukjaga, twelve miles distant, in a little over two hours, seeing on the way the farmers beginning to plough, though they will not plant much for a few weeks. We also see and hear the skylarks as they soar up into the sky, sending forth their joyous song.

Sunday at Kukjaga.

Sunday is spent at this large town, where the Chinese governor lives, for this whole district is Manchuria, China, just north and west of Korea.

About 150 people gather for worship, and during the service a vote is taken by ballot for the purpose of choosing an evangelist, who has almost finished his theological studies, to take charge of the church.

Mr. Mun will be allowed to go to study this fall and next spring, and will then be a full-fledged minister, so they are really calling a minister.

The vote was almost unanimous, as a letter was at once sent to Mr. Mun, and he has since begun his work there.

The church people are paying his full salary (yen 35, or $17.50 monthly).

The church should grow rapidly, as there are many people moving into the town from other places. They have just built a new church, which they have not been able to finish yet, but they hope Mr. Mun will stir up their latent efforts, and get it finished.

By Chinese Ferry.

On Monday we left towards the east, following the road through small villages,

past Chinese farms, with here and there scattered houses, or a Korean village, and about noon came to a river too deep to take the cart across.

So the load was taken off, the cart taken apart, and the whole thing carried over in two loads on a Chinese dugout, about twenty feet long and two feet wide, made out of one log. The horse waded and swam.

The ferryman was quite disgusted that we could not get over in one load, but we felt it better not to risk too much on such a craft.

At the other side of the ferry the Christian helper of the district met us. From there we went over a mountain, climbing up a rugged valley and down the other side, steep, with winding road, to the little village of Keirimchon.

Here a dozen women, five men and a number of boys and girls have recently built a new church. They also help the other villagers with a school, for in this Manchurian land there are few public schools, such as the Japanese have in most places in Korea.

This village is built on the side of a hill so steep and soft that a great deal of the good soil is being washed away by the occasional heavy rains that find no impediment, as all trees have been cut away.

A Sick Family.

After a night spent there and worship with the group, the next day we started off southwards, fording a small river twice. We came to a village called Chambakkol, where there used to be a Christian group, which has dwindled away leaving only three small families.

One of these is the family of a man sick with tuberculosis, which disease afflicts a great many of the Korean people. His two small children, too, are apparently affected, as they both have the flushed face and fever, and it makes one's heart bleed to see such nice little ones sacrificed so young, for lack of the knowledge or means to provide proper rooms and food for the treatment of the sick.

The whole family, as is usual, lives in a couple of small rooms, with no possibility of segregation, and it is almost impossible to prevent infection of other members of the family.

Christianity and Spirit Worship.

Passing on that day three miles farther, we came to a village where there had been a start made at the establishment of a Christian group a few years ago, but all had discontinued meeting, and did not profess Christianity.

Yet, in spite of this fact, they had not returned to spirit worship, and there is not, they say, a spirit shrine or idol in any house in the village.

In fact, a few months ago, a heathen who worshipped the spirits, came to live in the village and was ordered away by the villagers, because he would not give up his spirit worship.

Since that time a few families have decided again to believe, and now the prospects are that a good group will be built up, in a good centre, with hopes of good growth. One man was baptized and appointed as leader of the group, and with frequent visits from the helper of that field they will, we hope, learn the real truths that Christ taught, and abide by them.

Facing Opposition.

The next day, in beautiful weather, we went on for a few miles to Quangjiam, where we found the leader worried because he had not been able to prevent his non-Christian relatives from bringing in wine to the sixtieth birthday feast of his mother a few months ago. He resigned his office, though he had had nothing to do with the wine, and a new man was appointed.

Here, also, the school, a church school in name, but supported by the non-Christians as well, has all Christian teachers.

A number of the larger boys, under the guidance of one of the teachers, are determined to become Christians, though their parents offer opposition. These boys have refused to participate in the family sacrifices to the ancestors. May their faith hold firm through the difficult times ahead of them!

Narabowie.

The next day just a couple of miles to another group at Norabowie, notorious as the place where the Japanese punitive expedition hit most heavily in 1920.

We assisted in a funeral, had examinations, and a meeting electing new officers.

My aged host, a non-Christian, went to the church, where his son is the leader, but he never goes unless there is some special meeting on.

He talks agreeably, but says he is too old to believe. How much of this kind of talk is truth and how much the concealing of a real desire to be a Christian one never knows.

On Friday our road took us through a village of about eighty houses, a large village for this part of the land, where there are only three Christians,—an old-style doctor and his wife, and a young school teacher, a recent graduate of our Yongjung Boys' Academy. They got a few others to come to the meetings, and we hope to have a group there some day.

A Doctor's Zeal.

We went on from there to a small railway station, where five people meet on Sundays, led by a young doctor, who worked

with Dr. Martin in our hospital for a number of years.

He is enthusiastic, and has promised to give $25.00 this year to assist the churches in his district to pay their share of the helper's salary. The helper will spend a good deal of time around this station village, for there is material for a good group there.

That evening found us two miles farther on, in a farming group of four villages, all small, where eight families of Christians have a growing group, and are building a new church this summer, not asking for any help from us at all. They are building it near the village school, so as to try to get as many as possible of the boys from the school to attend. It will probably lead to a bigger attendance, as some of the teachers are Christians.

A Crowded Church.

Sunday was spent in a group of over one hundred, where they have a bell, hung on two posts in front of the church, with a little roof over it.

Here an elder was eelcted, but he will have to wait for six months for ordination, as the Presbytery has a rule to that effect, in order to safeguard the office.

A number of sick persons were visited that day, and two meetings held with a packed church both times. They contemplate building a new church in the near future.

Faithful Testimony.

On Monday a long journey of about eighteen miles was broken by taking dinner at the house of a Christian which we passed at midlay. Nightfall found us in a small village in among the rough mountains to the southwest of Yongjung.

A few families have stood firm against poor crops, removal of some by death or change of residence, and have built a new church, and in addition have been the means of getting six new families to become Christians.

Three of these are over the mountain a few miles, but they come together on Sundays.

It is most encouraging to find these new Christians, as a group with a few new members is always a happy one, while a group where there have been no new ones or some losses is usually discouraged.

Three of these families first decided to believe last March, when a class was being held in this village. Two young men were passing, were spoken to, and finally decided to become Christians, and brought their own families and one other with them.

Offending the Spirits.

The next day we journeyed on foot over a steep hill, visiting a few people on the way to another village, where enthusiasm is greater than numbers, as a few new ones have just raised their total to about twenty.

The next day as we were leaving we were told that one family was in trouble, as the children had knocked down a little spirit shrine set up by a Korean who is a Chinese in practice and religion.

The Koreans pay little attention now to such shrines, but the Chinese have a great deal of reverence for them.

This man blamed the children for thus incensing the spirit, who had caused his horse to get sick, and said that if the horse died the church people would have to pay for it.

I had a talk with him, and he was nice enough, but insisted that he must get pay for the horse if it dies.

The courts here are just mediaeval enough to allow him to get a verdict, and it may be that the church will have to pay or see one of its members in jail for a time. Christianity has much to do in a land like this to make justice prevail.

An Imposter Caught.

One more visit and then we can strike for home, get into a decent sized room, eat a real meal, and sit on a chair instead of on the floor. Won't it be good!

This visit is to Talagai, a Chinese-Korean village, a market town, where a small group keeps its neat church in shape, and proclaims Christianity to all around.

Recently they passed through an unpleasant experience. A man came from Korea, stating that he was sent out by a young women's society in Quelpart Island, to the south of Korea, to get girls for a school there.

He so worked on the sympathies of the people, that they gave him free lodging, and about yen 200 (yen = 50 cents) in cash, borrowing it to do so, and he was on the point of getting away with several girls for his "school," when the helper arrived and investigated, and found that he was an imposter.

He was arrested by the Japanese Consular people and is now awaiting trial, which will likely be severely against him, as he is an old offender.

On the 24th my carter and I made the rough trip home, twelve miles, most of it down a rocky stream bed. Thus ended a typical itinerating trip in south-eastern Manchuria.

My church is the home of my soul, the altar of my devotion, the hearth of my faith, the centre of my affection, and the foretaste of heaven. It claims the first place in my heart, the highest place in my activities, and its unity, peace and progress concern my life in this world and that which is to come. I owe it my zeal, my benevolence, and my prayers.

EVERY DAY MISSION PROBLEMS.

BY REV. J. G. G. BOMPAS.

Wu An, Honan, China,
Sept. 5, 1924.

Dear Dr. MacKay:—

What would you do in a case like this? About the beginning of the week, Mr. Djao Dzu-hai, of East Ma Djwang, asked if some of our preachers would take the tent and the magic lantern out to his village for a couple of days' meetings.

But who is this Mr. Djao? He has been attending church and coming to study classes quite well lately; but it is rather hard to forget that during the famine, when he had charge of a gang of road builders, he was found to be a dishonest man, he was known to have squeezed out of the poor road builders part of their daily wages.

And now he wants to get into the Church. Is he really in earnest? Or is he seeking a cloak for some wickedness? It might be pretty hard to say.

* * *

But suppose we give him the benefit of the doubt. He is willing to entertain the preachers, and prepare for the tent meetings. And here is an opportunity to preach to hundreds of people, for they will all come to see the pictures.

But isn't there a danger that Mr. Djao's connection with the meetings will give the Church a bad name? Very true; but doesn't the Church run the same risk in having you as one of her members?

So we decided to take the risk. Wednesday morning two of the men went out with the tent, and two more went in the afternoon with the lantern. Wednesday and Thursday they preached in the tent in the day time, and at night they showed the pictures on the stage of the open-air theatre.

There were over a thousand people the first night, and they listened fairly well; the second night there were fewer spectators and more listeners, about four or five hundred.

While they listened to the Gospel I do not think they were worrying about whether Mr. Djao was a perfectly good man or not, or whether the Church were responsible for all the crooked things he used to do. Don't you think that probably more good than harm was done?

* * *

On Wednesday, after prayer meeting I found two men waiting for me at the door. They were two farmers from the mountains about thirty miles west of here, and for the last two years they have been what might be called church adherents.

They were in trouble. They had a lawsuit on at the courthouse. Their family had mortgaged some land sixty or seventy years ago, and now the family that owned the land originally are trying to get it back, although according to the present law mortgaged land cannot be redeemed after sixty years. But then it seems there is something irregular about the mortgage deed, and the whole matter has been brought into court.

But why do they come to me about it? Because they are not getting a square deal, and they fancy that if I were to speak to the magistrate, and tell him that these two men are friends of mine, then all will go well and the case will be decided according to justice.

But how can I know whether they are in the right or not? And even if they are, how do I know that the magistrate would listen to my request? He would be very polite, but I know what he would think, even if he did not say it out: he would think I was a pretty meddlesome fellow to try to interfere with his work, as if he would not see that justice was done anyway!

So I have to be sympathetic, and think of some way to have nothing to do with the case without offending them. But I cannot help longing that there might be some way of establishing even-handed justice in this land.

* * *

Later I dropped into the boys' school to see one of the teachers. As I came out one of the bigger boys, Wu Sheng-nan, met me and said he wasn't getting on very well in school and he thought he had better go home.

I was sorry to hear this, because he is a nice boy, and of good character, one of the most promising boys in the school. He has come this term for the first time, and of course the other boys are teasing him, just as they would a new boy in school in Canada. He has been out of school for three or four years and is behind in his work, so they laugh at his mistakes.

Of course he did not tell me anything about this, but gave all sorts of other excuses for having to go home. I talked with him a long time, trying to answer his excuses and persuade him to bear patiently the discomforts of being away from home.

* * *

Next evening the head teacher came and told me that Wu Sheng-nan was determined to go home. I asked him why, and he gave me all the boy's reasons.

"But do you know the real reason? "I asked.

"No," he said, "what is it?"

"Well, it is because the other boys in his class are teasing him."

"I believe you are right," said the teacher; "I have noticed that too, and I have spoken to the boys about it."

"The boy most to blame is Tsao Li-ting," said I. "He is the leader among the boys of that class, isn't he?"

"Yes."

"Well, if they tease Wu Shen-nan so that he goes home, then Tsao will have to go too," I said in my haste. "Tell Tsoa Liting to come and see me."

The teacher hesitated. He admitted the justice of what I said, but still he didn't seem to feel quite satisfied. I began to feel too that I had been too hasty.

So we talked over another plan. I suggested that we get the boys in that class to help us persuade Wu Sheng-nan not to leave.

The teacher agreed; he called Tsao Liting, and I talked it over with him.

I did not say anything about the teasing, though I think he knew that I knew. I just asked him if he and the other boys in the class would help us to persuade Wu Sheng-nan not to quit school.

He promised to try, and I began to feel that after all this was the right way to go about it.

* * *

This morning after prayers, Tsao Li-ting came to see me again. He said they had already done what I had asked them to do, that Wu Shen-nan was very much pleased when he found that the boys wanted him to stay; he would have to go home and see how things were getting on, because his brothers were away teaching school, and there was only his mother at home alone; but he would come right back again; so he didn't take his bedding and other things with him.

So this looks as if it were the best way to settle this problem. The boy is not back yet, but as he didn't take his things I think he is pretty likely to come back. If he does not, what should I do to Tsoa Liting?

These are some of our every-day problems. Not very serious maybe; but in coming to right decisions it takes all the wisdom and patience we have, and often we hardly know what is best. Then we have to go back to our starting point again and remember that "if any man lack wisdom, let him ask."

A NEW GUINEA INCIDENT.

Long before the Great War, Archduke Franz Ferdinand (whose murder at Serajevo set the match to the World Conflagration) paid a visit to Sir Wm. Macgregor, British governor in New Guinea. After several days up country the Archduke said:—

"Sir William, I don't understand it. Where's your army?"

"We've got none."

"But how do you keep order?"

"The people keep it themselves."

He was perplexed. "Well, what about hunting for the next few days?"

"Of course there will be no hunt on Sunday."

"Why?"

"The natives won't go."

"Won't they, if you bid them?"

"Let us ask them."

So Sir William asked his natives what they were going to do next day, Saturday.

"We are going home."

"Why?"

"For worship on Sunday."

In telling it, Sir William added "I wonder if the Archduke saw any connection between these two. A Sabbath-keeping people does not require an army to keep it in order."

A nation which wilfully profanes and flouts the Sabbath, will it ever gather grapes off thorns or figs off thistles?

A BANTU GENERAL ASSEMBLY.

A picture of the second General Assembly of the Bantu Presbyterian Church of South Africa, recently held in Natal, has about a dozen white men and sixty native pastors and elders.

Saturday evening found Pietermaritzburg Church well filled with natives and a fair sprinkling of Europeans who had come out of sympathy to see this new wonder in the land—a General Assembly of a Native Church.

The first hymn was given out in English, and a Zulu interpreter told us where to find it in the Zulu book as well as in the Xosa one. The metre was the same in both languages, and Xosa and Zulu made one fine harmonious sound.

The retiring Moderator's nomination of the Rev. Jas. Dewar, M.A., of Maritzburg, as his successor was carried unanimously.

On Sunday morning we met at the Table of the Lord. In the afternoon the Moderator delivered his opening address, and a worthy one it was.

On Monday, the morning sederunt was taken up with the reception of delegates from the General Assembly of the Presbyterian Church of South Africa (European) with hearing words of welcome from the Mayor of Maritzburg and from the Church Council of that city, and last, but no means least, the Chief Native Commissioner of Natal.

One of the finest contributions to the Assembly came from a native minister, Mr. Mbali. He was fortunate in being called upon to give his report on "Life and Work" at an early stage.

The elders got their chance, and we had some real good stuff from men who were there, not because they were educated, but on account of their sterling character.

The Children's Record

A LETTER FROM GRANDPA.

Dear Lads and Lassies All:—

May you make for yourselves a "Happy New Year!"

"That's a funny wish, Grandpa; as if we had the making of the Happy. Of course we would make it happy if we could. We are not silly enough, even if we are young, to make our year unhappy."

"We want to make it the happiest ever. But there are so many things we would like to have which would make us happy, and we cannot get them; so we cannot make the year as happy as we would like."

Ah, my lads and lassies, that is the great-mistake of so many, young and old, the biggest mistake in the world, thinking the things you would like to get can make you happy. You would not be happy if you had them.

"Things" cannot make anybody happy. Even if you had all these things you ever heard of they would not make you happy.

* * *

Happiness is like health: it is not in what we have but in what we are.

One boy or girl may have everything that money can buy and not be healthy or comfy in body. Another may have very little and be full of health and good cheer, playing, laughing, shouting in overflowing health and glee.

So is it with happiness, health of heart and spirit, which does not depend upon what one has but upon what the spirit and heart itself is.

The heart, the spirit, has its sickness, just as has the body. It is "out of order." God's Word calls that heart-sickness sin.

Selfishness is one form of the heart sickness which makes people unhappy.

If anyone, young or old, has everything that money can buy and thinks chiefly of self, self-praise, self-honour, self-gain, self-pleasure, self-comfort, self-enjoyment, that one cannot be happy.

But if one tries to do others good, to make others happy, then whether one has little or much for self, one will be happy, because the spirit, the soul, is in health.

"Happy" is a strange thing. If one tries to get it for self, it will not come, but if one tries to get it for others, then it comes to one's self.

Jesus is the perfect example of unselfishness, thinking of others.

Read the story of His wondrous life and death, all for us. Each boy and girl may say, if they will, "He loved me and gave Himself for me."

But Jesus is more than an example of how to keep away from sin. He is a Saviour from sin.

He not only shows us in Himself what is good, but He can make us good, can make us unselfish, can save us from ourselves, from our sin.

"But how can I make for myself a 'Happy New Year' if Jesus only can do it?"

You can do it by giving yourself into His keeping, that He may do it for you.

He is called the Great Physician, because He can heal from that sickness of spirit which makes people unhappy.

Other physicians may give health to the body and make the body feel comfy and well, but they cannot heal the spirit, and make it feel happy; none but Jesus can do that.

Give yourself into His Keeping, that He may do it for you. Go to Him with this little prayer, "Take me Saviour just as I am and make me what I ought to be. Save me from my sin. Help me to follow Thee, to live for others as Thou didst"—and day by day, with His help, the health of spirit and its "Happy" will come, and continue, and bye and bye will be made complete.

THE PROMISES.

The promises of God are in the Bible. They are not to be found in any other place. To know the Word of God is to be acquainted with the promises.

If you rest your head on a promise you pillow your heart on God. He who puts his arms around the promises in a measure embraces God.

Whereby are given unto us exceeding great and precious promises, whereby we become partakers of the divine nature."

SHE TOLD THE TRUTH.

In Scotland, years ago, the King had told the people that they must all belong to the one Church and worship as he bade.

Many of them did not think it was right and they made an agreement or covenant together that they would worship God as they believed to be right.

The King sent an officer named Claverhouse, with soldiers, to make them do his will, and if they would not, then they were to be sent to prison or shot.

Many were imprisoned or killed for worshipping God as they believed to be right. Here is the story of one who escaped by telling the truth.

A party of soldiers started out one day to arrest Lady Greenhill because they knew she fed and sheltered the Covenanters, besides inclining favorably toward that religion herself.

It was harvest season and on the Greenhill estate all the servants were in the field engaged in gathering in the crops.

Lady Greenhill, in an old dress, cooked the food for the reapers, washed dishes and busied herself with the kitchen duties.

Suddenly she heard the trampling of horses' feet, and then came a heavy knock at the door.

Realizing that a party of soldiers had come for her, her first thought was to hide, then remembering that they would search the house, she committed herself to the Lord, and unbarred the door.

"'Is Lady Greenhill within?' asked the commander.

"'I am Lady Greenhill,' she replied.

"Claverhouse, for it was he, did not know the Lady Greenhill and imagined that some maid servant was trying to deceive him, so, pushing her aside, he entered and sought the lady in the parlor.

Not finding her there, he searched the house, then once more demanded of the supposed servant, who was again busy in the kitchen, where Lady Greenhill was.

"She replied, 'I am all that you will get for Lady Greenhill to-day!'

"Believing the woman was mocking them and unable to find anyone whom they thought was Lady Greenhill, the soldiers left without discovering that the busy kitchen maid was, indeed, Lady Greenhill."

HE DELIGHTETH IN MERCY

Dr. Alexander Whyte of "Free St. Georges" Edinburgh, went one day to interview his lawyer, one of the saintliest of men.

Business completed, the noble old lawyer pushed his papers on one side and looking straight across the desk at his visitor, said with great intensity, "Have ye any word for an old sinner?"

For a moment Dr. Whyte was too amazed to answer, but then these words rose to his lips: "He delighteth in mercy." The old lawyer had been passing through a season of profound darkness; this was the word he needed.—*Ex.*

HALF PRESSURE.

John and his father were out in an auto.

"I wonder what is wrong with the car today? We always took that hill on high speed, but this time we had to shift into second."

Another upgrade showed how weak the power was. "Did you test the tires this morning?" John's father asked.

"Why, no. They seemed to be standing up all right, though."

John stopped the car and tested the air in the tires. He found the pressure less than half what it should have been. Then he knew it was the tires that were acting as a drag to hold back the car.

No auto can develop its full power if the tires are only half inflated any more than a boy can ride to success on work that is only half done. There are boys who are trying to advance, and all the time are being held back because something only half done in acting as a drag.

* * *

It is in school especially that a boy is tempted to do less than his best. Many fellows only half learn their lessons. They go over them just enough to be able to recite them fairly well but do not take the time to fix them firmly in their minds.

Of course, if the whole object of studying was to recite, then that kind of studying might get by. But a boy goes to school so that he may be prepared to do a man's work some day.

It is not the lessons themselves that are the most important part of his education, though they count in making the grades.

It is far more important for a boy to learn to apply himself. If he keeps at each lesson until he masters it, he will make more than good marks—he will form a habit that will help him all his life. He will be able to apply himself to whatever he goes into in life. That habit means success.

On the other hand, if a boy just gets his lessons well enough to recite them, he will find, when he enters the business world that he will only do enough to get him through the day. He does not give either his employer or himself full measure.

And in the end it will hurt the boy more than it will the man who employs him, for that man can hire some other fellow, while the boy who gave scant measure of time and effort will have to keep on living with the failure he has made of himself. Maybe some day, when it is too late, he will realize he has not the power he should have.—*Sel.*

A MIGHTY ARM:—Thou hast a mighty arm: strong is thy hand, and high is thy right hand. Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.—Psalm 89: 13, 14.

A SON TO HIS MOTHER.

A mother whose twenty-three-year-old son is studying law in a large university, had a letter from him:—

"Dear Mom, I don't know just how to tell you how wonderful I think you are to have done so much and to be doing so much for me.

"You never have failed me once in my whole life. You never have refused me anything which was for my best good, provided you could grant it.

"And I know in a sort of way what this must have meant to you, left alone as you were with three little children and no funds when father died.

"It isn't a fellow's way to say much, but I want you to know that I appreciate what you are, and every single thing you have ever done.

"Believe me, I am positive that I cannot remember a fraction of your efforts or watchful care, and when I think about it, and realize your loyalty and unselfishness, I get a glimpse of what God is, and my heart is filled with gratitude for all the blessings which are mine.

"I am going to ask you a favor, and I hope you'll grant it. It is that you will begin from now on to give yourself some good times. You deserve it.

"And, when I get through with my college work and begin to earn real money, I am going to say 'Thank you' in a substantial way that will show you that your work has not been in vain."

That letter brightened the day and the week and the year in which it came, so that the golden radiance of it shone backward, touching the long path behind with tender glory. And it shone ahead and silvered the days to come with sweetness and promise.—*Ex.*

"DADDY"

Into its last resting place they have lowered the body of him who was Daddy Mine. Folk say he has passed out of our lives. We who knew and loved him know better.

No truly good life ever really passes on. It lives in hearts and minds that are left behind.

Much has been said and written on "Mother." No man ever had a finer mother than I had. And yet—he who has just made the journey into Life Eternal also had an influence, a strong, gripping, yet kindly influence, on my life.

It is to his advice and his counsel and his guilding hand that I owe whatever I may mean in usefulness to other lives.

If only children would realize what it means to have good parents! Mothers are self-sacrificing. It is expected of them.

But are not fathers self-sacrificing too? The right kind are. Mine was. He gave of his strength and his skill and his industry that his children might have advantages enabling them to cope with the world after he had gone.

The daddy of my childhood never quite evolved into a father. That was too distant a term. In my heart he was always my daddy. Now that I can no longer reach out and touch him, he still is just Daddy.

In the mad rush of things it would be well for every man to take time to realize occasionally that he owes more than he imagines to the powerful influence on his life of his father.

Let's honor mother, but let us, too, remember that father lives on in us. If he was the kind of father mine was, he deserves to be enshrined forever in our heart of hearts.—*Ex.*

A CHINESE FABLE.

When Dr. Aggrey, an African, visited Livingstonia, he told the young people this story.

A certain king in China once said, "The pig is as clean as any other animal if it were properly attended to and cared for." To prove this, he had a baby pig brought to his palace, and three servants were set apart to look after it. They gave the pig a bath morning and evening, dressed it in silk, fed it from silver dishes, and put it to sleep in a silk bed.

After six months the king had the pig led through the streets to show how well it could behave. The animal was richly dressed, and wore a gold chain.

But as it came to a place where other pigs were wallowing in the mire, it broke loose from its keepers and ran, with all its fine clothes, and rolled in the mud. Everybody laughed at the king.

Then a wise man came and offered for a sum of money to do something to the pig that would make him a nice pig. He took the pig home and took out its heart, and put in its place the heart of a little sheep. He then led it back to the king and asked him to give it another test.

Accordingly the animal was again arrayed in all its finery and led along the streets. This time it refused to go near the mud where the other pigs were. Even when they tried to push it in it refused to go, because, though it still had the body of a pig, it had the heart of a sheep.

Dr. Aggrey told the story to show the native children that if they gave themselves to Jesus He could change their hearts, so that, although they had the same body, their inner lives would be different, and they would love things that were good and pure.—*Ex.*

Heaven is not merely a beautiful someplace into which we go; but a beautiful something which comes into us —"The Kingdom of God is within you."

"SECOND BEST."

Among her schoolmates Emily bragged a good deal that she had been chosen as leader.

She had thought Serena would be Miss Louise's choice, and now began to give herself airs over her friend. "It's a pity you couldn't do as well as I did," she said one day.

Serena said nothing but looked at her.

Two days later Miss Louise said to Emily—"There is something I want to tell you, my dear. I don't want you to talk to Serena any more about how much better you have done As a matter of fact, no one has done quite so well as she has. I asked her first to be the leader, but her people are going away for the summer and she will not be in town. After Serena, you were my choice."

"Then, I'm only second best! I don't want to be leader now," she sobbed. "If I can't be first choice, I won't be anything."

"That is very selfish. Why should you be angry because Serena did a little better than you? It is wrong to think so much about yourself and the credit and glory which come to you. Think it over till to-morrow, dear."

Emily did think it over. And the longer she thought the more ashamed she grew. She had gone about bragging and boasting, while Serena had never told any one that the honor had first come to her.

"Why didn't you tell?" Emily asked her.

"I did tell mother, but I didn't think it was fair to the girl who would be asked to be second to tell any one else."

Then, just to punish herself, Emily told all her schoolmates that Serena had been asked first, making a joke of being "second best." And she led cheerfully and well when the big day came.

Emily had learned her lesson well. What meant more than all the rest to her was that Miss Louise said: "I'm prouder of my little second best than I ever could have been if she had been first!"

And mother said: "The way you have behaved about this means more to mother and daddy than all the first choices in the world."

ORIGIN OF THE COMPASS.

In the reign of the Chinese emperor, Hoang-ti, in 2698 B.C., a certain celestial discovered that if a narrow splinter of lodestone, or natural magnetic iron ore, found in Asia Minor, was placed upon a piece of wood and the latter allowed to float in a bowl of water, the iron would invariably point in a north and south direction.

This crude device was improved by the addition of a circular wooden card, on which twenty-four rays were drawn. Each one of these lines was given a name and the whole thing was called a "ting-nanching," which is the Chinese word for compass.

And thus, many centuries before the compass was known to western nations and guided Columbus over the Atlantic, it was known to the Chinese. The knowledge did not spread because they had no intercourse with other peoples, nor others with them.

ELLEN MAY'S PRAYER.

Ellen May was a salesman's wife. Her husband was trying to make good in a difficult territory and he wasn't often at home.

"My dear," he said, as he hurried stationward after a flying visit, "it seems as if I'm always going away from you!"

"You mustn't look at it that way," she said. "Sometimes when you're far away from me, I feel as if you're near—near!"

"When is that?" asked her husband.

"'When I say my prayers!" And then, "let's say our prayers, each of us, at exactly nine-thirty every night, so we'll know really that we're together!"

That night when she knelt down, at nine-thirty, to say her prayers she wasn't alone. For some hundred miles away, in a dingy hotel bedroom, her husband knelt and asked God, reverently, to keep her—safe.

Every night they knelt at the same time, although the hundred miles that stretched between them lengthened out to a thousand and then two thousand Every night at nine-thirty they were together.

* * *

And then, one day, when he was on his return trip, the great flood came. And report had it that whole trains had been washed away.

There were other wives in Ellen May's town who had salesmen husbands on the road. And, when the news came over the wires, there were many drawn faces and tearful eyes and tortured hearts. Perhaps a score of women gathered at the railroad station.

The day wore on. Trains had stopped coming through and many of the wires were down.

Somewhere a clock struck nine, and the women sobbed as they huddled together, piteously, in a corner. The moments dragged on, and from somewhere the same clock chimed a half hour. And then, all at once, Ellen May dropped to her knees.

"Oh, God, please—he's out there—in danger. Keep him safe, if," she faltered, "if it be Thy will. And let him know that I'm with him, with him—"

Suddenly the other women were on their knees, and they knelt there, each one silently saying her own prayer—a prayer for her man, in danger and distress.

The telegraph operator found them so when he came in. "The messages," he said softly, "are beginning to come through. No trains have been swept away, after all, I guess."

And that is why, in Ellen May's little town, every woman with a husband on the road kneels down at half after nine and says a little prayer to God—a prayer for a man who is far away and may be going into danger.—*Abridged.*

It's not what you'd do with a million, if riches should be your lot, but what you are doing at present with the dollar and a half you've got.

Life and Work

THE DEACON'S TENTH.

The elder had preached a sermon on Christian givin', in which he took purty strong ground. He said we'd ought to do as much for our religion as the old Jews did for theirs, an' while it was all right to lay up fer a rainy day, an' to get ahead if we honestly could, we should set apart at least one-tenth of our income as the Lord's.

"I think the elder went a leetle too far," says I to my wife, Huldy, as we was drivin' home from meetin'. "Given' is well enough, but I get tired hearin' these ministers dingin' about it."

"Waal, Lyman," says Huldy, "why don't you try givin' a tenth—try it for a year anyhow."

"My! As if I didn't give more'n that now; it's two shillin's, an' fifty cents, every time I turn around, to say nothin' of the givin' to big objects. If I get home with a dollar in my pocket I think I'm lucky."

"Then, I'm sure," says Huldy with a queer smile, "it'll be a real savin' to ye to go into systematically givin' yer tenth."

Now, I hadn't any idee of doin' it, an' keepin' a reckonin' of it; in fact, I thought that verse about not lettin' yer right hand know what yer left was doin' was rather agin it, but somehow Huldy has a cool way o' takin' things for granted, an' though the mildest of women, she ginerally manages to carry her p'int.

So next mornin' I seed her makin' a book out o' some sheets o' paper, an' rulin' 'em off, and stitchin' on to 'em a pasteboard cover an' on the outside she writ big letters, as plain as printin', "The Lord's Money." She handed it to me an' said nothin.'

That very week I got pay for my wheat; it was an uncommon good crop; it come to six hundred dollars. I was settin' by the fire a countin' it up with some satisfaction, when Huldy jest stuck under my nose that book, "The Lord's Money."

"What's that for, Huldy?"

"Why, for the tenth," says she.

"Bless my soul!" says I, "that would be sixty dollars; I can't stan' that."

"She didn't say anything, but set a watchin' me, an' I knew it warn't no use a dodgin' her, so I took six ten-dollar bills, all crisp an' new, an' laid 'em in a pile.

"Yes, yes," says I, tryin' to screw my face into a smile, an' to act as if I'd been calkerlatin' all through to give 'em.

Ye see there was an awful sight of old Adam in me. I jest set there begredgin' that money. I most wished the wheat hadn't come to so much.

Then I happened to remember what the elder had said in his sermon—that it would be a mighty hard wrench at first to give a tenth—that when the fingers had got crooked graspin' this world's goods 'twas hard to get 'em straightened out, but that when we'd become used to this way o' givin', we'd enjoy it an' be blessed in it as much as in prayin' an' readin' the Scripters.

Thinkin' on that sermon, I made up my mind I'd double my subscription for the elder's support, an' that would just take the sixty dollars.

As I harvested my crops an' sold 'em, I was astonished to see how the Lord's pile grew, an' I had to think over middlin' sharp to know where to invest it so 'twould do most good, an' I was gettin' over the wrench a little until my interest became due.

The year before old Uncle Nat had died an' most one pectedly had left me three thousand dollars. If the legacy had dropped down from the skies I couldn't have been more surprised. Now I had three hundred comin' in from it, and it most killed me to take thirty on't an' put it aside for the Lord. I couldn't help whinin'.

"Now, Huldy," says I, "don't ye believe the old Jews deducted their taxes afore they laid by their tenth?

"I dunno," says she; "we might read up Leviticus an' Numbers an' Deuteronomy an' see."

"Bless my soul, Huldy." says I, "I'd ruther pay the thirty dollars than wade through all them books.

An' then," says I, thinkin' hard, "accordin' to what these agents that come around beggin' say, I s'pose it would be a good pecooniary speckerlation to give to the Lord.

They tell about throwin' out crackers an comin' back loaves, an' show how them is blessed in their basket an' in their store that bestow their goods on the poor. Anyhow, I've made up my mind to try it."

"Now, Lyman Tubbs, don't ye go into this tenth business with no such worldly motives. If ye do ye'll be worse than Ananias and Sapphira, who was struck dead at once. Not but that the Lord has said, 'I will never leave thee nor forsake thee.' and 'prove me now herewith,' but if ye undertake to drive a sharp bargain with Him, ye'll find out that it don't pay.

No, He's given us all we have, an' I'm thinkin' He'll ask us some mighty close questions about the way we've used it."

Huldy didn't very often preach, but when she did her sermons were what I call p'inted.

Times passed on, an' I got used to givin' my tenth. I didn't squirm over it as I did; in fact, I got kinder raised, an' to feelin' liberal. I didn't sell so much as a turkey without puttin' aside tithes of it.

It happened in the summer that my wife's cousin Silas an' his family came to see us,

an' I was a braggin, about givin' my tenth, an' I supposed he'd never heerd o' sech a thing; but Silas says, says he, "I've done it ever since I was converted. I airn two dollars a day, an' every Saturday night I jest lay aside one dollar and twenty cents, an' I pray over it; it's sacred; it's the Lord's money."

"Don't ye take yer livin' out o' it first?"

"Yere what?" says Silas, amazed. "It's jest so much I airn, an' the ability to airn it comes from the Lord, an' I joyfully give back to him the little part."

"But," says I, "ain't that kinder resky? Ye might be took sick, or yer work give out; I should be a little fearsome."

"These are the promises," says Silas: 'My God shall supply all your needs,' an' 'Lo, I am with you.' They are all yea an' amen."

Waal, if I didn't feel small after that. I had simply given a tenth of all I'd sold an' grumbled over it at that, an' there were all those broad acres that had fed us, an' those big trees in the woods that had kept us warm—blessin's upon blessin's that I hadn't counted, an' here was Silas with nothin' but his hands, an' yet so willin' hearted an' doing so much.

When I carried him an' his folks back to the city, I jest filled my wagon box full o' things, an' felt as if I was givin' directly to the Lord.

* * *

One day the elder an' his family was over to our house, an' we was a talkin'. His son Fred was a playin' with my Thomas—they was awful good friends—an' says the elder, "if I had as much money as you have, Deacon Tubbs, I'd send Thomas to school, an' ask the Lord to make a minister o' him."

"Bless my soul!" thought I, "that's the last thing I want him to be." Ye see I had other things for my boy, but I said nothin'.

My next neighbor, old Mr. Hodges, had a son who went to the city an' studied law, an' got to be a judge, an' comes home in his big carriage once in awhile to visit the old folks, his wife an' children dressed to fits, an' seein' them I had a natural hankerin' for Thomas to turn out like that, I was a sayin' this to Huldy when the elder's folks was gone.

"Now, Lyman Tubbs," says she, a lookin' at me with them great, earnest eyes o' hers, "would you really like to have our Thomas jest like old Mr. Hodges' son—a breaking the Sabbath, he an' his boys, a shootin' ducks an' a drinkin' an' a playin' cards? Be you a deacon an' a member of the church an' not feel as if 'twas bigger business to persuade men to forsake their sins an' to love the Lord Jesus Christ?"

* * *

Ever since Silas was here my mind has been dreadfully took up with somethin' he was a tellin' me. He said some good Christian men had hired rooms in the worst part o' the city an' made them bright an' attractive, an' was a singin' hymns an' a preachin' to the folks, all without money an' without price, an' some sech work as this is what I'd been a wishing my boy could do, an' jest then Thomas came in an' stood beside his mother.

He had the same hair as hers an' the same brown eyes, an' somethin' told me that if he took to preachin' he'd be one of the convincin' sort, for I must say that nobody's words ever took hold of an old sinner like me as Huldy's does.

* * *

Well, my tenth money grew; half the time I didn't know what to do with it. I was over to the elder's one day an' he was a tellin' me of a school near by which he thought would be a good place to send our Thomas—he'd noticed how crazy the boy was for books an' learnin' an' the minister said he'd a cousin a livin' jest out o' the village that would take good care o' Thomas, an' board him, an' he'd be under good Christian influence.

"What do you say, Huldy?" says I, as soon as I'd got home.

"I'd like him to go," says she, "an' for the elder's boy to go with him.

Sure enough he should, an' that would be a use for the rest o' my tenth, an' Thomas an' Fred was awful good friends; they was like David an' Jonathan, an' what do you think, there was a revival that, jest like a big wave, struck that school an' in fact the whole community, an' both the boys was converted, an' you can't think how I felt, so glad about it, an' kinder streaked, too, for I knew it warn't none o' my doin'; I'd been sech a poor, good-for-nothin' Christian all my life, it was enough to set my Thomas again' the Lord.

* * *

We got the good news on Saturday mornin' an' in the afternoon was the covenant meetin'. It was jest about a year from the time that Huldy handed me the Lord's Money" book. I remember how I got up in the meetin' then and talked, not because I'd anything to say, but bein' deacon, I felt as if I ought to, an' told the brethren I hadn't made no progress, an' all that—jest what I commonly said.

How could I talk that way now when I'd had a year o' sech oncommon blessin', an' with Huldy beside me a cryin' for joy because our Thomas had been converted.

No, I couldn't keep from breakin' down, an' thankin' the Lord for His goodness to me an' mine, an' I knew that givin' my tenth, though it had come so begredin'ly, had been a help to me. I warn't sech a small, waspish critter as I was afore.

The next year I was man enough to divide my tenth with Huldy, an' sech good times as we had investin' it.

Now, Huldy was great on what we call the "Inasmuch charities"—"Inasmuch as ye have done it unto one o' the least o' these," etc. She was always a findin' some bed-ridden old woman to help, or crippled child, or some other case o' need, while I couldn't hardly sleep o' nights a thinkin' of the great heathen world that so needs the gospel.

We'd spend hours talkin' it over an' as we did so we'd get nearer to each other, an' I trust nearer to the Lord.

It's now been a good many years that we've been a tryin' this tenth business, an' I wouldn't go back to the old helter-skelter way o' givin' fer anythin'.

Huldy has jest been to the city to see the children, an' she came home with her face all aglow. Our Thomas an' the minister's Fred, who married our Mary, have gone into business together, an' are doin' first rate; but that isn't the best of it; they've started a mission in the wickedest part o' the city, and Huldy said it did her old soul good to hear those young voices a tellin' them poor, ignorant ones of the love of Jesus, an' to see 'em listenin' an' comin' into the kingdom.

As I'm a closin' I've got this much to tell ye: if ye want to be a happy Christian you must let your prayin' and praisin' an' givin' go together, an' I will say that Huldy never did a better thing for me than when she gave me "The Lord's Money" book.

TRUE GREATNESS.

We call those great who have devoted their energies to some noble course, or have influenced the course of things in some extraordinary way.

But in every instance, whether in art, science, or religion, or public life, there is a universal condition that a man shall have forgotten himself in his work.

If any fraction of his attention is given to the honors or rewards which success will bring him, there will be a taint of weakness in what he does.—*Froude.*

EMERGENCIES AND PRAYER.

Emergencies call for intense prayer. When the man becomes the prayer, nothing can resist its touch. Elijah on Carmel, bowed down on the ground, with his face between his knees, that was the prayer—the man himself.

No words are mentioned. Prayer can be too tense for words. The man's whole being was in touch with God, and was set with God against the powers of evil. They could not withstand such praying. There is more of this embodied praying needed.—*S. D. Gordon.*

OUR SIN AND OUR SAVIOUR.

A visitor from the Far East once spent a day with Rev. Dr. Dale at his home in Birmingham, England. They found so much of common interest and kindred experience that they talked far into the night.

As they were shown about to retire, Dr. Dale said to his guest: "Before we part I want you to tell me how you came to accept Christianity. That I should have become a Christian was entirely natural. I was brought up in a Christian home and in the midst of a great Christian civilization.

"But that a cultivated man brought up in an altogether different faith should have become an ardent and devoted follower of Christ is quite another matter. Tell me how it came about."

And then the visitor told about his spiritual yearnings, and how his ancestral faith failed to satisfy them, how at length there fell into his hands a copy of the four Gospels, how he read them through without stopping, read them with burning heart and growing conviction, and how at length, when he had reached the heart of the Gospel of John, he said:—

"It must be true—it is true—for it is just what I have been longing for and searching for." And with conviction came surrender and in that surrender the freedom and peace which Jesus Christ alone can give.

This cultivated Oriental felt the same sense of sin which we ourselves have felt, realized his need of a Saviour just as we realize ours, and found that need supplied in Jesus Christ precisely as we do.—*Sel.*

AN IDEAL INVITATION TO CHURCH.

Amid the variety of attractions, sometime, questionable, offered to get people to church, it is good to read the following in the Weekly Bulletin of a congregation:—

"To all who mourn and need comforts—to all who are tired and need rest,—to all who are friendless and need friendship,—to all who are homeless and want sheltering love,—to all who pray and to all who do not pray but ought, — to all who sin and need a Saviour,—and to whomsoever will,—this church opens wide its doors and in the name of the Lord Jesus says welcome."

THE BLESSING OF WORK.

There seems to be an organized effort to make it impossible for a boy to work until he reaches such an age that he will not be inclined to work much. About ninety per cent. of the agitation against child labor is political rather than moral.

Any necessary corrective laws should be passed, and that quickly. But, to compel all boys of the city to live in practical idleness until after the time when they should have established habits of industry is taking the very foundation out from under the next generation.—*Religious Telescope.*

"OVER AGAINST HIS HOUSE."

Horace Viles sat in his library, his elbows propped on his desk, his eyes staring into space. He looked worried.

It was a little thing, he told himself. He was annoyed that it should have had the power. Merely a paragraph in the evening paper, "Found Drowned."

Skimming it carelessly, the name of "William Bowack" had struck a chord of memory. Gradually he had recalled the name. Soames, the foreman at the works, had reported the man for drink a month before. Following his ordinary rule, Mr. Viles had ordered his dismissal, and here was the result.

* * *

The sordid details on which the paper dwelt lingered disagreeably in his mind. Bowack's wife, "poorly clad" and "delicate-looking," had, in her evidence, spoken of the dead man being a devoted husband and father.

She had referred to a recent severe illness, from which he had never quite recovered. She had admitted an occasional giving way to drink.

She had drawn a pathetic picture of his discharge from his situation, the result of one of these lapses; of his weary search for work; of his daily failure and growing despondency.

A despairing, pencilled scrawl, discovered in the kitchen dresser drawer, after the man's disappearance, was given word for word:

"Dear Wife—I can't face up to it longer —seeing you and the kids starving. I know well enough I've only got myself to blame, but all the same the world's a cruel place to my thinking. I've never been the man I was before I went into hospital. Forgive me, wife.—Your broken-hearted,

Bill."

Mr. Viles recollected now how the foreman had made regretful comment on the man's dismissal. "It were a pity, sir, for Bowack knew his job—he did."

"His blood be on his own head! As the man very sensibly remarked, he had himself alone to blame. If the discipline of a place is to be maintained drunkards must be given short shrift."

"You might have looked into the matter before resorting to such drastic measures," came the reproachful suggestion of conscience.

* * *

The door opened and a lady entered—a handsome woman—tall, elegant, fashionably attired in evening dress.

"Any thing worrying you?" she inquired:

"Well, yes, something is—rather. You will probably pronounce it a trifle."

"Business, I suppose?" she said.

"Only an item in the evening paper—a man once in my employ, dismissed a month ago for drink, found drowned, thrown himself into the canal, leaving a widow and five children."

"Dear me! Very shocking! But, at the same time, hardly your fault."

Her callousness jarred. To impress her, he rehearsed the particulars more minutely.

"I—I have an uncomfortable feeling of being somehow responsible. I ought to have inquired into the matter when Soames reported it; but I didn't and he followed the usual course in the circumstances. The treatment seems to me now to have been, well, summary—not to say harsh."

"Really, Horace, you are rather ridiculous. How could you have acted otherwise, unless, indeed, you are prepared to turn your place into a home for drunkards and incapables."

* * *

Next day, the Vileses set out for church. Horace was dimly conscious of wandering attention, till the text was given out. It was from Nehemiah, 3:28. "They builded . . . every one over against his house."

He sat up, to hear what the preacher would make of it.

He pictured the desolation of Jerusalem—her walls lying waste—a reproach to her people. Almost they could hear the prophet's mournful wail: "The city, the place of my fathers' sepulchres, lieth waste," and his passionate pleading to the King: "That thou wouldest send me to build it!"

"And so the mighty enterprise was started. Side by side were the din of the hammer and the vigilance of the sword, for at any moment the enemy might swoop upon the builder."

"And now, my brethren, the point on which I wish to lay especial stress is Nehemiah's instructions to the builders—'every one over against his house!'

"We busy ourselves with great undertakings—mighty enterprises—and not seldom the breadth of our outlook, falsely so-called, steals our attention from our appointed work—that over against our house!

"I know that the trend of the day is toward combines, organizations, a subtle swamping of the individual, against these I have no word to say, but I do say there is a deep lurking danger to our eyes straining into distance, to overlook that at our door. That bit of wall for which God holds you responsible is just that over against your house."

The Vileses took their way home, Horace was silent.

"Far-fetched and fantastic!" commented Mrs. Viles.

"It didn't seem to me either far-fetched or fantastic," said her husband. "On the

contrary, it struck me as both plain and practical. The preacher gave me a bad quarter of an hour."

"You are not surely serious, Horace?"

"Perfectly so. Never was more so in my life. If ever the cap fitted, it fits me, and I mean to put it on. I tell you, that man has let in a new light upon my life! Here have I been running to and fro to build any bit of the city wall except just that over against my house. I belong to schemes and committees and societies, and all the time I do not lift a little finger for the man at my door. But I mean to change all that."

"What has come to you, Horace? You are certainly morbid, as I remarked yesterday. Something has upset you—surely not the drowning of that drunken porter, or whatever he was?"

"You have hit the nail on the head, Milly. He was a bit of my city wall. From his very nearness, I overlooked him."

The new searchlight let in upon his iife had burst upon him too late to reanimate the drowned man, but he did what he could. He laid upon himself the dead man's family as a sort of sacred trust. Later, when the first glow of stirred feeling had faded, when love of ease whispered now and then, to shirk personal responsibility, the memory of his past failure, and the thought of "the city wall," never failed to spur him to earnest effort.—*British Weekly.*

TWO FARMERS.

"Two years ago," said a clergyman, I conducted the funeral services of one of my parishioners. He had been a farmer forty years ago. He commenced work with one hundred acres of land, and he ended with the same hundred. He was a skillful, industrious workman, but he had laid by no money in the bank. I understood the reason as I listened to the comments of his neighbors.

" 'It was always a hospitable house,' said one. 'The poor man was never turned away. His sons and daughters received the best education which his means could command, and all are leading useful and happy lives.'

"Said another: 'Those children sitting there weeping are the orphans of a friend. He gave them a home. That crippled girl is his wife's niece. She lived with them for years. The young fellow who is weeping so bitterly was a waif that he rescued from the slums of the city.'

"And so the story went on—not of a miser who had heaped riches together, but of a servant of God who had helped many lives, and had lifted many of them out of misery and ignorance.

* * *

"On my way home from the funeral I stopped at the house of another farmer, who said to me in a shrill, rasping tone:

" 'So poor Gould is dead! He left a poor account—not a penny more than he got from his father. Now I started with nothing; and look here,' pointing to his broad fields, 'I own down to the stream.'

"And on the thin, hard lips was a wretched attempt to laugh. The house was bare and comfortless; his wife, worn out with work, had long ago gone to her grave.

Of his children, one daughter was still drudging in the kitchen; one son had taken to drink and died in prison. The other, a harder miser than his father, remained at home to fight with him over every penny wrung out of their fertile fields.

"And yesterday I buried this man," continued the clergyman. "Neither neighbor, nor friend, son nor daughter shed a tear over him. His children were eager to begin the quarrel for the ground he had sacrificed his life to earn. Of it all he had now only enough to cover his decaying body.

"Economy to a noble purpose is a virtue, but miserliness devours intelligence, religion, hope and life itself."—*Sel.*

A HINT ON PREACHING.

"An oration consists of three parts: the preamble, the body, and the peroration. The preamble is what you say before you begin; the body is what you say; and the peroration is what you say after you are through."

This instance of unconscious wit will apply to sermons, where the introduction is what the preacher says before he begins, and the conclusion is what he says after he is through.

Moral: cut off that introduction and that conclusion. Talmage had one great virtue: he never wandered around in a long introduction, but nearly always struck right into his subject, hitting the nail on the head in the first sentence.

Many introductions to sermons are too long and often are simply what the preacher says before he begins. And many a good sermon has been spoiled because the preacher did not quit when he was through. He possibly did not know he was through, but the people did.

The old style of "applications" is out of date. A sentence or two of application is ordinarily enough, or, better still, the subject should apply itself all the way through. Begin at the beginning and quit at the end.—*The Presbyterian Magazine.*

Mr. Moody once said:—"We want more Christians like the Irishman who, when asked if he did not tremble during a certain storm when he was standing on a rocky eminence, said:—"Yes, my legs trembled, but the rock didn't, and because my feet were on the rock I felt safe."

World Wide Work

CHANNING AND FOSDICK.

Dr. William Ellery Channing was a Unitarian minister, who by his attractive preaching and writing and his winning personality led many persons of New England and elsewhere to turn from their evangelical faith to Unitarianism, no less bleak and bare and cold and dead because couched in pleasing and honeyed and deceptive phrases.

He lived from 1780 to 1842, and by means of a beautiful rhetoric, sweet intonations, a charming countenance and an alluringly deceptive method of expression, turned multitudes away from saving faith in the Lord and Saviour Jesus Christ.

He claimed to believe in the Gospel. He even wrote a volume on "The Evidences of Christianity," and made many persons think that his gentle words contained the truth of God.

There has scarcely ever been a more melancholy instance of delicately accomplished death and destruction than the destruction wrought by this pleasing gentleman, who, underneath all his inoffensive methods, wielded the deadly weapons of unbelief. It is well to profit by the lesson of such a life and influence.

* * *

Those whose eyes are open, and who are informed theologically, are convinced that the same processes are active to-day in the religious experiences of our country, and of our Church, under the leadership of certain elements of whom Dr. Harry Emerson Fosdick is one of the prominent and distingushed leaders.

He is a man of striking personality and attractive oratorical gifts. He has an unquestioned influence over his hearers, and sways them by his eloquence, with the power to cause them to mistake the worse for the better side.

That he is essentially a Unitarian needs scarcely to be asserted. The Unitarian Conference that, a few weeks ago, upbraided him for concealing his real sentiments under cover of deceptive words, and speaking with one form of words to evangelical people and with other language where it served his purpose to do so, was not faint in its demands that he should ally himself openly with those to whom he belongs.

But many see that he is doing more for Unitarianism now than if he should openly avow himself a Unitarian. The Gospel he preaches is another Gospel. The Deity of Christ, the Atonement of the Cross, the authority of the Scriptures as inspired, the miracles and the resurrection of Christ, and the positive supernatural element of Christianity are not parts of his scheme.

To the natural man he brings something more alluring. To the skeptical he comes with the suggestions that the difficulties of the Gospel are best disposed of by not troubling to believe them.

Witness the attitude of New York Presbytery, under the lead of Union Seminary and Dr. Fosdick, in approving one minister and student after another who do not accept these supernatural elements of Christianity, thus placing the Christian religion on a merely naturalistic, ethical and Unitarian basis.

* * *

It may be said that he preaches a lovely and spiritual religion. So did Channing, and deceived many, winning them away from a dependence as sinners upon the atoning merits of the Saviour.

It may be said that he is an outspoken advocate of law and order, of prohibition and moral reform. So was Channing a leader against slavery and other evils of his day, but he had no words leading human souls to depend on Jesus Christ as the only Saviour.

It may be said that he has written books on Prayer and Faith. So did Channing on the evidences of Christianity; but all these books are most carefully worded, and serve as a background for the devitalizing phrases, which, throwing people off their guard, leave them without the nourishment and salvation of the Gospel of the Son of God.

* * *

The trend is the same as under Channing. The dead, bleak outlook of Unitarianism is the same under Fosdick that it was under Channing.

The Church of Jesus Christ it challenged by the deceptions and dangers of to-day to resent such destructive leadership and to array itself under the banner of the Lord for his defense. Though an angel from heaven preach any other Gospel than that which is revealed it is to be turned away from.

John knew the dangers that were arising and would arise, and demanded that one who brought not the doctrine of Christ was not to be received into the house nor speeded on his way.

Paul warned us not to accept the wisdom of the world's philosophy, and Peter realized the insidiousness of evil persuasion when he cried, "Lord, to whom shall we go? Thou hast the words of eternal life."

Let us heed the apostolic warnings and cleave to Jesus Christ, the atoning, resurrected, ascended, interceding and victorious Redeemer.—*Herald and Presbyter.*

A WEIRD MANCHURIAN SCENE.

BY DR. E. M'KILLOP YOUNG, HULAN.

I was awakened out of my first deep sleep the other night by an urgent summons, and slipping on my dressing-gown I hurried off.

Within an easy stone's throw of the house a weird noise attracted my attention. I went over to the house from which it came, and found a group of folk staring into a room in which were a couple of players, whose combined efforts made up the eerie noise that floated out into the moonlight.

All the windows of the house were out, and any one was at liberty to look in. As a matter of fact the room was crowded with interested folk. There was a very tiny light in the room, but it did little to lighten the darkness, serving (as was meant) to enhance the air of mystery which the players sought to produce; so it was not easy to see just what was going on.

The figure of a woman could be made out sitting on a kang playing some kind of a drum. She was evidently the chief figure in the performance. On the floor alongside stood her understudy, a man with a stringed instrument of sorts.

As I tried to make out more details the owner of the house came forward and invited me in, explaining that the woman was a "Tiao-shen-di," or exorciser of spirits. However, I was in a hurry and hastened off to answer the urgent summons.

* * *

On my return everything was as before, save that the music and the rhythmic chant, or croon, or wail—for it was a combination of all three—had been speeded up. Again the owner came out, and we chatted about the strange scene being enacted inside.

There was a sick woman in the house, she said, and having tried all other remedies with disappointing success, recourse was being had to those who claimed to be able to cast out the evil spirit to which they attributed the sickness.

Apparently the spirit was not very amenable. They had already been exerting their arts for some considerable time, and were becoming impatient.

As we waited, however, they announced that the spirit was being brought under control, and the patient was carried along and laid on the kang alongside the performer.

From this point the real fight to dispossess the spirit began. Up to then the crowd had been chatting and laughing, but now an eerie feeling settled on all, and the air of mystery deepened.

The exorciser was evidently hard at work, and looked excited and strenuous and yet strangely passive. The suggestion was that her spirit wrestled with the spirit in possession of the patient.

The man known as "Er-shen-di," or "Number two spirit," was alert, and followed carefully and instantly every change in the music or rhythm, lending the weight of his spirit force on her side of the combat.

The music got faster and more strenuous, but was still in a minor key; the audience grew stiller, the atmosphere more tense. The suggestion of spirit wrestling with spirit in an increasingly strenuous fight grew and deepened, and the stillness became profound.

An occasional faintly audible gulp and ill-suppressed shiver or thrill be-spoke the tense feeling of all. Not one of the many children stirred, and an occasional whimper from an infant was summarily squashed. One realized then why the exorciser wielded such an influence over the credulous spectators and pretty nearly every one else.

* * *

But the business was too slow, and I went off to make up for the broken night. Some hours later I was again awakened by a tremendous racket. It was evident that the exorciser was getting desperate. Tremendous rolls and crashes from the drum rent the night air. The chant had given place to shouts and shrieks, and through all rang an angry, insistent note that was finding itself baffed and thwarted.

As I listened, the whole scene recurred to me again—the broken-down mud hut in its Eastern neglect, round it the waving crops drenched in the dream light of the full moon; inside the darkness, the dim light, the mystery, the regnant spirit of fear—and as it did, so did the words of the Old Book, "in bondage to fear."—*In "Other Lands."*

THREE STAGES IN CHINA.

Christianity has in China passed through three stages.

The first stage was one of pure prejudice on account of its being something newly introduced by foreigners.

Then it went through a stage of contempt for its alleged crudity and inadequate presentation, owing to the difficulties involved in using the Chinese language and understanding the Chinese people and thought on the part of missionaries.

Then we come to the third stage, the stage of indifference, to say nothing of prejudice. . . . Christianity does constitute a problem of society; it is a problem of the people, and it is also a problem of the philosophy of life.

At the very least it is a problem! And as such it deserves a critical examination before we pronounce our verdict of rejection or acceptance.

For this very reason Christianity is finding people who are paying it earnest attention as a subject worthy of study and discussion in circles and among individuals where Christianity never had a chance of being heard heretofore.—*Timothy Tingfang Lew, in "China To-Day."*

DANGEROUS LITERATURE.

Many children and young people to-day are reared in an atmosphere of crime and immorality. We have excluded the Bible and to a great extent religious teaching from our public schools. The histories which our youth read are devoted in a far too great extent to a record of the crimes of public characters in past ages, and much of the "literature" which falls into their hands is no better and some of it far worse. —*Boston Transcript.*

How common, among young people, is the foolish thought that by and by something will turn up by which they will suddenly achieve fame and fortune. Things do not turn up in this world, unless somebody turns them up.—*James A. Garfield.*





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Great labours are accomplished not by strength but perseverance.

If I take care of my character, my reputation will take care of itself.

People who have nothing to do are quickly tired of their own company.

The clay when soft is moulded by its surroundings. So are we in youth.

Anything which makes religion a second object, makes religion no object.

Hosanna was the only greeting that Jesus ever heard from the lips of a child.

Do the things you know are right. Let alone the ones you are in doubt about.

Resolutions for the future are well. But decisions for the day are of tenfold more value.

Give yourself to God when He wants you, and God will give Himself to you when you want Him.

The way to preserve the peace of the church is to preserve the purity of it.—Matthew Henry.

The best use we can make of our life is to live so that we shall be a benediction to everyone we meet.

Character requires shaping and refining as well as strengthening; and this is one of the uses of affliction.

If you wish your neighbours to see what God is like, let them see what He can make you like.—Charles Kingsley.

Where is there a brighter, warmer spot than in the sunshine we create for others? It is the secret of happiness.

The world owes no man a living, but every man owes the world for a place where toiling he may get his living.

If the home-makers are true to their tasks, then need there be no fear of the modern city's vitiating influences.

When a man owns his dollar he is reputable and happy. When the dollar owns him he is despicable and unhappy.

I am an immortal. When earth's Empires have passed away, I will be a living, thinking, feeling, remembering being. What will my thoughts and feelings and memories be?

Remember you are at the door of eternity, and have other work to do than to trifle away precious time.—Horatus Bonar.

Often our trials act as a thorn-hedge to keep us in the good pasture; but our prosperity is a gap through which we go astray.

True greatness is not in what we have but in what we are, and that greatness, with God's help, is in our own hands, under our own control.

He that saveth his time from prayer shall lose it. But he that loseth his time for communion with God shall find it in a life of multiplied blessings.

Then shall ye call upon me and ye shall go and pray unto me and I will hearken unto you, and ye shall seek me and find me when ye search for me with all your heart.

A fit of ill temper may hurt others, but it hurts us far worse. Unless we learn to control our tempers we shall be at the mercy of these tempers all through our lives.

When God bids us to watch and pray, He bids us use our strength, and His. The watching will keep us alert in doing what we can agaist the wrong—the praying will bring us His strength.

No man loses anything by being true and steadfast to his convictions. He may not be popular, but what does that amount to? Conscience is, or ought to be, dearer than human favour or applause.

Cloth that has the pattern stamped upon it is never as valuable as where it is woven through. The patterns of goodness, of nobility, must be woven through our characters before we are really valuable to the world.

An essential equipment of the soul-winner is character. It is a false notion that we must meet the world on its own level —drink to win the drinker; smoke to win the smoker, and play the world's games in order to win it to Christ.

The man who gets no glimpse of heaven before he dies is not liable to be very much surprised after death. Eternity simply intensifies life. Those who delight in good or evil here take along their same characters when they pass into the hereafter.

Live for God and humanity; then eternal realities will loom up, vast and grand, and society, business and pleasure, will only occupy their proper place.

Self-conquest is not an easy or a pleasant task, but there is rich reward in evercoming.

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THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

VOL. L MONTREAL, FEBRUARY, 1925 No. 2

AN IDEAL WORLD, AND HOW TO ATTAIN IT.

If all were right, nothing wrong, the world would be ideal.

The only right, with nothing wrong, is God, and all that is like Him in mind and spirit.

If all were like God in mind and spirit, all right and nothing wrong, the world would be ideal.

The world was once ideal, "all very good," and man, in mind and spirit, in God's "image," after His "likeness."

That "image" and "likeness" has been lost, and the world is not ideal.

While that unlikeness continues, outward restraint of wrong is needful; but it can never make an ideal world.

The only way to an ideal world is to have that lost "image" and "likeness' restored, and man made to love God and good.

The only Power that can restore to the human spirit that lost "likeness" is He who at first created it in that "likeness."

That restoration cannot be *en masse*. It can only be by each mind and spirit having that "image" and "likeness" restored.

He Who only can restore that "image" and "likeness" has made a great sacrifice to that end:—"God so loved the world that He gave His only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"— should have that lost "image" and "likeness" restored, and be again in harmony with Him, like to Him, and at peace.

God is waiting to restore that lost image to any who will open their heart to Him, and receive Him, that He may come in and effect that renovation and restoration.

While only God, the Holy Spirit, can restore that lost "likeness," men can prevent that restoring, by refusing to receive Him, that He may do it.

Parents can do much to impress upon their children the great facts of how that lost "likeness," with its peace, may be restored, and thus prepare them to receive the Great Restorer.

The great work in life, of those who know, is to make known to those who do not know, how that lost "likeness" may be restored and an ideal world attained.

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NEGLECTED DUTIES.

The keenest regrets that ever come to us are born of neglected duties. Jesus referred to this fact when he said: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Many regrets and heartaches will come to those who failed to do duties that God's Providence clearly laid before them. Jesus included among some of these neglected duties the visitation of the sick, the comforting of the sorrowful, the relief of the suffering and the seeking out and winning of those who are sinners against God's loving grace.

SEVEN WAYS OF GIVING.

1. The careless way. To give something to every cause that is presented, without inquiring into its merits.

2. The impulse way. To give from impulse—as much and as often as love and pity and sensibility prompt.

3. The lazy way. To make a special offer to earn money for benevolent objects by fairs, festivals, etc.

4. The self-denying way. To save the cost of luxuries and apply it to purposes of religion and charity. This may lead to asceticism and self-complacence.

5. The systematic way. To lay aside, as an offering to God, a definite portion of our gains—one-tenth, one-fifth, one-third, or one-half. This is adapted to all, whether poor or rich; and gifts would be largely increased if it were generally practised.

6. The equal way. To give God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.

7. The heroic way. To limit our own expenditure to a certain sum, and give away all the rest of our income.


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AFFLICTION.

In the realm of character—the one enduring reality of life—development is only secured, in part at least, by affliction.

The unclouded glare of the sunshine soon scorches a landscape and destroys its verdant life. It needs the wind and the rain and the biting frost of winter as well as the warmth of summer to make a fruitful field.

And so it is in the life of a man or a nation. Adversity and trouble quicken perception, challenge ccurage, and awaken energy, as ease can never do.

It is by such instruments that God works toward the development of the true man within us all.—*J. Stuart Holden.*

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The Presbyterian Record

FEBRUARY, 1925 MONTREAL, FEBRUARY, 1925 No. 2

The Two Realities

God and Man! These are the two lasting realities. All else that we know is transient.

Of these two great realities, man is finite in knowledge and power, while God is infinite in everything.

But even man is eternal in duration, hence a reality, and, may we not say, infinite in capacity for development in good or evil.

That development, begun here, continuing infinitely, makes a heaven or hell of the human spirit in the infinite future.

If that development be in goodness, in growing likeness to God, there will be an ever fuller sharing of His infinite peace complete harmony between the two realities the Creator and created. If the development be in unlikeness to Him there will be ever deepening dispeace.

Hence the blessedness of linking the finite with the Infinite. However far the human spirit has gone in development of unlikeness to God, and however helpless that spirit may be to arrest its own development along that line, and to change its course for a better, the infinite power of God waits to make the change from the worse to the better. The only hindrance in any man to such change is that man's own unwillingness to link up with the Infinite power of God to have his life's direction changed.

* * *

Another great linking of the finite and Infinite is that the finite knowledge and power of man may continually lay hold of the Infinite knowledge and power of God for guidance and help in life.

Man's knowledge is finite. He does not know what to do. But if he surrenders his will to God, seeking guidance and help, God has promised to guide him as to what he should do and to help him in the doing of it. "If any man lack wisdom let him ask of God—and it shall be given Him." "Commit thy way unto the Lord, in all thy ways acknowledge Him and He shall direct thy steps."

The Infinite knowledge and power of God is at the disposal of the humblest who will lay hold upon it, for the guidance and help of themselves and others.

In times of stress and strain in private or public life, in Church or State, there are many who feel helpless and know not what to do. But they can pray for themselves and others, that the Infinite Wisdom of God may guide them where they should go, and His Infinite Power help them in what they should do.

* * *

The privilege and power of prayer, the finite taking hold of the Infinite, the child taking hold of the Father's hand, is little realized, even by those who share that privilege. If the finite in knowledge and power will only call, the Infinite in knowledge and power waits to hear and help—"Call upon me in the day of trouble and I will deliver thee and thou shalt glorify me."

There is always one condition, complete surrender in mind and heart to "Thy will be done." "If I regard iniquity in my heart the Lord will not hear me."

This greatest power in the Church, this taking hold of the Power Infinite, beside which all organization and machinery and wealth is as nothing, and in which the weakest and humblest may share, is needed today as perhaps never before in the history of our Church.

Many churches seem to have everything that a church could possibly desire, except the power of the Holy Spirit. The architecture, the singing, the preaching and the appearance of the congregation are all that could be wished for. But where is the power for the salvation of souls? That salvation is not by might. It is not by power. It is only by God's Holy Spirit. And there is no gift or grace or endowment so easy to procure, if only He is honestly sought for.—*Ex.*

It is cheering to have some one praying for you. It gives the power of courage which comes from a sense of fellowship. Even a man as strong as Paul craved the prayers of others and felt more equal to his apostolic work because of what those prayers secured for him.

Some Church Ideals

The Church of Christ is the Divinely appointed human agency for making an Ideal World, for restoring, in the spirit of men, the lost "image" and "likeness" of God.

The Church is made up of those who profess to believe in the restoration of that "image" and "likeness" through the Atonement of Christ and by the power of His Spirit, who profess to have received Christ into their own hearts that He may effect that restoration, and who seek to persuade others to receive Him for the same great end.

In the best of those who make up the Church that "image" and "likeness" to Christ is as yet very imperfect, but if their profession be true, if they have opened the heart to Christ, the Divine Spirit is at work there, and in due time the restoration of that lost "image" and "likeness" will be complete—"We shall be like Him for we shall see Him as He is."

Meantime, as the process of restoration goes on in her members, the Church is making known to others the knowledge of Him who alone can restore the lost "image" and "likeness" to God, and make an ideal world.

* * *

It follows that if the Church is to be effective in restoring to the world the lost "image" and "likeness" to God, she must herself show, in her life and work, something of that ideal; her members, however imperfect, must show a sincere desire after that ideal in themselves.

The ideal Church therefore, like the ideal world, shows the "image" and "likeness" of Christ, and, as with the world, that "image" and "likeness" can only come in the Church, as it comes in the life of each individual member of the Church.

THE IDEAL WORK OF THE CHURCH.

The supreme work of the Church of Christ, in making an ideal world, is to win men and women to Christ, and then as Christians they will seek to be right in every relation of life.

The first and supreme work of the Church is not to secure better social conditions, but to win men and women to Christ and better social conditions will follow.

The first and supreme work of the Church is not a better adjustment of the relations between capital and labour, but to win capital and labour to Christ, and better adjustment of these relations will always result.

The first and supreme work of the Church is not to secure from Parliament humane and righteous laws, but to lead men and women to receive Christ, and then they will demand and make humane and righteous laws.

There are already societies and organizations in plenty for all these other objects. There are over thirty organizations for charitable and benevolent work alone, in one of our Canadian cities. The Church does not need to add herself to the number, but to work for and pray for better men and women in all of them.

When the Church leaves her high sphere of winning men and women to Christ and comes down to compete with other organizations in their own sphere, she lessens her own power and influence and does not help the other organizations.

* * *

The first and supreme work of the Church is not even to put an end to war, but to show in herself, and to teach to others, the spirit and kowledge of Christ, and in proportion as that knowledge and spirit pervades the world, war will cease.

Much of the present day agitation against war, by so-called church leaders, begins at the wrong end. Most of the resolutions of Church Courts and Inter-church Conferences for "a warless world" are not worth the paper on which they are written, not to speak of the expense of such gatherings.

So long as any man or nation attempts to do injustice and wrong to any other man or nation, in any sphere, so long will there be resistance to that injustice and wrong, and that is war.

The only way to end war is for each one to receive Christ and live to Him, then there will be no wrong to resist, but "peace on earth and goodwill towards men."

Until that time comes there will be war, whether of policeman against bandit, or of an allied world against a bandit nation. The reign of universal peace can only come as human hearts are won to Christ, and crown Him Lord of all.

THE IDEAL WORSHIP OF THE CHURCH.

The object of public worship is to win to Christ those who are strangers to Him, and to bring nearer to Him, in fellowship and likeness, those who are His friends, and the ideal of public worship is that which will best promote this end, give to the worshippers more knowledge of Christ, cultivate more likeness to Him, inspire greater love for Him and for fellow men.

Anything in the manner or matter of the service of public worship which tends to attract attention to itself, comes between the worshipper and Christ, like the moon between earth and sun, causing eclipse of the sun, and hindering the chief end of the service, which is to "see Jesus" more clearly.

A sample of the tendency to "attractions" is a recent advertisement of a prominent church (not Presbyterian) "somewhere in Canada," in large display type, in part as follows—"2,000 luscious oranges will be given to the first 2,000 who attend the Service Sunday evening. The Church will be a summery bower of beauty, with palms, flowers, etc. It will make you feel like June." Mr— will render vocal solos and also violin selections."

"Features: (a) the church is warm and will look like summer; (b) Hoffman's great picture of Christ, illuminated: (c) a luscious orange to every worshipper; (d) a helpful interesting message of God's goodness, (e) P— B— in vocal and violin solos."

A week or two later the same advertisement had in part, in large display type, the following—"Girls! To-morrow night is specially for you. Sermon Subject 'A Girl's Love Romance.' Seven young ladies, dressed in beautiful, white, flowing robes, under the shadow of an illuminated cross, will render in 'Pantomime'—'Jesus Keep Me Near the Cross.' This is wondrously beautiful. Girl ushers, Girl Chorus, Girls in Pantomime."

Laying aside all old-fashioned ideas, and remembering simply the object of worship, what must be thought of the above? What must Christ think of it; thrusting "Girls, Pantomime, Oranges and Violin" between Him and the people?

When the Church descends from her high vocation to compete with the movies or the concert-hall, she doubly fails, fails in her exalted mission, and fails, after a time, in attracting even to herself. She cannot compete with the movies, except in giving oranges and entertainment free, and that will soon cease to draw, for there is a sense of fitness, even in the careless and worldly, which shrinks from such a use of the House of God on the Sabbath.

THE IDEAL MINISTRY OF THE CHURCH.

The ideal of entering the Ministry may be summed up in Christ's call to Andrew and Peter as they were fishing, "Follow me and I will make you fishers of men. And they straightway left their nets and followed Him."

At whatever time of life one hears Christ's call to the ministry, whether in childhood or maturer years; by whatever means that call comes, whether in the heart of parent or friend or in the still, small voice of the Spirit of God, it means the same thing, leaving all else and following Christ in life service, in that work.

In so far as any other motives have place, such as "leadership," prominence among fellow men, or any other thing, that ministry comes short of the ideal.

Further, the ideal in entering the ministry should continue to the end, "Follow me." If a minister follows Christ, taking His path He thinks Christ would have him to, or not seeking place or position, Christ will lead him where He would have him work.

The attitude of the minister at the beginning and all through life should be, not looking for a change or waiting for what may seem a better place, but doing best work for Christ where he now is; and when the Master wishes him elsewhere, He will open the way—"Commit thy way unto the Lord—and He shall direct thy steps.' Waiting for, looking for, seeking for—a more desirable place, is not an ideal ministry. "Whatsoever thy hand findeth to do, do it with thy might."

The call of Christ to be "fishers of men" suggests further ideals for the ministry. The true fisher of men does not wait for the men of his congregation to come to him, but seeks them out until he finds them, with the one aim ever supreme, of winning them to Christ.

The ideal minister will also seek so to order his own life that it may help to that

end, and to allow nothing in his life that will hinder that end.

IDEAL CHURCH MEMBERSHIP.

It may be in any walk of life, employer or employee, mistress or maid, learned or ignorant, rich or poor. The ideal consists not in surroundings or possessions; not ability or capacity for giving or work, but in having Christ enthroned in the heart and life dethroned, and the life lived humbly, faithfully, patiently, uselfishly, as to Him.

The ideal church member will realize responsibility for carrying on the work of the church. The ability to do much or little does not affect the ideal.

The ideal church member will seek to gain knowledge of his Church, of her Doctrine or teaching, of her Government, her History, of Missions, all that has to do with her well being and her work for the Kingdom of God.

The ideal church member will be faithful in the home, and if at the head of a home, will have a place for God in that home,, a family altar, a special place for Him, that He may be not merely a visitor, like the minister or elder, but a dweller there.

The ideal church member will, if possible, have his place in the church on Sabbath, profit by the worship, to encourage by presence the workers, and, by example, the attendance of others.

Other Church ideals there are, the ideal worship, ideal organization, etc., etc., but attaining the above will keep us all busy for a time.

CHRISTIANIZING CHINA.

By Rev. John H. MacVicar, D.D.

We have now in North Honan, mostly in the country districts, the second generation of Christians, who are capable of a far more intelligent form of Christianity than the first. In spite of crudities and failures, real progress has been made.

A decade ago, when I returned to Honan after an absence of over twenty years, the progress—especially against the background of pioneer days—seemed remarkable.

It looked as if the Chinese were eager to stand on their own feet and proceed with the work of Christianizing China without further help from the home Church or the missionaries.

With a rush they began to ordain Chinese pastors and form native congregations.

Occasionally in public discussion their attitude was suggestive of a determination to hasten the day when they would "carry on" entirely by themselves.

With this laudable ambition of the Native Church to reach its goal of self-expression and self-maintenance the missionary force is in fullest sympathy.

* * *

But there is "need of patience." The goal cannot be reached by a spurt. "The stuff out of which the Holy Spirit is shaping the Chinese Church" may be "the finest raw material in the world." But at best the material is still palpably "raw."

Towards the end of the decade, for instance, here in Honan, instead of seeing the Native Church ready to assume full responsibility, we saw it making gestures to the General Assembly of the Presbyterian Church in Canada to *send out more missionaries.*

These gestures were significant alike of a conscious lack of initiative and a tremulous hesitancy to venture.

China, notwithstanding its modern movements, cannot be Christianized in a hurry. Old China imagined that all that had to be done to reach the position attained after many years by Western lands was to adopt a democratic form of government; and now Young China talks as if the Native Church were in a position to start where the Western Church leaves off.

But is it? A Church, like a nation, must "agonize" to enter the strait gate that forms the portal into the real Christian life.

The younger Chinese—notably those trained in America—demand a better type of Christianity than they profess to have found in the West. In the Shanghai press one of them recently voiced a dread lest in accepting Western Christianity they get, not the kernel, but the husk.

As a matter of fact, Christianity cannot be passed over from one nation to another in bulk, ready-made. It has to be lived. Its principles have to be worked out, not by rule of thumb, but in transformation of character; and those principles, as it happens, were originally stated, not in Western, but in Eastern terms.

So far as "husks" are concerned, China is quite capable of growing its own. By putting exaggerated emphasis on the national consciousness, the Fact of Christ may be missed: since Christianity centres in Christ. Christ is at once the Founder and the Foundation of the Universal Religion.

In prayer it is better to have a heart without words than words without a heart. —Bunyan.

AN OLD COMMUNION CUSTOM. "FENCING THE TABLES"

"This do in remembrance of Me" will never lack holy and reverent response. While the world lasts, and the glad work of Redemption goes on, the Sacrifice which purchased that Redemption will be commemorated with thankful loving hearts.

But though the One remembered is "the same yesterday, to-day and forever," and the gratitude and love that remembers is the same "as it was in the beginning—and ever shall be"—the customs of "Holy Communion" may change with passing years, as do the manners and garments of the communicants.

Some old-time customs that have passed are noted in a recent issue of "Life and Work," the "Church of Scotland Record," especially one old Scottish custom, "The Fencing of the Tables."

* * *

"Ancient records still extant show that in Reformation times every possible precaution was taken to preserve the sanctity of the Sacrament. Hence originated the "fencing of the tables."

In olden times churches were at first built without seats. Each worshipper had to bring a "stool." Part of the beadle's salary was the revenue from the hiring of stools. This may explain the "Jenny Geddes" incident with her stool in St. Giles.

This practice prevailed down to a late period, *e.g.*, at West Linton, on 11th November, 1722, "the Session considering that the area of the church belongs to the Kirk-Session to dispose of to the best advantage . . . do find there will be room for six rows of chairs . . . two shillings and sixpence, Scots to be charged for each single chair . . . Whoever refuse to pay, his chair shall be turned out, and the room let to some other."

* * *

In those early Reformation times the whole church area had earthen floors. The seatless area of the church was termed "the Laigh Kirk" (low church) to distinguish it from the gallery or "laft." (loft).

On a Communion Sunday the church area, or "Laigh Kirk," was specially reserved for the celebration of the Holy Communion. In this space tables were erected for the seating of the Communicants.

These tables consisted of "daillis" or planks of wood resting on supports, and were covered with white "lynning claithis." (linen cloths).

Around these tables a "traviss" or paling was erected, of such a height and substantial nature as to be a barrier to all non-Communicants.

For example, in Edinburgh Dean of Guild Accounts of 1561-1562, this entry occurs among Communion Expenses, "To carry daillis to be ane traviss for the holding furth of ye non-communicants," "4 workmen at the helpen owpe (helping up) of the sd traviss and setting of tables."

In 1573, the Canongate Kirk Treasurer's Accounts contain such items, "for ane daill to be ane tabill to the Communion," "for ane aiken trie to be formis," "for ane double spar to the Communion buird."

* * *

Here we find the origin of the phrase, "fencing the tables." It is to be traced back to those times when it was found necessary to erect barricades or palings to prevent unwarranted or undesirable persons from invading hallowed ground.

In some records the "fence" is referred to as "flakettis" (flakes), such as are used by farmers in their fields, for confining sheep or cattle to a restricted area for feeding on green crops.

It is interesting to note that these "fences" or "flakettis," or palings surrounding the area within which the tables were erected, had two "yettis" (gates) or "durris" (doors) at each of which an Elder was stationed.

Under date, 26th August, 1564, we find in Canongate Communion arrangements that four Elders are ordained "to serve at the Communion tabill as oft as it sal be ministerit . . . for the dur 2 in the morning and 2 for ix houris."

Their duty was to prevent any one from passing through those "yettis" or "durris" who did not possess a "ticket" or token, or as is termed in some records "pledges of admission" to receive the Sacrament.

At South Leith, in 1644, two Elders were appointed "to attend at each end of the tables where the people entereth the tables."

* * *

The table was so strictly fenced that even those members who possessed tokens, unless they had been present in church during the usual preliminaries of exhortation, praise and prayer, were excluded.

It has to be remembered that each service occupied four hours, and the preliminaries to the celebration of the Sacrament one hour.

In the St. Andrews Kirk Session Register of 1598 this condition is laid down: "Sic as heiris (hears) the preaching sall then communicat only and to that effect the durris (*i.e.* of the tables) to be lockit at the ending of the psalme."

Records in different parishes reveal the necessity there existed for these precautions. In Dundonald Kirk Session Records of 1640, in a list of directions for those office-

bearers who serve at the tables, there occur the following:—

"Let ane Elder stand at South Syde of the trance doore and receaue (receive) the tickets from them wha enters into the tables." "Let him tak good heid to the tickets that he receaue not the tickets of other parishes insted of our own or *turners* insted of tickets."

* * *

"Fencing the Tables" came to be in later years, within the memory of many now living, simply an address to the communicants on the character required and the spirit in which the communion should be observed. But whatever changes in name or form the passing years may bring—"Let a man examine himself, and so let him eat," holds ever true, and still as of old to the true heart, Christ comes at His own table with His "Peace be unto you."

HOW TO BECOME A CHRISTIAN.

This is a very important and serious question to many. They desire to become Christians. They hope sometime to become Christians. But they delay to take the step which will make them Christians through ignorance, or mistaken notions, as to what the step really is. The very simplicity of it is frequently a stumbling block.

One becomes a Christian by simply accepting Jesus Christ as Saviour, surrendering to Him, trusting to Him, and, with His help, obeying Him.

No matter what the past life has been, or what the condition of the feelings at the time, the act of acceptance of God as a loving Father and Friend makes a man, or woman, or child a Christian.

If separation, repulsion, antagonism exists between God and the creature it must in reason be owing entirely to the latter. God must still love and desire to be loved. He waits and yearns to be accepted as a loving Father and Friend, and he who does this enters into his household—becomes a Christian.

There closely follows, as a result, and as an evidence of this acceptance of God and of having become a Christian, the cultivating of an acquaintance with God, and the seeking to know his will and wishes, in order that the life may be conformed, as far as possible, to these.

By such a course the evidence of the new relation to God becomes evident to the believer's consciousnss and to those who observe him.

Acquaintance with God is cultivated through a reading and study of his Word, through meditating upon his goodness, through communion with him in prayer, through intercourse and fellowship with other Christians, through attendance upon the ordinances of the Church and through some form of active service in God's cause.

* * *

We recall an instance in pastoral experience of one who became a Christian as above described.

He was a young man, moral and upright, but worldly. Revival meetings were being held in the church, some of which he attended.

One evening, while the congregation was "standing singing, after an earnest appeal had been made to those who were not Christians to come out on the Lord's side, this young man left his pew, and coming forward said to us:—"Will you please come to my room after the meeting closes?" and then passed out.

We went, of course, as requested. His first words to us were:—"I want to become a Christian. Will you tell me what I must do?"

We explained to him that he had but to accept God as his Father and Friend and begin living to him. We pointed out the evidence for this and showed him how God was waiting for him to accept him, having redeemed and saved him through his Son.

His reply was:—"Well, I will do so, and begin with God's help to lead a Christian life."

* * *

At the next meeting he rose as one who had accepted God. Soon after he united with the church. He began attending prayer-meeting and taking part. He enlisted in Sunday Schooly work. He exhibited such an interest in the welfare of the church that he was soon elected an officer.

In a short time business led to his removal to a large city. He identified himself at once with a church and entered upon Christian work in connection with it. Having married, he became the head of a Christian household.

Thirty-five years have passed. These have brought to him some severe trials and weighty responsibilities, but the loving Father and Friend, whom he accepted in his youth, has stood by him through them all up to this time and kept him faithful to duty, and, through experience, he is enabled to say:—"I know Him whom I have believed."—*Ex.*

Prevent a friend from doing you good, impress him with the idea that he is of no use to you, and his affection will cool. But ask a man for little services he is ready to render, let him know and keep in his mind that he has conferred a benefit upon you, and he will like you all the more for it, become interested in your welfare, and feel real devotion for you. I have never known this experiment to fail.

PROBATION OF CONVICTED PERSONS.

BY DR. J. G. SHEARER.

Probation of adult persons who are before a Court for sentence after conviction for some offence is new in Canada. It has for years been used in the Juvenile Courts, but not until 1921 was an Act for the probation of adult persons passed, on the initiative of Judge Mowat of Ontario, then a member of the House of Commons.

What is meant by probation? Not parole, or extra-mural permit, or ticket-of-leave. Probation applies only to a convicted person in lieu of imprisonment for a stated period.

Suppose a young man of previous good record has been convicted on a charge of theft or fraud: If the Magistrate or Judge is of opinion that he has learned his lesson, and that if given another chance he may be restored to good citizenship, where a sentence might only confirm him in crime, he (the Judge) may:—

(1) Let him off on suspended sentence;

(2) Put him out on probation under a designated officer, naming such conditions as he considers wise, such as (a) He must do whatever the probation officer requires of him, accept a job secured for him, allow the officer to collect his wages, report at regular intervals to the officer, etc. (b) He must agree that his wages shall go to the support of his wife, family or dependents;

(3) Determine the duration of his probation, or make it indeterminate, and discharge him as being satisfied of the *bona fides* of the man's good intentions and sufficiency of his discipline. The man is then entirely free so far as the legal consequences of his offence are concerned.

(4) Order him to make restitution for the offence he has committed.

Probation thus serves several purposes in cases concerned:—

(a) It saves the convicted person the stigma of having become a "gaol bird" and makes it easier for him to regain his self-respect;

(b) It provides for his dependents;

(c) It constitutes an economic saving to the state, costing in the individual case in Ontario at the rate of $30 per year, whereas in prison he would cost $300;

(d) It makes his reformation and lasting good conduct more easy and probable, which should be the one great object of the administration of justice;

(e) It provides however, for punishment of those who show that they are not deserving of social confidence.

* * *

How does it work?

It is in actual operation only in Ontario, for the reason that as yet no other province has organized a Probation System and provided Probation officers.

It would be difficult to operate the system without employed officers, and the ordinary policeman would not prove an ideal or even an efficient Probation officer. It calls for not only Christian sympathy, but wisdom, tact, patience and unselfish devotion to the interests of those on Probation.

The Probation Association of Toronto and York County recently issued its first annual report. This shows that 436 persons were placed on Probation, 345 men and 91 women.

Of these, 157 were under 20 years of age, 128 were between 20 and 25 and 151 over 25. 425 persons were dependent on these probationers.

96 per cent. lived up to the regulations. The remaining 4 per cent. were brought back and sentenced. It does therefore really work. Ought it not to be introduced in the other Provinces of Canada?

THE TOUCH OF SYMPATHY.

She was not a brilliant woman, but one of those sweet, loving natures that go singing their way through all the burdens and sorrows of life, cheering everybody they meet.

This is the story that a successful young man of business with a brilliant prospect before him told me of her on the day of her funeral.

"Three years ago I was out of work, out of money, and tired nearly to death. I came into town, and hungry and worn out, I lay down in a yard in front of the village church.

While I lay there resting in the shade, a sweet-faced, motherly-looking woman came out on the porch of a little house across the street to water her flowers. Hungry as I was, I was hungrier yet to have some one speak kindly to me, and to come into friendly relations with some one.

Obeying a sudden impulse, I got up, went across the street, and asked for a drink of water. She brought it to me in the most gracious manner possible, and then, evidently seeing how tired I looked, asked me to take a seat. With great delicacy, she drew out my story until I told her all that was in my heart.

She took me into her dining-room, gave me a meal as gently as she would have served her own son, and then after praying with me and for me, and encouraging me, she made me take a little help, and I went on my way like a new man. All that I am and hope to be I owe to that hour's kindness received from that good woman.—*Sunday School Times.*

I will never presume, because I am a man; I will never despair, because I have a God.—Feltham.

Our Church Calendar

MEETING OF CHURCH COURTS. CALLS, INDUCTIONS, ETC.

The General Assembly.

Toronto, first Wednesday, June, 1925.

Synod of British Columbia, Vancouver, 1st Tues., May, 1925.

Presbytery Meetings.

Algoma, Sault St. Marie, 1st Tues., March.
Barrie, Barrie, 2nd Tues., March 10 a.m.
Brockville, Brockville, March 3.
Chatham, Chatham, 1st Tues., March.
Glenboro, Carman, 1st Tues., March, 8 p.m.
Lindsay, Lindsay, March 9, 8 p.m.
London, London, 3rd Tues., Jan., 10.30 p.m.
Miramichi, Chatham, 1st Tues., March.
Montreal, Montreal, 2nd Tues., March.
Peterboro, Peterboro, March 10, 9 a.m.
Portage la Prairie, Kamsack, Feb.
Quebec, Sherbrooke, March 3, 2 p.m.
Rock Lake, Killarney, 3rd Tues., Feb.
Saugeen, Palmerston, Feb. 3, 10 a.m.

Calls from

Maple & Vaughan, Ont., to Mr. C. H. Bowman, of Crowland, B.C.

Resignations of

Widder St., Stratford, Ont., Mr. F. W. Duggan.
Waweig & Tower Hill, N.B., Mr. Victor Walls.
Bass River, N.B., Mr. Alex. Craise.
Beamsville, Ont., Mr. Wm. Cooper.
News Mills, N.B., Mr. C. F. McLennan.
Central Pres. Ch., Hamilton, Dr. W. H. Sedgwick.

Inductions into

Abbotsford, B.C., Mr. T. S. Paton.
Pine Creek Ch., Calgary, Alta., Nov. 16, Mr. G. H. Barette.
Knox, Bracebridge, Ont., Dec. 24, Mr. C. H. Ballard.
Montreal East Ch., Montreal, Jan. 27, Mr. James A. Grier.
Church of St. And. & St. Paul, Montreal, Jan. 30, Mr. Geo. H. Donald.

CHRISTIANIZING THE AUTO.

When the auto really gets enthused over religion, it is a powerful factor in a community.

It has been known to get out of the garage when they found the door open on Sabbath morning and go running over the community looking up children for the Sabbath school, and men and women for the Bible classes.

One was discovered that spent every Sabbath hunting up crippled folks and old folks to take to church. It seemed to enjoy taking them to church and waiting till the service ended to take them home.

The next drive must be to Christianize the auto. We must have a survey to determine how many are religious and how many are not. And as we send missionaries to the heathen lands to Christianize barbarians, we must send missionaries to the garages to convert automobiles.

We must not let godless autos come into well-behaved families and turn them away from their church.

If any family has an unconverted auto and it refuses to be Christianized, sell it and walk.

It is better to go through life on foot and go to church every Sabbath than to have a super-six and spend Sabbath whizzing down the pike just to keep up with the Joneses. If you try to keep up with them, you will land in the ditch with them.

What effect is your auto having on the religious life of your boys and girls? If it is a heathen auto, taking them at breakneck speed on a bad road, sell it and get a Christian auto that will take them on the Zion road.—*Christian Advocate.*

CAN A REVIVAL BE WORKED UP?

The question is summarily answered in the negative and dismissed with a positive gesture of finality by most people competent to render a judgment. "Revivals of religion must come down," they say, "and can never be worked up."

But is not this only a half truth? Both Scripture and experience teach that revivals are worked up before they come down. Every revival recorded in the Old Testament was worked up before it came down. As witness, Moses, Samuel, Elisha, Ezra, and Nehemiah.

Paul states the law of revivals in the words: "I planted, Apollos watered; but God gave the increase."

The experience of every pastor and evangelist agrees with Paul's statement. The ground must be plowed before the seed can be sown with any hope of a harvest. The human tendency to make God wholly responsible is shifting responsibility.

SOCIAL CHRISTIANITY.

It can not be too often repeated that the reformation of society is not an external but an internal process. The elevation of the "masses" can only come through the transformation of the individual man. A new environment will not purify an impure heart.

Our Lord's declaration, "Ye must be born again," was not a rhetorical phrase. It expressed a vital, fundamental truth. The true Gospel of "sweetness and light" is that which shows a man that he is a lost sinner, and that his only salvation is through faith in the atoning Saviour.—*Watchman Examiner.*

Our Foreign Missions

KOREAN SYMPATHY.

Rev. D. W. McDonald, of Ham Heung, Korea, who passed through the sad experience in November of losing his wife, has reached Canada,, and is now at Middleton, Nova Scotia, with his two children.

Mr. McDonald reports that 1924 was "the most encouraging year's work since coming to Korea." In his field over 150 were baptized into Church membership, a large number of new groups of Christians formed, and five new Church buildings opened, in places where there were no Christians four years ago. Two more such churches are to be opened in the spring.

Of his wife's passing, Mr. McDonald writes:—"One of the things that helped relieve the sorrow was the wonderful sympathy and love shown by the Korean Christians. They were with me all the time, coming in from as far as eighty miles from the country. There must have been 2,000 at the funeral. I thought, what had we done for these people to be shown such wonderful love and sympathy?"

INDIA'S CALL, NO ONE TO TEACH US.

By Rev. C. D. Donald, *B.A.*, *B.D.*, Kharua.

A party of men have just left my study. Two were not Christians, two were baptised last May, and these four had brought in Moti to act as spokesman. They had come in a distance of forty miles or so to see what could be done about services for their village.

A number of men and women have been baptised there, and there are quite a few enquirers. But they said, "We have no one to teach us. All this time we have been Christians, but we have not yet learned how to pray or how to worship in a Christion manner." That case might be repeated from all over Kharua field.

There are three ways of reaching these people.

(1) The missionary himself can go out. Through the generosity of Rosedale Church, Toronto, I have a Ford car which in fine weather can visit most of the field. But this year we must have no expense that can possibly be avoided. As far as I can, I try to use it, but with gas at sixty-four cents a gallon one cannot do a great deal of that sort of work. So the missionary has gone out for communion services, and not much more.

(2) A still more important part of the work is the visit of the local catechist. He has a smaller field (there are six districts in the Kharua field) and can visit his people more often. Besides he is an Indian, and is able to talk to the people as one of themselves.

Whether we can run our motors or not, whether the money comes from home or out of our own pockets, as far as possible we must keep these trained men at their indispensable work.

But these men also have large fields. Benjamin, who has charge of the field which these people came from, has 219 Christians scattered over a territory 40 miles in length by 20 miles in width. His pay is $14.00 a month, including allowances for his four children. Obviously he cannot be expected to pay much out himself in travelling around his field.

The Mission used to supply ponies, but this year orders had to be issued to all outstations—"We shall try to pay your salaries, but every other expense must be cut off." The result is the appeal from these weak, ignorant, formerly outcaste, new Christians: "Can you not send someone to teach us?"

(3) A further effort to reach the villages is through the villagers themselves. Every summer in Kharua we hold Village Training Classes.

We try to get the leaders in the villages to come in to these classes, where besides elementary work in the three R's, they are given instruction in Bible, simple Theology, and the memorising of hymns and verses.

When the four years' course is finished (it only lasts about six weeks each summer) these men should be able to act as voluntary leaders of their village churches.

Mr. Davidson's Training School for village teachers should also do much to provide us with real leaders of these village congregations. Our great task is to find these leaders and persuade them to come in for training.

NOTE ADDRESS OF THIS MISSION.

Friends of missionaries who are located at Yong Jung Station in our Korea Mission should note that the name of that Station is now Lungchingtsun, Manchuria, which is the Chinese name for the place, Yong Jung being the Korean name.

Being in Manchuria, China, it has never been exactly proper to speak of the place as Yong Jung as the Koreans do.

This proper address for letters is:—

"Lungchingtsun,
Kirin Province,
North China
(Via Korea)"

Parcels should be addressed (Via Shanghai) instead of (Via Korea).

WHERE DO WE STAND?

By Rev. A. A. Scott, M.A., B.D.
In "Central India Torch."

Another year of our Mission's history comes to a close. In many ways it has been the most anxious year we have ever had.

Last year the amount of money granted for the work directly under the Foreign Missions' board (*i.e.* excluding W. M. S. work) was $98,000, which represented a reduction of about $45,000 on our estimate for the year's work.

Later, an additional sum of $9,000 was granted, making $107,000 in all, and, with this and the special gifts which we received, we managed to "carry on" until the end of the year.

This year we have been in even more straightened circumstances. The total amount available from Canadian Funds is only $100,000 as compared with $107,000 last year.

Naturally enough, too, special gifts are not so numerous or large as last year, and the difficulty of maintaining the work has been, therefore, largely augmented.

* * *

(1) Institutions have been closed or curtailed in efficiency. The most conspicuous example of the former was the Indore Christian Collegiate School, an Institution which had been in existence for many years and had done, and was doing, good work, but in this case the reasons for closing the School were not mainly financial, but were matters of educational policy. The shortage of funds merely speeded up the process.

In others of our schools the staff has been reduced to such an extent that it is difficult to see how the work can be carried on much longer unless relief comes.

In the College our estimate has been cut in two, and it is only by taking in a great many more students (more than we can look after satisfactorily), and thus increasing our fee revenue, that we have been able to keep our hands above water.

* * *

(2) In nearly all stations workers have been dismissed. We may admit that in some cases the opportunity was seized of dispensing with the services of men who were not efficient, but the lack of funds made it impossible to take on other more efficient workers in their place, and the consequence has been that many of our stations have been left badly understaffed.

In other places valued workers have died, and their places have simply had to remain vacant because there was no money to pay new workers.

(3) It has been impossible to press vigorously in in places where there were promising openings. Past experience shows that where such openings are not made use of at once they very soon cease to be openings. One trembles to think of the danger that may be done to our Cause merely through lack of funds.

(4) Many Mission buildings which needed extensive repairs have been allowed to stand as they were. A building which is not kept in good repair in India rapidly deteriorates, but what can be done when there is no money for the repairs which are necessary?

* * *

These are only a few of the ways in which we have "felt the pinch." We have to face the situation honestly. It is doubtful if we can complete the year (1924) without borrowing. The next month (Jan., 1925) will show the actual situation. But even if we should be able to end the year free of debt, we shall do so only by a sacrifice of efficiency in our work.

We may as well recognise that, unless in future years the amount of money available for the Central India Field is considerably increased, it will be impossible to maintain in the work the existing staff of missionaries.

Work cannot be done as cheaply as was possible a few years ago. Travelling expenses, living expenses, salaries of workers —indeed, all expenses—have risen far above pre-war levels.

Hence, leaving expansion out of account altogether, we see that it costs at least half as much again to maintain our existing work as it did in the happy days before 1914.

* * *

Within a few years we should celebrate our Jubilee as a Mission—fifty years of service rendered to Central India by the Presbyterians of Canada. It should be an occasion for joyfulness and thanksgiving, but, as things are, it seems more likely that it will be an occasion for gloom and misgiving.

Our Church has done much for the people of Central India, and the possibilities of service are greater to-day than they have ever been in time past.

Can we afford to mark time? Can we afford to sacrifice the position to which we have attained as the result of years of patient and sacrificial service? Can we afford to draw back from the many doors which stand invitingly open? Can we be true to the Master, Whom we profess to serve, and fail in our duty to our brethren here in his land?

And we need not fail if only the Church in the Home Land, perplexed and distressed as she is at the present moment, will rally to the support of our work, and show once more to the world "the might of sacrificial love."

Its the common virtues that make uncommon saints.

"LOOKING AT THE CUT."

BY REV. S. G. VESEY, HAMHEUNG, KOREA.

When our estimates for work in the field for native workers' schools, etc., have been cut to the limit, and after that there comes a warning voice from the Home Board, to prepare for a still further cut, one hardly knows what to do for the best.

For nearly three years it has been one continual struggle of economy. We have been "pitting" our "cut appropriations" against our "real needs" and still there seems no prospect of meeting those needs.

Our Annual Council this year was greatly affected and prolonged by the committees trying to find where they could lop off branches from the Mission's finance tree without seriously injuring the life work of the Church. Of course the result could only be of one kind, and that was—certain departments of our work had to suffer heavily. It was inevitable!

* * *

If we are to run our Medical plants in anything like an efficient manner, and meet the demands of the Government, then we absolutely must have an equipment, a staff, and a moderate supply of drugs to meet the situation! So how is it possible to cut our estimates in this vital department?

Then too, if we are to have Educational work of any quality at all, we are compelled again by the Government to bring our schools up to a certain standard, or it will not give us permits to hold schools.

We are compelled to employ teachers with qualifications, a certain amount of equipment, and a fairly decent accommodation, as well as an "average" curriculum. This means a considerable outlay yearly, and until we reach the full Government requirements, an increasing expenditure for a few years.

* * *

If you could see some of our present equipment your hearts would ache, as do ours. The girls' school, for instance, in Hamheung is a disgrace to us. It is true that the boys are hoping to be in their new academy some time next year, but to see the present accommodation of both girls and boys would convince one of a very urgent and real need.

Then too some of our country schools are putting up a very brave fight against big odds. Many of them get the magnificent subsidy of four or five dollars a month, and if you could see how they manage to carry on at all you would not think that the Mission money was wasted. Of course it often falls to the missionary's lot to do the rest of the needful subsidizing of these hearty little efforts to train the youngsters of the villages, but one does wish sometimes that there might be a little more of the "wherewithal" to help these struggling bands so that they could do better work among more of their "craving-to-get-education" children.

* * *

I wish that some of our friends at home could have a peep into these little schools belonging to our country churches. Their brave attempts would touch your hearts.

Here is one of my schools with the fine young woman teacher, who is a model to her girls, and she has fallen sick. Who is to help her in this time of trouble? Some one must be found to carry on her work, and yet she needs help to go to the Capital and have a serious operation.

Who is to help when Christmas comes round, if our friends at home fail us?

Who will buy a new stove now that the second-hand one given by a previous "Good Samaritan" missionary has at last fallen to pieces through sheer old age?

Who is to give the little assistance on sports day, when the pupils look to the missionary school-master for the prizes or the mid-day snack? And so on and on.

* * *

But we must comply with the Board's demands, and cut off somewhere, and there is not a margin in the Evangelistic allowance which we can possibly spare. And yet something must be done. Cut off funds we have got to, yet there are aged native workers who are not now able to bear the loads of their younger days. They will have to be dropped, if the field is to be developed.

But we can only give them a few months' salary in advance, and in the meantime there will be no one to care for the vacant circuits, with their many needy churches, and new groups growing up here and there.

So we must get the Bible Society's colporteur to help us as best he can, and the missionary must try and find more time, amidst many other duties, to shepherd the flock.

And when you remember that there are hundreds of villages in each missionary's territory with not a soul who knows Christ, the problem of evangelization becomes acute. Hardly anything is being done for these needy places, for the churches, some of which are even growing weak through lack of supervision, need almost all the time that the preachers can give.

* * *

So that we are faced with the fact that the mass of Koreans are being left almost untouched, and one must be honest and say that they seem to be drifting further from God and truth, becoming grossly materialistic and some of them even Bolshevist in their ideas and attitude toward the religion of the Saviour, Jesus Christ.

We need money for purely evangelistic workers, and one's heart aches as he sees

how needy are the churches and how desperate is the condition of the heathen. Who is sufficient for these things?

Moreover, we need very very badly a building that we can use as a Bible Institute. It is one of our crying needs, and we cannot do much good and lasting work unless we are able to train our Christians in the Word.

This is one of the most vital parts of our programme, yet we are handicapped sadly through lack of equipment. If we could secure a Central Institute where for the winter months we could train promising young men and the leaders and officers of our country churches, we should in a short time have a great harvest of results.

* * *

At present we lack good evangelists just because we have not had the chance to train many, and because we have not the funds to put those we have into the work. The cry all through our work is:—"If only we had a little more we could do such and such a work in this or that needy field." But neither Biblewomen nor evangelists can be sent because the funds are not forthcoming.

Why, we have not even the money to carry on our country Bible classes as we should, and pay for the travelling expenses of good teachers that we might secure from other parts for a few weeks.

We have no means for helping along a struggling cause in the first throes of its chapel building, except our own purses. This may be a good thing generally, leading the native Christians to depend more upon themselves, but there are cases where a few dollars would do much to cheer the hard-pressed "babes in Christ" as they struggle to meet their church debts, and free the House of God of its bondage.

* * *

Then we have no means by which we can secure tracts for distribution which would convey the message of salvation to many. We are working for the spiritual emancipation of a people. This cannot be done without much sacrifice. It needs strength, wisdom and service, as well as financial help.

We are not placed like some who find the doors barred. Here in Korea there is still the open door, and a big opportunity awaiting the consecrated worker. All we need are sufficient workers and funds to do the sowing and the reaping. We are convinced that the Gospel will spread, "as spreadeth the smile of the sunlit sea," if only there are the means at hand and the faith to go forth! There is still Power in our Message to revive this decaying age and to create a holy new age in which dwells Truth.

* * *

There is one place that we have been able to use the knife freely, far too freely, and that is in our property appropriations. Here we felt that no blood would be shed, and no tears fall, though there would be many a sigh and a regret.

A wise property owner never fails to keep an eye on the needs of his houses, and we try to be wise, but nevertheless we see their needs unattended to in many cases. Moreover, we have not room enough properly to house our present staff, let alone care for reinforcements, if they ever come!

I must not go into details, but we honestly need all we are asking for from year to year in our property estimates, but we have to do without, and though it is not a wise policy, we would rather make shift on insufficiencies than dismiss men and women or close institutions and withdraw our forces.

You have only to glance over the estimates of the past three years and see how we have held out our hands in vain, and yet still believe that better days will come.

* * *

There is a matter which one does not care to mention because it is more personal to the missionary, but perhaps it may help some to understand our position on the field.

The dollar has risen in value, especially this year, and the Japanese yen has fallen, It is now worth only $38 per 100 yen whereas the normal is $50 for 100 yen, and sometimes as much as $55.

This means that as the yen declines in value, the price of goods increases, and more especially those things which the foreign missionary is compelled to import from abroad. Moreover, the Japanese Government has increased the Customs tariff on almost all imports to 100 per cent. *ad valorem*, thus making our purchases from home still higher.

To meet a desperate situation this year, the missionaries on the Field asked the Board to allow them to credit the balance on the favorable rate of exchange, not to their salaries, but to the Evangelistic, Educational, Medical and other work.

So that the surplus (which all other Korea Missions are allowing their missionaries on their salary, through the rate of exchange), an approximate amount of about 25 per cent. extra (because of the low value of the yen) is placed to the credit of the various branches of the work, and thus they are not crippled, as they would be, if they had to be cut in proportion to the amounts allotted to them in the Budget.

* * *

This we gladly do for this year, to help tide over a very critical situation, but, owing to the difficulty of living, its high cost and increasing expenditures, plus the many

demands made upon us by the urgent needs of the Field, we feel that it will not be possible to continue this subsidy to the general funds any longer.

This is a matter that grieves us deeply, but we feel sure that if our Home Church knew of the situation as it is facing us to-day, it would readily and gladly lift off our hearts and shoulders many of our pressing burdens.

Our Church in Canada will say, we know, with us, that the work shall be carried on; that there shall be no further retrenchment; and we believe that if all of us take up the Cross and follow the Master in faithful service both at home and abroad, we shall not only find joy and peace in following in the footsteps of our Lord, but also we shall have the privilege of seeing a great victory, and the forces of darkness and evil scattered before the onward march of the Gospel.

A DAY IN RUTLAM SCHOOL.

BY MISS M. I. STEWART, RUTLAM, INDIA.

Life in a Mission Boarding School is divided into two parts, that of the hostel and that of the day school. Hostel life begins very early in the morning when the girls, whose turn it is, must rise to prepare breakfast.

When the bread is being cooked, other girls are rolling up mattresses and blankets and carrying them away from the verandah, which serves as both sleeping and dining-room. Still others are sweeping out class-rooms and putting them in order. Before seven o'clock everyone is ready for breakfast and morning-prayers.

The first bell, at half-past seven, heralds the beginning of day-school life and warns the children who live in the city, as well as those on the compound, that they must be in their places in half an hour.

The Schoolwali, Miss Sahib, uses this half-hour to visit the sick-room. Each morning she hopes to find all the cots empty, but very rarely are her hopes realized.

If, by any chance, everyone has escaped the malaria so prevalent in the rains, there is almost sure to be some one with a cut foot or a bad sore that has to be carefully dressed.

The half-hour passes all too quickly in consultation with the nurse and the matron. Usually it is half-past eight, the Bible lessons in the various classes have been taught and it is time for the first English class before the difficulties that have arisen since the previous day have all been discussed.

* * *

Our day-school is like a Canadian school as far as the teaching of Reading, Writing and Arithmetic is concerned, and many of the children, in spite of the fact that their fathers and mothers may not be able either to read or write, compare very favourably with their small brothers and sisters at Home.

The class-rooms and equipment, alas, are quite different. We're hoping to have a new school in Rutlam some day soon, but in the meantime our class-rooms are in dark, dingy corners all over the compound, wherever we can find places for them.

They're especially dark and dingy in the rainy season, for the water drips from the ceiling, pours through the doors and windows and soaks up through the floors.

The grass mats were rolled up in one room the other day and when we asked why, the girls replied that there were so many scorpions hidden in them that they would prefer to sit on the mud floor.

Just afterwards, we heard a wild squeaking and found that two rats were running races on the top of the wall. How one did long for a bright, clean, cheery room for these small people.

We have an hour's recess from one to twelve o'clock for dinner and then we go back to school again until two o'clock, or three for the higher classes.

This year we have introduced special sewing classes and even after the school season is over, some of the more industrious girls can be found seated under trees or on the verandah practising the stitches they have just learned. Most of the children, however, make very good use of their play-time.

Some of the girls must begin at once to prepare the six o'clock meal, for it takes a long time to cook bread and vegetables enough for seventy people.

Then there are clothes to be mended, or made, for about twenty-five of our children are dependent on the Mission for everything. The bigger girls help in this work and, incidentally, are given some lessons in thrift and tidiness.

Supper is followed by evening prayers and a study hour from seven to eight. Another hour or so of play and the day is over. The last girl snuggles down beneath her blanket and all is quiet .

ON BOTH KNEES.

At a revival meeting a little lad went home to his mother and said:—"Mother, John So-and-so is under conviction and seeking for peace, but he will not find it to-night, mother."

"Why, William?" said she.

"Because he is only down on one knee, mother, and he will never get peace until he is down on both knees."

Until conviction of sin brings us down on both knees, until we are completely humbled, until we have no hope in ourselves left, we cannot find the Saviour.—*D. L. Moody.*

EVIL SPIRITS IN CHINA.

By Mrs. J. G. G. Bompas, Honan.

"Here is a woman who wants to study," said the Bible woman.

The young woman nodded and said she would like so much to learn to read and study about the true God.

"For two years I have known about you," she said, "and many times I have wanted to go and study; once I did go to your gate, but was afraid to venture in alone."

Immediately after service we sat down together and she eagerly studied the first lesson in the phonetic primer.

Just at that time there were a number of women studying the phonetic script every afternoon at the chapel. She was anxious to join the class, and for a week she was in her place every day.

Then sickness came to her home. Two members of the family died, and she was unable to leave home, but on Sabbath she again joined us at the church service.

As I sat beside her on the bench I could see her glance at her phonetic primer every little while and say to herself the words she had already mastered.

After service she said that she had a sore throat and felt very ill. The week passed, and not until we were again gathered for worship on Sunday morning did we see our little frined. Though she was still far from well she was anxious to resume her studies.

* * *

A few days later she said to me, "For several nights there has been an evil spirit in my room. He is a big black headless monster, and I can hear him shuffling along the floor as he moves slyly about."

"Why don't you get up and light the lamp?" I asked.

"In the middle of the night!" she exclaimed. "Why, who would ever think of lighting the lamp in the middle of the night?"

She said that a woman in the city had told her that if she came out and saw me and bought a Bible picture to hang upon the wall in her room, then the unwelcome visitor would trouble her no more.

As she looked at the pictures, and heard the stories of how Jesus cast out evil spirits when He was here among men, and how He still has this power in the hearts of all who believed on Him, she determined to put her trust not in a picture, but in the Master himself.

So she went away without a picture, but in her heart she had a prayer which she had to say and which she would offer when she feared that the disturbing monster was about to make his appearance again.

There are many many women who are waiting, as this woman was, to be found, and to be taught of the perfect Love that casts out fear.

A LETTER FROM INDIA.

By Rev. T. Buchanan.

Mhow, India, Nov. 27, 1924.

Dear Mr. Armstrong:—

I have just come in from tour a few days ago, and had a very good time indeed. We are having ideal touring weather just now; the nights are cool and days delightful. I spent most of the time this trip in Padlia.

One of the features of the tour was the good hearing we had from the high caste people. Sometimes I think we have overlooked the caste people in trying to help get the lower castes.

After much thought we have made up our minds to do intensive work among those who have been baptized. It does not seem the best thing to baptize people unless we can look after them properly.

* * *

I had a conference with our workers a few days ago, and they all felt that the greatest hindrance to our work was the indifference of many of those who had been baptized.

Intensive follow-up work is the greatest need I see. When the people see the fruits of the Spirit in our people it will be an easy matter to reach them.

Speaking for my own field one of our great needs is a better type of worker. Some of these men have done very good work and we appreciate it, but I feel strongly that we need a higher grade of workers. Of course that will mean more money, and we may have to wait a year or two before money is any more plentiful.

* * *

I had a very interesting case a few weeks ago. He was a young man who belonged to the Jani caste. When he was a boy going to school he got a Bible and began to read it. His parents forbade him and destroyed his Bible. He got another and then a third and they were destroyed.

About this time he was old enough to work and he left home. Finally, he came to Mhow and came to the bungalow to see me. We helped him get work and taught him.

Finally, he said he wanted to be baptized. I baptized him and have had him out on tour with me several times. He is a very bright lad and I think will become a very useful worker.

We have a very urgent work to do in Nimar. Sites for workers' houses can be had in several places, but we have to let them go. Doors are open, but we can only look in. We need a Medical worker in Nimar, but there is none in sight. The harvest is great.

Scorn to trample upon a worm or to sneak to an emperor.

The Children's Record

THE GIFT THAT JESUS WANTS.

A missionary was preaching to the Maori tribe of New Zealanders, telling them of the sufferings of Christ for them.

Then stood forth a plumed and painted chief, the scarred warrior of many fights, and as his lips quivered, he spoke:—

"And did the Son of the Highest suffer this for us men? Then the chief would like to offer Him some poor return for His great love. Would the Son of God like to accept the chief's hunting dog? Swift of foot, and keen of scent, the tribe has not such another and he has been my friend."

But the missionary told him that the Son had no need of such gifts. Thinking he had mistaken the gift, he resumed:—

"Yet perhaps he would accept my well-tried rifle. Unerring of aim the chief cannot replace it."

"No, not that."

For a moment the chief paused; then, as a new thought struck him, suddenly despoiling himself of his striped blanket, he cried, with childlike earnestness:—"Perhaps He who had nowhere to lay His head will yet accept the chieftain's blanket."

Touched by love's persistency, the missionary tried to explain to him the real nature of the Son of God; that it was not gifts, but men's hearts He yearned for.

For a moment a cloud of grief darkened the rough features of the old chief; then, as the true nature of the Son of God slowly dawned upon him, laying aside his blanket and rifle, he clasped his hands, and looking up into the blue sky, his face beaming with joy, he exclaimed:—

"Perhaps the Son of the Blessed One will deign to accept the poor old chief himself?"

A GLORIOUS LESSON.

Twenty years ago a discouraged young doctor in one of our large cities was visited by his father, who came up from a rural district to look after his boy.

"Well, son, how are you getting along?"

"I'm not getting along at all. I'm not doing a thing."

The old man's countenance fell, but he spoke of courage and patience and perseverance. Later in the day he went with his son to the Free Dispensary, where the young doctor had an unsalaried position.

The father sat by, a silent but intensely interested spectator, while twenty-five poor unfortunates received help. The doctor forgot his visitor while he bent his skilled energies to this task; but hardly had the door closed on the last patient when the old man burst forth:

"I thought you told me you were not doing anything?" he thundered. "Not doing anything! Why, if I had helped twenty-five people in a month as much as you have in one morning, I would thank God that my life counted for something."

"There isn't any money in it, though."

"Money! What is money compared with being of use to your fellow men? Never mind about the money; you go right along at this work every day. I'll go back to the farm and gladly earn money enough to support you as long as I live."

That speech went to the heart of the young doctor and strengthened him for a life of usefulness.

THE LEGEND OF THE TWO SACKS.

An ancient legend describes an old man travelling from place to place with a sack hanging behind his back and another in front of him. In the one behind him he tossed all the kind deeds of his friends, which were soon quite forgotten.

In the one hanging around his neck, under his chin, he threw all the sins which his acquaintances committed, and these he was in the habit of turning over and looking at as he walked along day by day, which necessarily hindered his course.

One day he met a man coming slowly along, also wearing two sacks.

"What have you here?" he asked.

"Why, my good deeds," replied Number Two. "I keep these all before me, and take them out and air them frequently."

"What is in the other big sack?" asked the first traveler. 'It seems weighty."

"Merely my little mistakes. I always keep them in the sack hanging over my back."

Presently the two travellers were joined by a third, who, strange to say, also carried two sacks—one under his chin and one on his back.

"Let us see the contents of your sacks, exclaimed the two first travellers.

"With all my heart," quoth the stranger, "for I have a goodly assortment, and I like to show them. This sack," said he, pointing to the hanging in front of him, "is full of the good deeds of others."

"Your sack looks heavy; it must be very full," observed the old man.

"There you are mistaken," replied the stranger; they are big but not heavy; the weight is only such as sails are to a ship. It helps me onward."

"Well, your sack behind can be of little use to you," said Number Two, "for it appears to be empty. And I see it has a great hole in the bottom of it?"

"I did that on purpose," said the stranger, "for all the evil I hear of people I put in there, and it falls through, and is lost. So, you see, I have no weight to drag me down backwards."

A WORD TO GIRLS.

Girls in the country sometimes grow tired of the quiet routine of farm work and long for the excitements and attractions of city life.

But life in the city is not the public holiday it seems to the girls on their occasional visits to town. Working girls in the city have a more monotonous existense than the country girls ever dreamed of.

You get up early and work hard, it is true, but the picnics you attend in summer and the sleigh rides and parties that enliven your winter give you social recreation and change, while there is always the keenest enjoyment for those who know how to read mother nature's book.

Think of spending every working day in a dingy office, writing and figuring constantly with but half a day's vacation in three years, as one girl I know of has done!

Think of spending all the hot dusty summer days at a sewing machine in a factory with the ceaseless clatter of hundreds of other machines all about you!

Think of walking two miles to work, standing behind a counter all day, forced to smile and smile, no matter how weary you feel and again walking home at night! All these things thousands of girls in big cities do.

One girl I know stands and irons ready-made shirt-waists all day, week in and week out. What is the variety of her life? How would you like to exchange your duties with her?

Do you not think it would be a welcome relief to them to milk in the cool of the morning, churn, bake and sweep before the hottest part of the day, peel the potatoes for dinner out under the shade of a tree, and after dinner is over and the dishes washed to take a little rest indoors or out in the cool and shady yard.

Or in the fall go to the woods in search of nuts and at night lie down and breathe in the sweet-scented air of the country instead of amid sewer smell and effluvia of dirty alleys?

How would you like to pay out of your scant earnings for every speckled apple or withered peach you ate? Why, if you live in the city, you would pay for fruit that you will not pick up from the ground now.

How would you like the ever-present possibility of losing your "job" and having your income cut off for a time, with no money to pay the expenses that always accumulate so fast?

Think of these things before you give up the quiet and peaceful life of the country with the certainly of a comfortable home.

To make the best of what you have is better than to rush into evils that you know not of.

BOB BURDETTE ON WORK.

"Remember, my son, you have to work. Whether you handle a pick or a pen, a wheelbarrow or a set of books, digging ditches or editing a paper, ringing an auction bell or writing funny things, you must work.

If you look around, you will see that the men that are most able to live the rest of their days without work are the men that worked the hardest.

Don't be afraid of killing yourself with work. It is beyond your power to do that on the sunny side of thirty.

Men die sometimes, but it is because they quit work at 6.00 p.m. and don't get home until 2.00 a.m. It's the interval that kills, my son.

The work gives you an appetite for your meals; it lends solidity to your slumbers; it gives you a perfect and grateful appreciation of a holiday.

There are young men who do not work, but the world is not proud of them. It does not know their names even; it simply speaks of them as "So-and-so's boy;" nobody likes them; the busy world doesn't know they are there.

So find out what to be and do, and take off your coat and make a dust in the world. The busier you are the less harm you are likely to get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will the world be with you."

WHAT TO DO WITH A BAD TEMPER.

Starve it. Give it nothing to feed on. When something tempts you to grow angry, do not yield to the temptation. It may for a minute or two be difficult to control yourself; but try it. Force yourself to do nothing, to say nothing, and the rising temper will be obliged to go down because it has nothing to hold it up.

The person who can and does control tongue, hand, heart, in the face of great provocation, is a hero. The world may not hold him or her as such; but God does. The Bible says that he that ruleth his spirit is better than he that taketh a city.

What is gained by yielding to temper? For a minute there is a feeling of relief; but soon comes a sense of sorrow and shame, with a wish that the temper had been controlled. Friends are separated by a bad temper, trouble is caused by it, and pain is given to others as well as self. That pain, too, often lasts for days, even years—sometimes, for life.

An outburst of temper is like the bursting of a steam boiler; it is impossible to tell beforehand what will be the result. The evil done many never be remedied. Starve your temper. It is not worth keeping alive. Let it die.

PARABLE OF THE BEAUTIFUL HANDS.

A ruler once issued a command to all the women to meet on a certain day and pass in single file before the throne, and the one having the most beautiful hands was to receive a handsome prize.

The day arrived and with it the women. Some had hands beautiful with jewels, others white and soft, some smooth, but browned with work. One woman wore black gloves and was ordered to step aside.

After all had passed, she was called and came forward trembling.

When she faced the ruler, he said, "How dare you come before me upon such an occasion with gloved hands?"

She replied, "Several years ago my husband died, and when I looked upon the pinched face of my children and thought of the scanty larder, I cried in my grief, 'what shall I do?'

"A voice said to me, 'Whatsoever your hands find to do, do it with your might.' That comforted me. I went out to see what my hands could find to do and you see they have found plenty." And withdrawing her gloves she showed hands blackened and rough with toil.

"I was commanded to come. I knew I could not win the prize, and dreading the jeers and taunts of the more fortunate, I wore my gloves."

Clasping her hands and falling upon her knees, she cried, "Will my lord forgive?"

With a smile and waive of the hand she was forgiven, and dismissed.

The next day the prize was awarded to the little widow, for, said he, "A hand roughened by toil for those we love is more beautiful than one whitened by selfish idleness."

WHAT ARE FRIENDS?

A small boy chummed up to me one day, as I was walking homeward; he had been into the town shopping for his mother, and was carrying a basket full of groceries.

I, too, had a basket, but it was empty, and he was very puzzled about it; he thought mine should be full, too.

I explained that I didn't want anything from the town, but that I had taken some fruit from my garden to friends who lived there.

"What are friends?" he asked.

"Well, it's like this, the people we know and like very much who are kind to us are friends."

"I have an Auntie and some cousins. I like them. They are kind to me. Are *they* friends?"

"Why, yes, of course, they are," I answered, and then bid him "Good-bye,"

What are friends? "Ye are My friends if ye do whatsoever I command you," Jesus said.

"*My friends.*" Isn't it rather wonderful to think that we are the friends of Jesus, if we try to do what is right.

MOODY'S ARK STORY.

This is one of Mr. Moody's stories:—

I was preaching in Manchester, England, some years ago. One Sabbath afternoon, I was short of workers, and there were a good many inquiring the way of Life. I took some into the first gallery, and after I had spoken five or ten minutes, a gentleman came up, a business man, and stood on the outskirts of the company. I thought he was skeptical. I noticed that I had misjudged, and that he was interested. I said:—

"My friend, are you a Christian?"

"No, I wish I was," he replied.

"Then," I said, "I'll speak to you and try to make the way plain to you, and if you can see it, perhaps the others may see it."

I addressed my remarks to him. After I had used one or two illustrations, I said, "Now, do you see it?"

"No. It is not clear. It doesn't help my case."

I gave a number of other passages. "Does that make it plain?"

"No. That doesn't help my case." He was like most people who think their case a peculiar one.

I gave another and another illustration. Then he said, "The fact is that I can't feel that I'm saved."

I said. "Was it Noah's feelings that saved him, or the ark?"

"Good evening, Mr. Moody. It's all settled." And away he went.

I believe in quick work, but that was too quick for me. I wondered if the man did really see it. The next day I was looking for my "ark man." He wasn't around.

One afternoon I was going down the back stairs of the Free Trade Hall of Manchester, and there wasn't much light. A man tapped me on the shoulder, and asked:

"Do you remember me?"

"I remember that voice, but I can't locate it," I said.

"Do you remember the man in the ark?"

I answered, "I've been looking for you."

He said, "That settled it all at once. I've been trying to save myself by my feelings, and trying to make an ark of my feelings, but the moment you spoke of the ark, that settled it." He continued:—"Mr. Moody, always tell of the ark."

THE SOLDIER'S BUTTON.

A little boy was being prepared for a serious operation. Said he to the nurse, "You don't know what I have in my hand."

"No," she replied, "what is it, my boy?"

He answered: "A button from the uniform of a real soldier."

The matron had given it to him, having cut it from her husband's coat, who was a soldier. He held it in his hand, that he might gather a soldier's courage for the ordeal he was about to pass through.

THE WORN BIBLE.

Two men came to a missionary in Africa after travelling two hundred miles to see whether thy could get a whole Bible in a certain language.

He asked how they came to have the Bible at all at their home.

One of them said that twenty-five years before he had gone to work in a town, had learned to read, and when he went back had carried a Bible that a missionary gave him.

For twenty years he had been reading it to his people, and some of them had become followers of Christ.

He took out of a sheepskin case that he had made the Bible the old missionary had given him, and said, "It is getting worn, but the Bible never gets old."

FIRST OR SECOND CLASS?

You can hardly imagine a boy saying: "I am going to be a second-class man. I don't want to be first-class, and get good jobs and high pay. Second-class jobs are good enough for me."

You can get to be a second-class man, however, by not trying to be a first-class one. Thousands are doing that all the time, and so second-class men are a drug upon the market.

Second-class things are only wanted when first-class can't be had.

Second-class men are no more wanted than any other second-class commodity. They are taken and used when the better article is scarce, or is too high priced for the occasion. For work that really amounts to anything first-class men are wanted.

HIS GREATEST TREASURE.

A shepherd boy was keeping his sheep, and because his heart was happy, he sang so that the surrounding hills echoed back his song.

One morning the king, who was out hunting, spoke to him and said:—"Why are you so happy, my boy?"

"Why should I not be happy?" answered the boy. "Our king is not richer than I."

"Indeed," said the king, "pray tell me of your great possessions."

"The sun in the bright blue sky shines as brightly upon me as upon the king. The flowers upon the mountain and the grass in the valley grow and bloom to gladden my sight as well as his. I would not take a hundred thousand dollars for my hands; my eyes are of more value than all the precious stones in the world. I have food and clothing, too. Am I not, therefore, as rich as the king?"

"You are right," said the king, with a smile, "but your greatest treasure is your contented heart. Keep it so, and you will always be happy.

HER DEGREES.

"I am an M.D.W., and a B.S., and a D.H.G.," she laughed, when some one spoke of the coveted degree a college friend had secured.

An astonished question brought the explanation: Master of Dish Washing, Bachelor of Sweeping, Doctor of Housekeeping Generally."

"More than that, I would not exchange degrees with our learned friend for anything. Oh yes, it is lovely to be learned and 'degree—d,' but so is it lovely to be anything in which you are at your best.

"I couldn't fill her place—but neither could she exactly mine, and so we are both suited."

Not every one can be learned in the book meaning of the term. Most of us must be satisfied with a fair, plain education, with few if any frills. But to the hosts of workers who must do things with hand as well as brain, it is cheering to think that their part in life is equal to any other.

Each of us can win degrees with honor, if we do our work with the determination to make good. No degree is won without good work. No work is without its degrees, if it is well done, honest, faithful.

ONE ROAD TO SUCCESS.

Some boys will pick up a good education in the odds and ends of time which others carelessly throw away, as one man saves a fortune by small economies which others disdain to practice. What young man is too busy to get an hour a day for self-improvement?

"You will never 'find' time for anything. If you want time, you must take it.

"Nothing is worse for those who have business than the visits of those who have none," was the motto of a Scottish editor.

Tell me how a young man uses the little ragged edges of time while waiting for meals or tardy appointments, after his day's work it done, or evenings, and I will tell you what that man's success will be.

"The most valuable of all possessions is time; life itself is measured by it." The man who loses no time doubles his life. Wasting time is wasting life.

Some squander time, some invest it, some kill it. That precious half-hour a day which many of us throw away, rightly used, would save us from the ignorance which mortifies us, the narrowness and pettiness which always attend exclusive application to our callings.

Four things come not back—the spoken word, the sped arrow, the past life, and the neglected opportunity.

Trust as if God were the worker, and then work as if God had remitted all work to men.

Life and Work

HOW HE FOUND A WELCOME.

A young man came from the west as a student. At his boarding house he was asked where he thought of going to church. He mentioned the place he had chosen, not because he knew anybody there, but because it was near at hand.

"Well," the questioner replied, "they will soon freeze you out from that congregation."

"I'll give them a chance to welcome me, anyway. I don't believe they are as cold as you think."

The next Sunday morning found the student waiting in the vestibule for an usher to show him a seat. All of them were busy at the time, and the young man waited until some one had had a fair chance to notice him.

After a while he felt a little squeeze of his arm from behind. He turned. There was but one word of inquiry—"Stranger?"

"Yes, sir."

"Come with me to my seat."

"Stranger" obeyed. Shortly after two ladies entered the same pew. Not a word was spoken until after the benediction.

Then the gentleman uttered another word, "Student?"

"Yes, sir," "Come and take dinner with me." This lady is my mother, and this, my sister. Here, let me introduce you to one of our elders, and here comes the pastor.

"Now let's start for home." "Sing?"

"A little—not very much."

"Come up to our mission Sunday-school after dinner and help us, will you? I am superintendent."

That day yas the beginning of three years of happy acquaintance and helpful social intercourse with as cordial a congregation as ever assembled in any church.

The young man found that the best place of all to extend his acquaintance was the mid-week prayer-meeting, which invariably ended up in a "chattery" after dismission.

He might have shot out of the door the instant the benediction was pronounced, but it seemed to him to be only fair treatment of the church people to give them a chance to approach him.

Ere long the "stranger" had passed out of existence. He knew by sight, by name, and was on cordial speaking terms with almost every one of the four hundred members of that church.

Two simple reasons cover the case:—First The stranger did not expect the congregation to make a stampede for him the minute he first appeared. The congregation did not expect that the stranger would vanish out of the door without giving them a chance.

The obligation works both ways. The stranger did not wait to be lionized, but went on using the start he had to win still further acquaintance with the people who had always held out the "glad hand" to every one who would reach out and grasp it.

Moral:—Be steadily in evidence. Be approachable.

PRAYER AND ANSWER.

An engineer brought his train to a stand at a little village where the passengers had five minutes for luncheon.

A lady came along the platform and said: "The conductor tells me the train at the junction in P. leaves fifteen minutes before our arrival. It is Saturday night; that is the last train; I have a very sick child in the car, and no money for a hotel, and none for a private conveyance for the long, long journey into the country. What shall I do?"

"Well," said the engineer, "I wish I could tell you."

"Would it be possible for you to hurry a little?" said the anxious, tearful mother.

"No madam, I have the time-table, and the rules say I must run by it."

She turned sorrowfully away, leaving the bronzed face of the engineer wet with tears.

Presently she returned and said, "Are you a Christian?"

"I trust I am," was the reply.

"Will you pray with me that the Lord may in some way detain the train at the junction?"

"Why, yes, I will pray with you, but I have not much faith."

The conductor cried, "All aboard." The poor woman hurried back to her sick child, and away went the train climbing the grade.

"Somehow," said the engineer, "everything worked to charm. As I prayed, I couldn't help letting my engine out just a little. We hardly stopped at the first station, people got on and off with wonderful alacrity, the conductor's lantern was in the air in half a minute and then away again.

Once over the summit it was dreadful easy to give her a little more, and then a little more, as I prayed, till she seemed to shoot through the air like an arrow. Somehow I couldn't hold her, knowing I had the road, so we dashed up to the junction six minutes ahead of time."

There stood the other train and the conductor with the lantern in his hand.

"Well," said he, "will you tell me what I am waiting here for? Somehow I felt I must wait your coming to-night, but I don't know why."

"I guess," said the brother conductor, "it is for this woman with her sick child, dreadfully anxious to get home this Saturday night."

HOW SHE WAS HELPED.

In a large, pleasant chamber lay a young woman suffering from spinal affection caused by a fall upon the ice when skating.

The only daughter of a proud, haughty man, she had been all her life envied for her beauty, her wealth and her position; and now, here she was, helpless and hopeless, for the surgeons had said:—"You may live for years, but you will probably be an invalid and a sufferer as long as you live."

"And I am doomed to lie upon a couch in this room, and give up all my beautiful ambitions and plans? Of what avail are beauty and wealth now?"

The burden of her plaint, whenever she spoke at all of anything save her bodily discomfort, was: "I am doomed to lie here; doomed to lie here!"

"Doomed to lie and look up!" said a timid voice one day, and turning her eyes, the sufferer noticed that a poor woman from a cottage near was moving gently about, wiping the paint in her room.

"What can she mean by that?" thought the invalid. "If it is meant for preaching, I will have none of it!"

The thought remained with her, however, and those whose task it was to care for her noticed that, while she did not suffer less, she ceased complaining.

* * *

When the woman came next, with her soft step and her dust-cloths, the girl said: "Tell me something more."

"It is a wonderful thing to look up," replied the woman;" it creates a prayerful spirit; you can't help thinking what is above it all."

"How did you learn all this?" asked the invalid; "you who are always so busy about disagreeable work."

"Work is a blessing," replied the woman; "but that does not matter now, for I want to tell you of a wonderful thing which once happened to me.

"I was at work for a beautiful lady who called me to mind the baby, sleeping in the cradle under the trees; and she said in her kind, gracious way: "Lie in the hammock, and look up, if you like; that is what I like to do when I am tired."

"And I did, as she told me, and looked up, and up, and up, into the blue, and I saw birds fly up as if they were carrying thoughts or prayers.

"And when the dear lady came back and bent over the cradle, she said to me: 'Thank you; I hope you have seen that although we love our different duties here, the life above is for us all in equal measure."

"Well, I went back to my work a happier woman—it was as if I had life; and ever since I have looked up for a glimpse of new and higher, purer things, away from some things which make life hard if you think of them; and I am sure that is what the heavenly Father wants us all to do. So when I saw you so unhappy, I couldn't help saying, 'Look up!'

"And now make bold to tell you this—your life will not be spoiled; it will be changed, for God will give you something to do here, if you ask him.

* * *

"And one thing more—you were that baby, and the gentle lady was your mother. She lived less than a year after that morning."

"My mother!" sighed the girl. "I never knew as much as that about her before. She must have left those words as a message for me."

From that moment, the poor woman's words became prophetic, for the invalid, in improving the condition of this humble friend, became interested in other needy ones.

Soon her father, and many of her friends, fell under the benign influence, and the haughty pride which had characterized them was lost in the desire to mount to a higher spiritual level.

What an influence may attend our smallest act and word!

PASTOR OR PREACHER?

"How do you like your pastor?" We asked.

"We haven't one. Dr. X—— is a good preacher, but he hasn't been in my house since he came, two years ago, except when we have formally invited him to dinner."

"Does he devote most of his time to study?"

"A fair amount, I think, but visiting his people seems a bore to him; their private affairs do not especially interest him."

The same day we said to another acquaintance: "How do you like your pastor?"

"First rate," was his answer. "He is a good fellow, sensible and sympathetic; his preaching doesn't amount to much, for he does so much social visiting that he hasn't time for the preparation of the 'meat which endureth unto everlasting life;' but that doesn't seem to affect the size of the congregation.

Our people are in the habit of going to church, and, like the whole world of saints and sinners, are always secretly hoping for the power which will bring down saving grace, so they go Sabbath after Sabbath."

These conversations were sobering. How many ministers of the gospel are content to give half a loaf to the throng which is hungering for the living bread?

Theological seminaries should aim to furnish well-rounded men, eager in the work of the Lord in whose name they go forth, so that both pulpit and pastoral effort will be of the noblest.—*Ex.*

THE CHRISTIAN USE OF MONEY

The use of money is one of the most searching tests of character. Whether the man be rich or poor, these questions, how he gets money, holds it, spends it, thinks about it, go to the roots of things. The vital ethics of the Christian Faith are here involved.

Money is, of course, one of the first necessities in modern civilization: it is the indispensable medium of exchange. Even the Twelve required a treasurer: the unfortunate thing was that he turned out to be the wrong man in the right place—not an infrequent experience still.

The initial mistake about money is to confuse it with the real values of life. Many are the things that money cannot buy. A mother's love, a noble aspiration, a deep-souled friendship, loyalty to truth—these belong to the unpurchasables and the imperishables.

* * *

Excellent then is money as a servant, but the very worst of masters. The main point is whether the man possesses it or it possesses the man. What the amount may be is an irrelevancy. Covetousness may eat away the soul of a poor cobbler. A bricklayer may be as grippy as a moneylender. A famous surgeon may be as generous as the little widow next door. It is greed, not money, that corrodes the heart with the acid of bitterness; there is nothing so deadening to the soul as a mistaken estimate of its worth.

Its lure, which is always present and persistent, is no respecter of persons. The working clerk hoping for a junior partnership comes as easily under its fatal spell as the financier, and conversely the captain of industry may cultivate a bigger social soul than the struggling shopkeeper in a back street.

But, so subtle is the lure, that too often where money gathers in the hand zeal wilts and withers in the heart: as new interests multiply, the old passion dies: "it petrifies the feelin' an' deadens a' within."

* * *

To the Christian man money is therefore a sacred trust. Difficult as it may be for him to make it, more difficult is it for him to spend it aright. Surely he ought to spend it as in the eyes of his Master.

We use a curious yet suggestive word to describe our monetary resources—we speak of them as our "means." We say a "man of means." Means to what? To abounding usefulness, to service, to brotherly help, to furthering the Kingdom of God amongst men. The Christian is for a time a trustee for his Master, until death.

But possibly most people find the problem of money most difficult of all in connection with what they give. It cannot be overlooked that the Master seemed inclined to measure a man's loyalty to Him by the test of generosity.

The biographer of Gladstone, that great Christian, says that he was the living pattern of his own maxim to the effect that when a man dedicates a fixed portion of his "means" to charity and religion he seems to ensure a blessing upon what remains.

The real measure of the grace of liberality lies not in what a man gives but in what he leaves after he has given. To the Christian man generosity ought not to be the Cinderella of the graces, but the Princess.—*The U. F. Record.*

"IT WORKS."

A very dejected man entered the study and sank into the easy chair pushed forward for him.

The minister listened while the visitor told of his difficulties. It was a simple case: that of a sensitive man who found life too much for him.

He was worried by difficulties, never seemed able to do the right thing, was always getting tied up in knots, and did not understand why he could not master his circumstances and enjoy a quiet and peaceful mind.

The minister regarded him thoughtfully.

"I think," he said gently, "that it is because you are relying entirely on yourself."

"Why, I must. I don't want any outsider coming into my private life."

"Naturally."

"Then—"

"I mean that no one is able of himself to steer a perfect and untroubled course through the hidden shoals of life. Most people try, and they blunder into all kinds of harassing situations. You have a doctor whom you consult when you are out of sorts?"

"Of course."

The minister smiled.

"And you are a Christian?"

"Why, yes."

"Well, there happens to be a consulting physician for your moral and spiritual ailments. Suppose when your next difficulty comes along you deliberately hand it over to Christ. Speak to Him about it frankly and fully and then leave it to Him. Let Him solve the problem. But—complete trust, remember—no doubting, and see how it works. . . ."

A few days later the minister was rung up on the telephone. The words he heard were:—

"Padre, it works."

"MORE SUCH SERMONS."

An American minister, spending a summer abroad, preached on a Sunday in a Scotch city. The congregation was reverent and closely attentive, many persons looking up the text as it was announced, and nearly every listener paying strict attention throughout; but the faces gave little indication of the impression, favorable or otherwise, which the sermon was making.

At the close of the service the people withdrew quietly. The preacher walked out of the front door, and started for his hotel, quite uncertain of any good accomplished through his message.

A well-dressed man joined him at the door, and asked, "Are you walking? Then I will walk a bit with you." And for a little way they walked in silence.

"It's about your sermon I wanted to speak to you," said the Scotchman. The minister thought he was preparing for an argument. The Scotchman spoke in brief sentences, sometimes walking a number of strides after one sentence before speaking again. Not till the very last word did the minister find himself able to conjecture what relation the monologue had to the sermon.

"It is hard to say some things we want to say," said the Scotchman, and then walked on.

"I have a son.

"He has caused me much anxiety.

"He left home six years ago.

"He went to Jamaica, and led a rough life.

"He got into the fruit business, and went to the States.

"For months we would have no word from him.

"When we got word it was little comfort, and often it was pain.

"We hardly knew which caused us more sorrow, the letters or the silences.

"It is all changed now.

"He wandered into an American church, and heard a sermon that changed his whole life.

"He is married, and sober, and happy, and his letters fill us with joy.

"I was thinking as I listened to you, 'It will have been a sermon like that which touched the heart of my boy.' Good-bye!"

He left as abruptly as he had been speaking, and the minister walked on alone. He had forgotten, while his companion was telling his story, that it had something to do with his own story, and he was wholly unprepared for the sudden turn by which the narrative of the son in the far country assumed a relation to his own message.

But he said to himself, as he walked on, that he had never had a finer compliment nor one he would more gladly hear again, than that which the undemonstrative Scotch father gave him in his belief that such a sermon might touch the heart of a wayward son, and help toward the new life.

And he said to himself that no commendation of the scholarship or logic or literary beauty of a sermon could be quite so desirable a quality as fitness to touch the heart of a wandering boy, and bring him to the new life. And he promised himself to preach more such sermons.—"Selected."

HOW HIS MIND WAS CHANGED.

A minister was one Saturday finishing his sermon when a caller came in, a man who was an irregular attendant at the church services, and said: "Pastor, I have come to ask you to take my name off the church book. I don't want to belong to the church any more. It seems to me our church is such a cold place, and I don't know many of the members, and for other reasons I want to be out of the church."

"I am very busy to-day," said the minister "and have not time to talk the matter over, but before you leave the church I want to ask a favor.

"I must leave the city Monday morning for two weeks. There is a poor family over on H——Street which I am very anxious about, and I want to know if you will be kind enough to look after them during my absence."

"I 'never did such a thing,' replied the man, but if it will be any accommodation to you, pastor, I will try and look them up."

Monday afternoon he climbed up three flights of stairs, on H——Street, and upon knocking at the door he heard a faint voice say: "Come in."

He walked in upon the bare floor and found two occupants, the one a little girl with hollow, famished cheeks and red eyes, and the other the child's mother, lying on a poorly furnished bed, burning up with fever. The little one said that she had not been able to get a bite for either of them all that day.

The man stood in the middle of the room an instant, turned quickly, went to the nearest grocery, filled a basket with provisions and delicacies, sent it at once to the room he had left, and then sent for a physician.

He repeated his visits daily, and one day was moved to tears as he overheard the little girl say:—"Mamma, this good man that God sent is just like the Saviour, for you told me that Jesus healed people and fed them when they were hungry."

The moment the man heard of his pastor's return he went direct to his house, and meeting him in the doorway, said:—

"Pastor, I do not want my name off of the church books, and I want you to forgive me for ever asking you to take it off, even as I believe God has frogiven me. These two weeks have been the happpiest of my life.

"And I do not believe that you will know the congregation, the people have changed so greatly during your absence. They have all gotten so kind and so cordial and it seems to me that we have now the best church in the world."

HOW THEY AVOIDED QUARRELS.

They had not quarrelled before. But now they had one, and it seemed all the worse for being the first of its kind. It was over, and she was sitting on the arm of his chair making it up.

"Everything seemed tae gang agen me the day," she said, giving her tearful eyes a dab with the corner of her apron.

"Ay, whiles that's the way. An' it was jist the same wi' me. I was mebbe a bit cross masel'."

"But hoo wes I tae ken that ye'd been crossed, John?"

"That's jist what I was wonderin' masel'. I was wonderin' if we cudna hae some kind o' sign, so that you cud see at yinst if I'd been crossed.

"Or, you cud see if I had a bad day." said Jeanie.

"Ay."

"Well, John, man it's no a bad idea that o' yours."

"No," said he; "supposin' you wis tae pit on a red body, or, supposin' ye pit yer apron on askew."

"Man, that's a graun idea!"

"Then," said John, "when I'm feelin' a wee bittie aff, A'll jist stick ma cap richt over ma left ear like, eh?'

"Ay," said his wife, 'an' the gude tempered yin can jist be a wee bit mair conseederate, an' ken no tae be troublin' the cross yin. It's a fine plan. Ye're aye that clever, John."

"Awell, we'll see hoo it warks, lassie."

* * *

For many a long day those two sunny people did not need to put the suggestion into execution, and so it was almost forgotten.

One day, however, Jeanie had a real bad day. To begin with, John left late for work, and the day started wrong. She put a pan of fruit on the fire to make jam, and lo! the butcher's van came to the door at the crucial moment, and soon Jeanie's ears and nose were horrified by burning sugar and fruit. The butcher had nothing that John would like—another worry.

And in the afternoon, when she had some linen to bleach, the rain came down in torrents and spoiled all her work. She felt so cross, and wondered how she could meet John as brightly as usual.

Then, as she seized her apron to shift the stew-pot on the fire, she remembered, and smiled quite cheerily as she tied it on a-squint.

What a day John had! He started late, and arrived at his work hot and impatient. He was carting gravel from the river to the big house, and it was weary work in the hot weather. At noon his bread was dry and the sun was hot, and in the afternoon he got soaked in the thunder-storm.

As he drew near home the dumps got the better of him, and he hoped Jeanie was not in a mood for joking, as he felt distinctly cross. Suddenly he thought of his plan, and tugged his cap to the left.

"That 'll jist gie her a hint," he thought.

At that moment he turned the corner, and there stood Jeanie at the cottage door with her apron all awry.

"Jeanie, lass, are you cross?" shouted John, with a hearty laugh, pointing to her apron.

"Jist aboot as cross as ye are yersel," and Jeanie snatched off his cap and kissed him.—*Scottish Review.*

TWELVE THINGS PARENTS CAN DO.

1. They can control the child's surroundings so as to make them ever the medium of good suggestions, physical, mental, moral and spiritual.

2. They can, by example and story, fill the child's mind with inspiring, lofty and Christian ideals.

3. They can form habits of moral and religious value, and allow none others to be acquired.

4. They can feed the child's mind with ideas, the character of which they can wholly control.

5. They can exercise and strengthen the child's moral powers by circumstances which they can arrange, taking care that the trial is not too hard.

6. They can, by watching hereditary tendencies, foster one and restrain another, so as to produce a more even character.

7. They can strengthen the will and make it act with energy and decision.

8. They can educate and train the moral sense; keeping it sensitive and tender to evil, and must only set up such standards of right and wrong as are true and will last through life, so that no artificial conscience is created.

9. They can increase the sense of moral responsibility to oneself, to others and to God.

10. They can directly teach moral principles, and the sequence of cause and effect.

11. They can inspire faith in God and in Christ, and the spirit of reverence and humility.

12. They can thus obey the two exhortations, "Train up a child in the way he should go," and "Despise not one of these little ones."—*Ex.*

Worship is the highest act and attitude of the human soul. Man is never more exalted than when he bows in adoration before his Master and Redeemer. The beasts of the field never convene for worship. Man alone, of all created beings, offers homage to his Creator. In so far as man neglects worship, he neglects what is highest and divinest in his nature. To neglect or refuse to worship is to drift back toward animalism. The more spiritual we are, the more worshipful we will be.

World Wide Work

NEW OUTLOOK FOR WOMEN IN CHINA.

What was the old outlook for Chinese womanhood? When did the new begin?

About twenty years ago the "New Tide" of China's Renaissance movement began to affect the outlook for her women. The Christian girl's schools were able to hold girls long enough to make High School education possible for a few.

The educated Christian woman makes possible a new kind of home—one in which there is comradeship between husband and wife, intelligent care and training of children, Christian hospitality, etc.

One of the most frequent questions about Christian schools in China is, "Do they spoil the girls? Are the girls willing to go back to their homes?" They do not *"go back"* to anything. They go on into something new—quite different from what it was for their mothers. The new home in China has as an ideal the home as they have seen it in the missionary homes in China, but the educated woman is as yet so in the minority that very few new homes are possible.

* * *

China is doing in her new factories all the terrible things which were done in England a hundred or more years ago before laws regulating factory labor were passed.

Little girls in poor country homes in China, who formerly might be "exposed" and killed off, are now allowed to live, and while they are still tiny children are put to work in silk factories where they work all night and on twelve hour shifts.

Women, too, are crowding into the new factory centers and working long hours in cotton and silk factories. This is one of the "new outlooks" which is rather terrifying when one has imagination to see it.

Agatha Harrison, an English woman familiar with these problems and their best solution, has helped to make hundreds see it as it really is, and she has gone straight to the owners of the factories, taken them to see things in their own factories, and enlisted support on the side of laws regulating hours and conditions of labor for the women and children who are being exploited for profit by foreign and Chinese firms.

* * *

The outlook for women in politics in China is not at present very clear, but the same thing might be said about the outlook for men. Chaos describes the situation when one tries to analyze it according to western ideas of government.

Institutional church work is offering new fields of service for young women, and women are taking a larger place in all church work as the number of educated women increases.

In the National Christian Council which is more than half Christian, 20 out of 100 members are women, 10 of them Chinese.

This is not a large proportion, but it is an improvement upon the situation which exists in official church bodies even in America.

The women are thinking for themselves. When they mount a platform they usually have something to say. They think of the question of woman's sharing in the church life not on the side of "rights," but because they think the men need the help of the women—and they do! Chinese women make a very distinct contribution when they do take part in discussion in church councils or co-operating committees.

* * *

There are great areas in China, whole provinces—in which the new day as described here has not yet dawned. The outlook for women in those parts is the age-old one, except where the good news of Jesus Christ has come to one here and there. When that comes life is never quite the same.

"What are these among so many?"—a few hundred college girls, a few thousand high school girls? In all our Christian schools and colleges the girls are faced with the need of their less fortunate sisters.

Their vacation days count when they help in Daily Vacation Bible Schools. They hear the call to go into the hard places, to choose their life-work in the line of the service of the Kingdom. In China a girl has to reckon with her grandmother before the question can be settled.

The spirit of service is strong, the old sense of responsibility of the scholar class quickened into new life by the Christian message. And although they *are* so few, these Chinese girls are clearing the way for others to follow up to the heights where the horizon is wide, and the air is clear, and the stars shine out bright.—*In "All The World."*

The world cannot be organized into godliness, or preached into godliness, but it may be led into godliness. The simple quiet, unposing practice of their professions by Christians would do more to set this old world right than all the powerful organizations that bear the Christian name.

THE BIGGEST THING IN KOREA.

By O. R. AVISON, *M.D.*

In "All The World."

This year is the 40th since Protestant Missions began in Korea.

Thirty years ago there were approximately 100 Christians in a population of 12,000,000.

To-day there are approximately 300,000 Christians in a population of 17,000,000.

Note the figures well—300,000 Christians secured in 30 years. People say, "Well done, you will soon have Korea Christianized."

But look again at the figures—there are nearly 5,000,000 more non-Christians there than there were when we began our work.

What then? Must we despair? No, there is a way out.

There are now 300,000 Christians enrolled. If they were all of the right type, filled with zeal for the conversion of the rest of their people, and so educated and trained that they could be successful leaders, they could accomplish in a comparatively short time what the foreign missionaries can never do.

* * *

What, then, is the paramount duty of to-day?

1. *Evangelism.* We should recognize that the preaching must be done by Koreans rather than by missionaries, if 17,000,000 are to be reached by the Gospel message, and that, allowing one preacher for 1,000 people, it will call for 17,000 preachers to do it.

Who will educate 17,000 preachers? It is evident the missionaries cannot do it. But they can train men to teach preachers.

The seminary or seminaries set up and manned by missionaries must, from now on, aim chiefly to prepare teachers for seminaries that the Korean Church will, in the natural course of things, establish, rather than to prepare those who can preach only.

2. *Education.* There are 3,500,000 children who should be in school. At 50 pupils to a teacher, 70,000 teachers will be needed. It is very evident that the missionary cannot prepare them for their work and that it is most important for the missionaries to put their limited time, strength and resources into the type of education that will prepare teachers of teachers rather than into an attempt to provide teachers for the lower schools.

3. *Medical.* A population of 17,000,000 will, at 1,000 to each doctor, require 17,000 doctors. Who will teach them?

Then each doctor will need the assistance of several nurses, say three or a total of 50,000 trained nurses. Who will train them?

Certainly the limited number of missionary doctors cannot do it. In the past 30 years they have graduated only 124 doctors and 46 nurses. But we could teach teachers of doctors and train trainers of nurses.

The 124 doctors and 46 nurses already turned out can do but a little to relieve the suffering of Chosen, but if they were capable of teaching others they could man several schools, established by the Koreans themselves, capable of graduating many times their own number.

This, of course, would mean that the missionary medical school must be put on a still higher standing than it now has.

The missionary slogan, however, should now be: "Let us make teachers to teach the teachers of preachers, of teachers, and of doctors and nurses."

The biggest thing a missionary or a mission can do is to make himself or itself unnecessary to the people, by training them to do for themselves, and the most certain evidence that missionary work has real value is that it is giving to the people something so vital that it enables them to use it themselves when left to themselves.

THE GOSPEL IN NEW GUINEA.

Missionaries who not long ago found the cannibal and head-hunting proclivities of the natives of New Guinea the greatest difficulties in their way, now find their troubles in the complexities of language and idiom.

Dialects vary not only by provinces, but actually by villages. And the worst of it is that words pronounced in exactly the same way in one community may mean something entirely different a few miles away.

In one case it was found after some years of teaching that a word used to designate the Holy Spirit actually meant in that locality, sweet potatoes!

But Patience is removing these pit-falls, and the missionaries from Australia and Britain now working in parts of the island have translated passages of Scripture into half a dozen dialects.

The natives along the coast have become superficially civilized and a number of them have become Christian.

Cannibalism has there disappeared, but contact with the civilization of the whites has not been without its evils. Especially has the indenturing of the natives to work for several years away from their homes tended to break up their family life and to give them habits and points of view not conducive to happiness when they return to their old environment.

* * *

But the real New Guinea is in the interior of the great island where the natives

are wholly savage and untouched by modern methods and thoughts and things.

There head-hunting and the preservation of the skulls as gruesome trophies of achievement is practiced to-day as it was throughout the island a generation ago.

Large areas have never been explored, and in other extensive regions the only semblance of control by the governments having nominal rule—Australia, Great Britain and the Netherlands—rests on heavily armed parties which penetrate the forests and mountains on brief expeditions.

The heart of this vast island is a religion into which the influence both of government officials and missionaries will inevitably be extended very slowly.

Except for his gruesome war practices, the New Guinea native is a childlike creature. Time means nothing to him. He insists on observing a long siesta each day devoted to lounging or sleep.

It is difficult to appeal to him by kindnesses. These he takes as a matter of course; and medical missionaries have even found that some of the tribes consider that they are doing the missionary a favor to let themselves be treated. Some have naively demanded tobacco for permitting their wounds to be dressed.

They are very superstitious. Especially do they fear the ghosts of their departed fellows, and engage in fantastic and noisy ceremonies to propitiate them or frighten them away.

* * *

Widows among these people have an unpleasant lot. They must keep their bodies smeared with white clay or slimy mud, and for months must not permit their faces to be seen. Then they are forced to wear a characteristic costume and for a year or more are excluded from the life of the community.

Communism is practiced. In many of the interior communities one huge "long house" shelters scores of natives.

In some localities the entire families live in these communal shelters; in others, however, they are club houses for the warriors alone, women and children being rigorously excluded.

Where the "long house" is reserved for men, the women and children live in nearby smaller dwellings. These become veritable household factories, the women being constantly employed in preparing food and producing other things to meet the needs of their lords.

* * *

"New Guinea, lying north of Australia, is rather out of the way of the world's trade highways. Counting Australia as a continent, New Guinea is exceeded in size among the islands only by icy Greenland. It may be said, therefore, to be the largest island in the world which supports a considerable population.

The number of its inhabitants is not definitely known, but is believed to be close to one million.

It is a tropical land, the Equator lying only about twenty miles off its northernmost point. Its area is close to 300,000 square miles.—*The National Geographical Bulletin.*

A TRIUMPH OF THE GOSPEL.

The Khasi hills, an easterly outpost of the Indian Empire, is the home of the Khasis. A sturdy folk, able to do their thirty miles a day carrying heavy loads of rice or potatoes in baskets on the back, supported by a band crossing the forehead. They take life easily, are fond of song and a joke and, perhaps, a little too partial to heady drinks distilled from rice and millet.

"Woman's rights" in these hills was settled long ago. Man counts for very little, and woman for a very great deal. In the clan descent is traced from an ancestress; in the family the grandmother rules without a rival.

Property is vested in the distaff side of the house and inheritance follows the female line.

The youngest unmarried daughter "holds" the religion, and the largest share of the family property comes to her.

When a man marries he goes to the home of his bride and after his death his ashes can find no place within the wife's family tomb.

* * *

The religion of the Khasis has been defined as "forms to cure diseases and to avert misfortunes by ascertaining the name of the demon as the author of the evil and the kind of sacrifice necessary to appease it."

But mixed up with the prevalent beliefs in spirits, there is also a vague idea of a supreme being as Creator, who may be approached in times of exceptional trouble, and an equally vague belief in a hereafter—a garden of God, with groves of betel-nut trees to which those may attain whose funeral rites have been properly performed.

Divination is practised and the witch doctor is found in every village.

He may be seen sitting in his little compound with his egg-breaking board in front of him on which he pitches eggs by the score so that the position of the broken egg-shells may reveal to him what particular devil has been working ill to the patient who consults him.

The large portion of the egg-shell is made to fall in the middle of the board. This portion of the shell is called *ka lieng*, or the boat. The small bits of egg-shell

which fall around the boat are either good or evil prognostics judged by certain established rules.

* * *

This is one side of the picture. There is another and a brighter side. The Khasis have shown themselves to be more open to the Gospel than any other people in this part of India, and more than 40,000 in a population of 204,000 have cast off their belief in demons and spirits and the debasing practices of sorcery and witchcraft.

The signs of Christian occupation are apparent everywhere. The sorcerer may still be seen busy with his craft on one side of the road, but on the other side of it may be seen the missionary doctor hard at work among a much larger crowd of patients.

The cromlechs and stones of remembrance are set off by spacious churches, whose bells call large congregations Sunday by Sunday to the services of the sanctuary.

Sixty years ago there was not a Christian in this land of hills and valleys; today Christian teaching and missionary-directed education have worked such a revolution that the Christian community, though much smaller than the heathen, exerts an influence in public affairs altogether out of proportion to its numerical strength.

* * *

Long before the Welsh missionaries brought the good news to a land which bears so much likeness to their own the scholars of Serampore had placed the Khasi language upon their steadily growing list of versions for India.

As was most fitting for a people among whom matriarchy prevails, a lady—the widow of a Khasi chief—is said to have assisted in translating St. Matthew's Gospel. This was printed in 1816 and distributed to a few Khasis, who, by contact with Bengalis, had learned to read. The New Testament was issued ten years later.

In 1840, missionaries of the Welsh Calvinistic Mission occupied the field, and in the intervening years have done magnificient service and had great reward for their labours.

To them the Khasis owe nearly all that they possess of Christian teaching, education and literature, and the Government of Assam have acknowledged the debt in no uncertain language.

In time the Bible was translated and its translation has wrought as great a change in the Khasi and Jainta Hills as was wrought in England when the same book was first translated into English.

* * *

The people have become more cleanly in their persons and their habits, they build better houses and have more comforts in their homes; materially they are better off in every respect, but the supreme gain has been deliverance from bondage to the powers of darkness and appreciation of the liberty which is in Christ Jesus.

Between the years 1901 and 1911 the Christian population in these Hills grew from 17,000 to 31,000 and in the same decade, just over 30,000 copies of the Scriptures were circulated in the Khasi language, or one copy for every man, woman, boy and girl of the Christian community.

And the dust does not collect on this much-prized possession; the Bible is expounded in the church and studied in the schools and memorized in the families, and has become so much a part of the people's life that the writer of this paper, worshipping in the church at Cherrapoonji, and listening to the prayers of the elders, was greatly struck by the fact that the confessions and petitions were almost entirely composed of quotations from the Scriptures, fittingly linked together.

The conversion of the Khasis furnishes a striking example of what faithful preaching and teaching, supported by unremitting endeavour to get the Word of God into the hands of every one, may accomplish when the seed, sown and watered, is given increase by God.

And the people themselves are a witness to the fact, so often stated, so absolutely true, that where the Bible goes it creates a new humanity—a humanity informed by a new spirit and filled with a new life.—*The Bible Society Record.*

LIVING THE CHRISTIAN LIFE.

To engage in the performance of home duties faultlessly, without petulance, without haste, without fretting—to repress the sarcastic and unkind word, to be calm in the hot moment of anger, to do without weariness, and to suffer without murmuring, to be charitable in judgment and trample out of the heart the Pharisee spirit, deeming life at once too short and too costly for quarrels and for pride; to maintain a chivalrous honor in all business relations; to hold back from the temptations of doubtful or hasty gain; to wear "the white flower," not "of a blameless life" only, but of a life cleansed from its earthliness and made pure by the Holy Spirit; to walk about the world and before men with a calm heart filled with love; to shed abroad the 'sweet savor of Christ," and allure men to the heaven to which they know you to be travelling—these are but many-sided exhibitions of the one holy character, many facets of the one jewel of fidelity by which you are to be "approved" of your Father which is in heaven.—*Wm. Morley Punshon.*

SOFT SNAPS.

We were watching the plumbers as they worked on the new home. One with a simple little cold chisel had, by dint of numerous brisk taps in a circle around it, cut in two a large iron pipe. Another was busy with a similar chisel cutting in halves a large piece of lead.

"Easy work," I said, as I watched the latter drive the chisel into the soft material.

"Yes," he replied, "but this work spoils the chisel."

"Lead is not hard enough to spoil a chisel," I insisted.

"No," the workman replied, "but it takes all the temper out of it so that it is good for nothing else. To cut much lead will spoil the finest cold chisel."

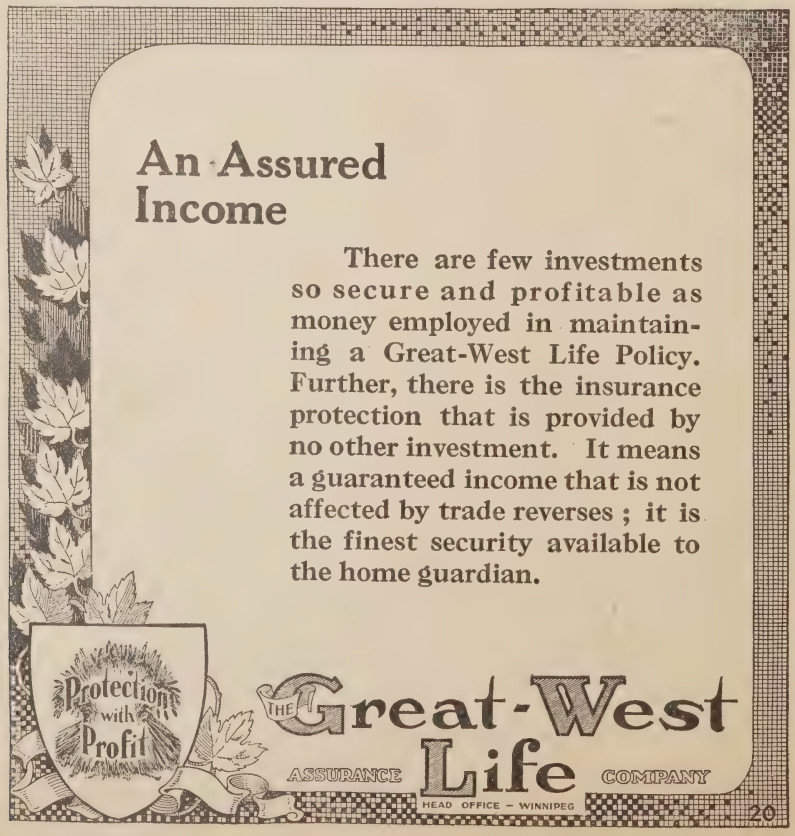
Soft seats, easy tasks and pathways strewn with roses take the temper out of character, and produce good-for-nothing lives. Difficulties impart their own splendid fiber to those who master them.—*Ex.*

A coward can smile when there's naught to fear, when nothing his progress bars;
But it takes a man to stand up and cheer,
When some other fellow stars.

The West Africa Mission of the Presbyterian Church, U.S.A., has communicant membership of 30,115 and a catechumenate of 43,702.

The average attendance at the Sunday services is 97,659 and in the 685 Sunday schools there is an enrollment of 108,728 members.





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The Presbyterian Record

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

VOL. L MONTREAL, MARCH, 1925 No. 3

TWO LESSONS FROM MARCH.

March is named from Mars, the god of War.

March, beyond other months, suggests storm, stress, struggle, an essential of true progress in life and of true fitness for life. If no storm be faced, no stress endured, no hindrance overcome, then is no strength developed. Life is limp.

Ease of body does not strengthen muscles. Nurmi's legs never found their speed on the lounge. Indolence of mind or purpose never develops mental or moral strength.

Only by struggle is there progress in anything worth while. One may drift downward in body, mind or morals, but never upward. No struggle—no attainment! No trial—no triumph! No contest—no conquest. No battle—no victory.

Life's greatest battle is with ourselves, our selfishness, our indolence, our appetites, our passions, and only those who "overcome" can receive the "Crown of Life," for that Crown is in one's self, the higher, nobler, better self crowned victor by Christ over the lower self; hence, literally, a "Crown of Life."

Life without struggle is not true life, and where struggle is not compulsory it should be voluntary.

A second lesson from March is hope, a necessary incentive in struggle, an essential to progress and success.

Later months are months of sight, but March has only Hope. "But hope that is seen is not hope." March has only hope, but its hope never disappoints.

Struggle for the right, within ourselves and without, is life at its highest and best, and where the struggle has hope in God, the hope will never disappoint nor the struggle be in vain.

Thank God for life's March with its storm and stress and struggle—and—its hope.

Thank God for life's highest hope, the hope in Christ, the hope that never fails, the hope that "whosoever will" may have and enjoy.

"To him that overcometh" is the "Crown of Life" along every worthy line, from fighting one's own lower self to loftiest endeavour for humanity and for God.

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THE ONLY HOPE.

Lectures on economic problems will not save the souls of capitalists and laborers. They, too, need the Gospel to help them win victory in practical personal problems, many of which will have a direct bearing on industrial life.

Lodges attending churches in a body ought to expect to hear a real sermon rather than a discourse which might just as well have been delivered in the lodge halls.—*Christian Advocate.*

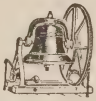


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"STANDING BY A PURPOSE TRUE."

Tenacity of purpose is the thing most worth while cultivating; not the tenacity of the stubborn, unreasoning kind that will never admit wrong, but the tenacity which chooses a course with caution, changes the course when judgment dictates, but always and ever is looking with unfaltering gaze and high courage toward a life objective.—*H. Winton.*

No man can allow his own lot to fill with weeds without in some measure injuring his neighbor. The man who lives his own life unworthily injures the life of his brother, though that brother may be striving for the right.

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The Presbyterian Record

VOL. L MONTREAL, MARCH, 1925 No. 3

"THY WILL BE DONE."

The highest possible attainment of all created intelligence, human or angelic, is oneness of will with God, to say with the heart "Thy will be done." None can attain beyond that stage, for it has no beyond. It is perfection, perfect harmony with the mind and will of God.

"Thy will be done" covers the whole of life, active and passive. It includes all life's doing bearing and suffering.

"Thy will be done" covers all avoidance of wrong. If it be from the heart it means a pledge not to do what is known to be contrary to "Thy will." All moral wrong, all untruth, injustice, unfairness, unkindness, is not "Thy will." And to pray "Thy will be done" if the prayer be honest, is to pledge avoidance of even the appearance of evil.

"Thy will be done" covers all doing of right. If it be from the heart, it is a pledge to do what is known to be "Thy will." All truth, justice, kindness and mercy, is "Thy will," and the prayer "Thy will be done," if honest, is a pledge to speak the truth, to practice the just and right and merciful.

The greatest of the many things included in "Thy will" is that the glad news of a Saviour from sin should be told "in all the world to every creature" and "Thy will be done" is a pledge to carry out that will.

Most of our prayers are answered by ourselves, and if we pray "Thy will be done" and do not seek in all things to do that will, it is asking God to do what we are not willing to assist in doing, and which we therefore do not really wish to be done. How far is that from mockery?

"Thy will be done" covers not only the active, but the passive in life. It means the patient and trustful acceptance of deprivation and discipline, when in God's Providence it comes. The outstanding world example of this is Christ's prayer in Gethsemane, "O My Father, if it be possible, let this cup pass from Me. Nevertheless, not My will, but Thine be done."—And again "If this cup may not pass from me, except I drink it, 'Thy will be done.' "

"Thy will be done" is in "The Lord's Prayer," and it has many lessons.

1. All work, all effort, all life should be to do "Thy will."

2. This means care and effort to know "Thy will" and care and effort to teach "Thy will" to others, that they too may know it and do it.

3. "Thy will be done" applies to every condition and calling and circumstance in life, to every place and position in life, to prayer and work, to home and street, to business and pleasure and worship. There is no place, no life, where "Thy will" does not apply.

4. "Thy will" can never demand the doing of what is not "Thy will." An end that demands wrong means, cannot be "Thy will."

Christ said:—"By their fruits ye shall know them." Another way of stating the same truth is "By their demands and permissions ye shall know them," for these are their fruits. When anything demands the doing of things that are not "Thy will" then the thing that makes or permits the demand—cannot be "Thy will."

The most important knowledge in life, in work or worship, in business or religion, in youth or age, is to know "Thy will," and the most important action in life, everywhere and always, is, having learned "Thy will," to do it.

* * *

One sphere of life to be specially noted in a Church Magazine is our Church life in all its parts. The first great question of a member of the Church regarding his Church should be to know "Thy will," and the most important thing, having learned "Thy will" is to do it.

But how is "Thy will" about my Church, to be learned? Five lines of study will help;—study of God's Word, study of Church History, study of my own Church, study of any special subject relating to my Church, and prayer. The one who sincerely seeks, along these five lines, to know and follow "Thy will" in his church life and work will not go far astray.

SOME CHURCH IDEALS.

All true members of the Church of Christ have ideals, more or less clear and definite, of what the Church of Christ should be to be effective for Him.

An Ideal may be either an aim not yet realized, or an attainment realized. It may be a longing or a possession. It may be something striven for or something already gained. There are many Church Ideals but only one of them, the Ideal Head of the Church, is as yet an attainment.

All other Church Ideals are not yet realized, but will be more or less earnestly sought after by all true members of the Church, the Body of Christ. And when thus sought these ideals will be ever more nearly attained, until at last the Spiritual Body, like the Spiritual Head, will attain the ideal. "We shall be like Him (in Spirit) for we shall see Him as He is."

* * *

Some Church Ideals are the following:—

1. The Ideal Head of the Church.
2. The Ideal Body of the Church.
3. The Ideal Organization of the Church.
4. The Ideal Doctrines, Beliefs or Teachings of the Church.
5. The Ideal Member of the Church.
6. The Ideal Elder of the Church.
7. The Ideal Ministry of the Church.
8. The Ideal Worship of the Church.
9. The Ideal Work of the Church.
10. The Ideal of the "Church in the Home."
11. The Ideal Church Prayer Meeting.
12. The Ideal Church Sunday School.
13. The Ideal Church Choir.
14. The Ideal Spiritual Life of the Church.
15. The Ideal Social Life of the Church.
16. The Ideal Support of the Church.
17. The Ideal Church Building.
18. The Ideal Publications of the Church, etc., etc.

* * *

The above list of "Ideals" is merely a mention of some things to be desired and sought in the Church. Any who will may add to the list and seek to bring their Church up nearer to the likeness of its Ideal Head.

The nearer any of the these ideals conforms to the teaching and example of the Ideal Head of the Church, and the teachings of His Holy Spirit through His Apostles, the greater will be the effectiveness of the Church as an agency for the saving of men from sin, and the bringing of humanity to God.

Only in so far as "ideals" for the Church, the Body of Christ, bring His Body, the Church, nearer in all things to the Ideal Head of the Church, can it be a true ideal, to be sought after and worked for.

There are many "ideals" set before the Church to-day, as in all past days, ever since Christ Himself was on earth, that are not true ideals, not Christ's own ideals, not fitted to make His Body, the Church, more like its Ideal Head, but the opposite. "Prove all things, hold fast that which is good."

* * *

1. The Ideal Head of the Church.

"Jesus Christ, the only King and Head of the Church" is a term long familiar in our Church.

The opening sentence of the "Rules" of our Church states that "The . . . Universal Church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head thereof."

The Confession of Faith says—"It pleased God, in His Eternal purpose, to choose and ordain the Lord Jesus Christ, His only Begotten Son, to be the Mediator between God and Man; the prophet, priest and King; the Head and Saviour of His Church."

Holy Scripture, Eph. 1:22, says of Christ, that God "gave Him to be Head over all things to the Church, which is His Body." Again, Col. 1:18—"He is the Head of the Body, the Church." And again, Eph. 4:15, "That we . . . may grow into Him in all things, which is the Head, even Christ."

This Ideal Head of the Church, Jesus Christ, no tongue nor pen can tell. One way to a knowledge of Him is to read carefully the Scriptures, with Him specially in view, and see Him in prophecy and promise and at length in person; and then to read still on through New Testament until we hear from the Redeemed the glad eternal song "Unto Him that loved us and loosed us from our sins by His blood." Any who take this plan will have a new conception of Christ, the Church's Ideal Head.

But here, in this life, even at best and by the best, He is only seen "as a mirror darkly" and will only be known when, face to face, "we shall see Him as He is."

2. The Ideal Body of The Church.

The Church is "His Body." Its only worthy ideal is likeness to its Head. This is His will that His body should be like Himself, its Head.

But the Church, the body of Christ, like the human body, is made up of its members, "Ye are the Body of Christ, and members in particular," and the likeness of the Church to Christ its Head is attained as each individual member grows in likeness to Him.

The ideal Body of Christ is therefore attained in proportion as christian men and women grow in likeness to Him, in thought, word and deed, in heart and life. Every christian, however obscure, has thus a part in fashioning the Church, the Body of Christ, after its Divine Ideal, like to its Divine Head.

Sculptors are we, every one, each working at his own little part of that great Body of Christ, our own heart and life, and in proportion to our faithfulness will be our share in the great finished work when it is at last complete.

Some of the above list of Church ideals were mentioned in last RECORD. Most of them have been untouched. Will readers of the list take up one or more of these ideals and write to the RECORD their conception of them and how they can be best attained.

"CRIME, POVERTY, VICE AND DELINQUENCY."

BY J. PHILLIPS JONES, M.A., B.D.

What is the relationship between crime and feeble-mindedness? In the majority of cases the fundamental weakness consists in a defective mind, and the crime is directly or indirectly the result of this feeble-mindedness. Every feeble-minded person is a potential criminal. Such have no check on their desires. Given certain circumstances they become criminals.

Are criminals born or are they made by their surroundings? Most students of crime claim that criminality is not hereditary. What is undoubtedly inherited is some form of mental defect. Two-thirds of the inmates of one of our greatest penitentiaries have been shown to have some mental deficiency. In the case of one hundred criminals each of whom had been convicted at least four times, twelve were insane, twenty-three feeble-minded and ten epileptic.

Criminality, immorality, improvidence, drunkenness, are not inherited as such—they are in many cases merely manifestations of feeble-mindedness. It is the feeble-mindedness that is hereditary, not the criminality. Criminals as such are not born; potential criminals are, because they inherit these mental defects which predispose them to a life of crime, or some other abnormal or unsocial pursuit.

* * *

Of the non-hereditary influences predisposing to crime are:—alcoholic parents, immoral environment, uncongenial homes, poverty, divorced parents, evil associates, crime displayed in the press or in the movies, and the bad influence of correctional institutions.

There is a direct connection between hereditary feeble-mindedness and such social problems as poverty, vice, drug addiction and other phases of delinquency.

Poverty cannot be banished as long as feeble-mindedness is slowly increasing among the great populations. These mental defectives cannot compete with their normal and energetic fellows in their struggle for existence. The higher grade defectives become criminal and immoral and the lower grades gravitate to institutions for the feeble-minded.

Drunkenness and drug-addiction result from many and varied influences, both physical and mental, but as a class the victims of narcotism are neurotic and constitutionally inferior, and if not out and out feeble-minded they are mentally inferior because they came into this world blasted—feeble-minded.

* * *

What shall we do with the criminals and delinquent classes? Those who have gone wrong because of hereditary defects should be segregated to prevent their reproduction;—and to those who have stumbled because of backwardness or unfavorable environment, many things may prove of benefit, namely, better environment, corrective punishment, detention in a proper institution, providing mental, manual training and wholesome recreation.

Religion has also a place in individual cases, and many zealous Christian workers could do more to uplift the fallen if they had a little more training in biology, on the one hand, and some understanding of psychology on the other.

That girl put it well to a judge one day when she said—"You and your officers are here to do your duty. I suppose you are going to send me away, but before I go I want to tell you one thing—you don't at all understand me."

Faith in God carries with it as an inevitable consequence the service of man.—Hugh Black.

WHERE THE GREAT PEACE RIVER FLOWS.

Our farthest north Home Mission is known as the Fort Vermilion field. The Hudson's Bay Fort so called is about 600 miles from Edmonton, 300 miles northwest by rail to the town of Peace River, and then by boat 300 miles down the stream but still within the northern boundary of the Province of Alberta.

Roman Catholic missionaries have long been active among the Indians and half-breeds of the district, and the Church of England began a mission there about 50 years ago.

But it was not until 1921 that any other Christian Church entered the field. By that time the Board of Home Missions and Social Service of the Presbyterian Church in Canada had adopted a plan by which special provision is made for the supply of sparsely settled fields of wide extent.

In May of that year, accordingly, the Rev. T. F. McGregor, M.A.—tall, straight, rugged, devoted—was given charge of the territory in the valley of the Peace River, from Peace River town to the Red River post 350 miles north, with his headquarters at Fort Vermilion.

At the same time Dr. P. M. Macdonnell, of Kingston, Ont., was sent by the Alberta Government into the same territory to attend to the physical well-being of the inhabitants.

* * *

The minister and the doctor are not always chums, but these men, meeting at Peace River town, soon showed themselves a well-assorted pair. They constructed a boat for themselves, stowed their goods in it and proceeded to row or drift day after day on the broad bosom of the mighty river between the islands and the main shore.

Sometimes they were hindered in the daytime by head-winds, and at night when they camped on the shore, they were always annoyed by the mosquitoes, but on the whole they found the trip not unpleasant.

As they went, they could see above the high banks nothing but light poplar trees mingled with a few spruce. But they learned that beyond their horizon there were hay meadows and open prairies. A small percentage of the country consists of muskeg and pine ridges, but for the most part the soil is a deep rich loam on a clay subsoil. Small lakes and streams are abundant.

* * *

At the end of four days our travellers arrived at Carcajou Point, 200 miles from their starting-point. Here, while the doctor treated the sick, the minister visited the families, held services and baptized seven children, three of whom were members of a Presbyterian family which had located there six years before and had never until then been visited by a minister of their own church.

Two more days rowing brought the two men to Fort Vermilion and to the home of Mr. Sheridan Lawrence, a few miles from the Fort. Everywhere along their route and at its end they were joyfully received.

Fur-bearing animals are numerous in that region and Fort Vermilion had long been a centre of the fur trade but, by this time it had become a small town with saw-mill, grist-mill and general stores. It is beautifully situated where the high steep banks of the river give way to a gentle slope from the water's edge.

* * *

Of the country round about the most prominent feature is its park-like appearance. It produces the finest of hard wheat, no complete failure of the crop having been recorded in more than 30 years. Barley sown after the middle of May will ripen in the long hours of sunlight by the last week of July. Indian corn nearly always matures in the open. Tomatoes, cabbages, pumpkins, etc., bring forth abundantly.

There are thousands of homesteads available on Dominion lands. Protestant families are needed to settle on these in communities, making possible the establishment of schools and churches.

During the summer of their first year the doctor and the minister led the community in a successful effort to begin a cottage hospital. The funds for the building were provided by the people and they helped in its erection.

Our Women's Missionary Society contributed the equipment and sent two nurses to take charge. The general health is excellent and the patients have not been many, but the presence of the hospital is a source of satisfaction to everybody.

* * *

The Church of England was wont to hold its services in two churches, one at the Fort and the other seven or eight miles away at Stoney Point where the Dominion Government carries on one of its series of Experimental Farms. A residence had also been built in the town for the missionary. But the work has now been abandoned save for an occasional visit from the bishop of the diocese.

In the early summer of 1923 he cordially invited Mr. McGregor to make use of both the churches and the mission house. To these signal proofs of his confidence he added the offer of the use of a span of ponies and a cutter, which were gratefully accepted.

Mr. McGregor has also started a station on the "Ranche" of Mr. Lawrence. At these three points services are now held with

considerable regularity, and at several other points, as the opportunity arises.

* * *

A leaf out of Mr. McGregor's diary will probably make the course of his week clearer:

"On Monday, February 4, 1924, I drove about 25 miles via Lawrence's to George Ward's place. That night I used my stereopticon and showed lantern views on a wide range of subjects to this family which is located in a lonely spot out of reach of school and church.

On Tuesday I drove about 25 miles across prairies and through two extensive pieces of bush on to Buffalo Head Prairie. Here I visited all the Protestant and some of the Roman Catholic families. That evening I held a religious service and again used the lantern. Nearly all the people of the settlement were present.

On Wednesday I returned about 40 miles to Fort Vermilion, visiting at six of the settlers' houses on the way.

On Thursday I did some reading and in the evening drove to Stoney Point to attend choir practice and hold a short service, returning the same night and covering about 15 miles.

On Friday I prepared a sermon for the next Sunday and in the evening conducted the Young People's meeting which is held at the mission house each week.

On Saturday I drove to Sheridan Lawrence's and in the evening showed my pictures to the family and others who were present.

On Sunday I conducted services at 11 a.m. at Lawrence's with an attendance of 18, and at 2 p.m. at Stoney Point with an attendance of 43, chiefly children and young people. At Fort Vermilion at 7.30 p.m. the attendance was 15. The night was raw with snow in the air. I was grateful to see so many out."

* * *

Though Mr. McGregor's responsibility has thus been increased, he does not even now confine himself to the country about his headquarters. He remembers still that his field includes the whole valley of the river with all its settlements as far south as Peace River town. Several times he has made the trip to that town.

Usually he goes by one of the regular boats, but in the fall of 1923 he and a friend travelled by a power canoe. The friend shot a moose in the early part of the trip, and the settlers furnished ripe tomatoes, green cucumbers and other vegetables. Unfortunately the motor broke down before the end of the trip and it became necessary for one man to take the track-line and walk along the shore, while the other sat in the boat to steer. They changed places every hour as the towing was laborious especially on rocky or muddy shores.

In the summer of the same year he attended a meeting of his Presbytery at Grande Prairie, 450 miles from his home, and it is pleasant to relate that he was then made Moderator by his brethren.

For the return journey he is accustomed to build a boat for himself at Peace River and start on an itinerary.

At every landing along the river he moors his boat and starts, generally on foot, for the settlements of the interior. At night he sleeps at the side of the trail, and by day he visits the settlers and conducts services where a few families or bachelors can be gathered.

Once when on the trail he was awakened in the very early morning by a pulling at his blankets. When he got his eyes open, he was surprised to see that his would-be bedfellow was a full-grown bear. He took a stick and drove the bear off, replenished his fire and lay down to finish his sleep.

On another occasion he met at Peace River a newly married couple who were about to make their way into his own territory. He aided the groom to build his scow and load their effects, and saw them off on a honeymoon trip down the river to Carcajou (200 miles) and across country 40 miles to their home on Keg River Prairie. Before he finished his own trip, he visited this same prairie, riding, this time on an Indian pony, a total distance of 100 miles.—*From the General Board.*

A HARD ROAD.

When Paul prayed that he might have a prosperous journey to Rome, little did he imagine how his prayer would be answered.

He went to Rome, but by a road that was difficult and dangerous and full of turmoil and trial. On his journey he experienced arrest, shipwreck, pain and tears.

But when he arrived in Rome and looked back over the troublous way by which he had come, he confessed that God's way was the really "prosperous" way. He said: "The things which happened unto me have fallen out rather unto the furtherance of the Gospel."

His apparent misfortune proved to be the very best of good fortune, and the hard road over which he traveled proved to be the "highway of the Lord."

THE UNIVERSAL BOOK.

One of the wonders of the Bible is universality. The black man and the white man and the brown man and the yellow man are at heart the same, and the great events of life are largely the same in each of them. They love and hate, and laugh, and cry. They are fathers, and lovers and seekers after gold, and seekers after God. Because through them all flow the tides of an universal life and passion, the universal Book makes it appeal to all.—*Sel.*

THANKS FROM INDIA TO CANADA.

By Rev. Yohan Masih, D.D.

It is a great honour, on behalf of the Church I represent, to thank the Presbyterian Church in Canada for your interest in India, in sending out missionaries to preach the Gospel. All the benefits we have received through missionary effort, Eternity alone will reveal.

* * *

In speaking of India what should I say? There is a Hindu India, a Mohammedan India, a Christian India. There is India of the highly educated and intellectual, and India of the most uneducated and uncivilized. There is India of the high castes and India of the low castes. There is India of Brahmans, the priests, and there is India of the untouchables.

Think of this country with its three hundred and fifteen millions, smaller in size than Canada, but with more than thirty times the population.

In different parts of India you will find people with different manners and customs, eating different kinds of food and wearing different kinds of dress and speaking different languages, so much so that if one from the South goes to the North, or from the East to the West, speaking his own mother tongue, he will never be understood. There are, it is said, one hundred and forty-seven different languages and dialects spoken in this great country.

* * *

Then there is the curse of "caste," which has divided India into more than two thousand water-tight compartments, the members of which may not intermarry nor even eat with those of another caste.

If a low caste man is dying of hunger and thirst in front of the house of a Brahman, the priest dares not go out and give him food and drink, for in doing so he will be polluted and excommunicated from society.

This so-called "untouchable," this low caste, may not use the public well or enter a Hindu temple. He may not even walk down the streets of the Brahman quarter in a village.

If the shadow of one of these falls on the food of the Brahman, that food is polluted and he will not eat it.

There are over fifty millions of these so-called untouchables in India. Men and women who have been denied—by Hindus—all the rights and privileges of mankind.

Hinduism gives no hope to these unfortunate beings. They themselves lost all hope and had no ambition. Hope came to them only when the Gospel began to be preached and Missions began work among them.

The poverty among a certain class of people is such that millions get hardly one meal in twenty-four hours.

* * *

But over and above all, remember, India is a land of religions. Call it superstitions if you like, but it is a great religious country. Eight great religions of the world and a score of other faiths and creeds you will find in India. Ask any Hindu and he will tell you that his country is the most religious on the face of this earth.

They say a Hindu is born religiously, grows religiously, dies religiously; and for three generations after his death a religious rite and ceremony is performed, so that his soul may have rest and peace, and on the rest and peace of that soul depends the happiness and prosperity of the present generation.

If a Hindu wants to make a journey he must have religious sanction. If a marriage is to be celebrated, it must have a religious approval. The date, time and place are fixed religiously. Every year priests announce what days and months are auspicious for marriages and only during those days and months will Hindu marriages be celebrated.

* * *

Religion in India is not a garment worn at certain times and by certain people. It is the framework and warp of Indian life. Everything that a Hindu does or acts has a religious meaning. A Hindu's morning ablutions, even the brushing of his teeth, are defined by religious rule. Every home has its idol shelf, where is kept a row of images.

Religion fixes the Hindu's profession. Religion rigidly prescribes those who may eat with him; and no woman nor any member of any other caste may enter that charmed circle.

The items of his diet, the workmanship of his cooking utensils and his choice of servants are all religiously determined.

The aspect of the Brahman's house, its furniture and the disposition of its rooms are similarly defined. So is the selection of his wife and his relations with her.

Come along with me to India, and I will show you myriads of shrines dotted about in every street and hamlet, and under the wayside trees. I don't know whether they have really been counted, but it is said that there are thirty-three millions of gods and goddesses worshipped in India.

* * *

Then, there is a class of people whom India calls "Holy people." You will see these wandering hermits and ascetics, some half naked, face and body smeared with ashes, and with a beggar's bowl in their hands, who have renounced house and home and family and wealth and property, going from one sacred place to another.

A large proportion of these so-called "holy men" are sturdy beggars, devoid of spirituality or devotion, lazy fellows and cheats and moral wrecks; but some of them have a benign serenity and high standards of spiritual life. And if you go to the snow clad Himalaya mountains you will find at Rishikesh a scattered colony of them, including some who have ruled Native States, or who have been decorated by the King-Emperor for imperial service, or you will come across highly educated men holding University degrees. The census shows about five millions of them in India.

* * *

If, on some religious festival, you make a trip to one of the holy places in India, you will witness a sea of humanity. Hundreds of thousands of worshippers gather there. Many of them have come tramping hundreds of miles from the remotest corners.

Why all this hardship and inconvenience! They have come on serious business. A dip in the holy Ganges duly performed at the right time and in the right place means the washing away of the sins of a lifetime. True, mostly ceremonial sins, but then those are the sins which his religion really lays upon his conscience.

What is it that arrests you at these holy places? Here is a man sitting on a bed of spikes. He believes by this austerity he will get union with the Supreme Being.

There is another who has held both arms extended over his head till they have shrivelled and shrunk stiff so that he cannot move them down.

Beside him, another, the nails of whose shut fists have grown till they have pierced his hands.

Look, there is another hanging on the branch of a tree by the heels with head downwards over a fire.

Why all this pain and torture, penance and austerity? They believe this is the way to obtain salvation.

Here on a public street see a woman going on a pilgrimage. She is not riding a horse or a donkey, nor driving a motor car, nor even a bullock cart, nor does she walk and run. She goes by measuring her shadow. She falls down on her face, draws a line, stands up and again falls down.

Poor thing! She does not know whether she will ever reach her destination, but she does this sincerely, because her religion has taught her to do so; because the priest has commanded her to do so.

* * *

India has been yearning for centuries for higher and nobler things. Her soul's great desire is to get a vision of God. The whole history of Hinduism is a search after the Christ.

What is that which India is seeking after? What is that which India is yearning for? You will find that in one of her most ancient prayers. That prayer is very simple. It reads like this:—

"From the unreal lead me to the Real,
From darkness lead me to the Light,
From death lead me to Immortality."

Until India gets what she desires there can be no peace and no rest. India's soul is restless. Who can give her what she desires in that prayer but He who said: "I am the Way, the Truth and the Life; I am the Light of the world; I am the Resurrection and the Life."

India has never been skeptical. She is devoutly religious in every detail of her life, whether social or individual.

She has been falsely led by ignorant devotees in her ancient priesthood. She has been blinded by superstition. She has groped her way through centuries of error, but always with her face Godwards. She has been bowed low by one conqueror after another. She has been crushed into poverty by usurers. She has suffered ostracism and persecution, but always in utter humility.

To bring Christ to her in all the fulness of His redeeming power would be the sweetest joy and highest privilege for any Church in the world. Solve the problem of India and you have solved the problem of the whole East. A truly Christian India will sweep the whole Orient into the Kingdom of Heaven.

* * *

Into this great country and among such people Christianity began to be preached, and Christianity had a great struggle, not because the Gospel message did not make any impression on the minds of the people, but for another reason.

You remember the words of the Master. "If a man hate not his father and mother, wife and children, brethren and sisters, and take up his cross and follow me he cannot be my disciple."

These are conditions of discipleship in India. The moment a high caste Hindu or even a low caste man or a Mohammedan thinks of embracing Christianity, he must fulfil these conditions just as they are.

When villagers come out in a body, or the whole community is baptized, they may not have to suffer much, otherwise every individual must pay the price. Not that he leaves his home and friends of his own accord, but he is excommunicated and turned out from home.

* * *

Salvation is full and free, but it is not cheap with us there. Sometimes we have to pay a dear, dear price.

I have seen parents and children separated because of the Gospel of Jesus Christ. I have seen brother and sister separated

because of the Gospel of Jesus Christ. I have seen husband and wife separated, and sometimes permanently, simply because of the Gospel of Jesus Christ. I have seen wives, virtuous wives, at the baptism of their husband putting on the garb of widowhood.

To be a widow in India is a terrible lot. Poor woman, she thought she would undergo all the pains and miseries of a widowed life rather than follow her husband and take baptism.

I have seen a mother, a tender hearted mother, with a stone in her hand and striking that against her forehead, weeping and crying and pleading with her son or daughter not to bring disgrace on the family by becoming a Christian, and there the Master standing with cross in His hand, saying "come and follow me."

The love that brought Him down from the bosom of the Father, the love that took Him to the Cross where He shed His precious blood, that love has proved always stronger than the love of a father or a mother.

I have seen parents go through mock funerals at the baptism of their son or daughter. To them he or she was a dead person. This is the only consolation they could get in this world.

I could tell you story after story of conversions of people, what they had to suffer and renounce and the insults and indignities to which they were subjected.

* * *

In spite of these sufferings and persecutions Christianity has made a great advance. As far as numerical strength is concerned, we have a Christian community numbering over four and three-quarter millions.

According to the last Government Census, the total population of India had increased by one-half per cent., while the Christian population had increased by over twenty-two per cent.

During these last ten years all over the country there were baptized on an average at the rate of over seven thousand people per month. During these last ten years, there were baptized, on an average, one thousand eight hundred and thirty people every Sabbath day.

Besides these, thousands were refused baptism, thousands were refused to be admitted even as enquirers, because the missions and churches could not arrange to look after these newcomers and train them.

The great middle classes are still untouched. In large cities there is hardly anything done to reach the middle classes. Do you know how many missionaries are working in India? Taking all the denominations and different missionary societies, and there are over one hundred and ten churches and societies working in India — altogether there are only eighteen missionaries for every million of people, and in Central India, for which the Canadian Presbyterian Church has taken the responsibility, there are only thirteen missionaries for every million of people.

* * *

But the result of missionary work cannot be judged by figures. Think of the change in thought that is taking place among the non-Christians in India. One of the prominent non-Christian judges in India once in his public address said:—

"India is being converted. The ideas that lie at the heart of the Gospels are surely but steadily permeating the whole of the Hindu society and modifying every phase of Hindu thought."

And so India is being converted silently. The leaven of the Gospel is doing its work, especially through Mission Schools and Colleges, where the future leaders of India are being educated and taught the principles of Jesus Christ.

There are thousands of so-called "secret disciples" in India, men and women who have been touched with the life of Jesus but who have not come out openly to confess Christ.

You will see in their homes a picture of Jesus Christ and a copy of the New Testament. I do not know whether they worship that picture or not, but daily they read a portion of the Scriptures and offer prayers in the name of Jesus.

I do not know why they do not publicly take baptism. Perhaps some of them, like the rich young ruler in the Gospels, think that the price is too high to pay for eternal life. Or perhaps some of them are not prepared to face the bitter persecution and suffering.

Or perhaps there are others who, like Nicodemus and Joseph of old, would come out at some critical time in the history of Missions in India and publicly accept Jesus as their Lord and Saviour. But any way there is no reason for despondency and hopelessness. The leavening process is going on.

One of the non-Christian prophets of the last generation, I call him a prophet because he was a great student of the Bible and a great admirer of Jesus Christ, but who did not take baptism, in one of his public addresses, said:—

"You cannot deny that your hearts have been subjugated, captivated, enslaved by a higher and nobler power. That power is Christ. None but Jesus ever deserved this bright, this precious diadem—India, and Jesus shall have it, Jesus shall have it."

The seer in the Isle of Patmos had a vision of the glorified Saviour and he saw on His head many diadems. One of those bright and shining diadems shall be India.

Our Church Calendar

MEETING OF CHURCH COURTS. CALLS, INDUCTIONS, ETC.

The General Assembly.

Toronto, first Wednesday, June, 1925.
Synod of British Columbia, Vancouver, 1st Tues., May, 1925.

Presbytery Meetings.

Algoma, Sault St. Marie, 1st Tues., March.
Barrie, Barrie, 2nd Tues., March 10 a.m.
Brockville, Brockville, March 3.
Chatham, Chatham, 1st Tues., March.
Glenboro, Carman, 1st Tues., March, 8 p.m.
Lindsay, Lindsay, March 9, 8 p.m.
Miramichi, Chatham, 1st Tues., March.
Montreal, Montreal, 2nd Tues., March.
Peterboro, Peterboro, March 10, 9 a.m.
Quebec, Sherbrooke, March 3, 2 p.m.
Saugeen, Palmerston, April 14, 10 a.m.

Calls From

Gamebridge, etc., Ont., to Mr. W. G. Rose, of Delaware, Ont.
Doon & Preston, Ont., to Mr. Frank C. Harper.
Holstein, Ont., to Mr. Wallace Johnson, of Innisville.
Dixie-Islington, Ont., to Mr. W. J. Burnett, B.A.
Knox, Tara, Ont., to Mr. W. J. Walker, of Conn, Ont.
Milford & Gays River, N.S., to Mr. J. P. Falconer.

Inductions Into

Erskine Church, Blenheim, Ont., Jan 15, Mr. W. Scott Galbraith.
Zion Church, Carleton Place, Ont., Feb. 15, Mr. R. De Witt Scott.

Resignations Of

St. Pauls, Peterboro, Rev. J. McIlroy.
First Church, Brockville, Ont., Mr. R. M. Hamilton.
Hornby, Ont., Mr. James Malcolm.
Canard, N.S., Mr. G. S. Logan.
St. Pauls, Toronto, Mr. P. M. MacDonald.
St. And. Pictou, Mr. E. A. Kirker.
First, Pictou, N.S., Mr. W. B. Rosborough.
Saltsprings, N.S., Mr. C. C. Walls.
Glebe Ch., Toronto, Ont., Dr. H. T. Wallace.
Chalmers, Toronto, Mr. W. Stanley Owen.

Deaths in the Ministry.

Dr. D. L. McRae, at London, Ont., on Feb. 16.
Dr. J. K. Wright, of Vancouver, B.C.
Rev. E. H. Sawers, at Watford, Ont., on Feb. 4, in his 79th year.

ONE YEAR TO LIVE.

The Baltimore Sun asked, "What would you do if you had but one more year to live?"

Many replies were received. A lady won the prize with the following:—

"If I had but one year to live;
One year to help; one year to give;
One year to love; one year to bless;
One year of better things to stress;
One year to sing; one year to smile
To brighten earth a little while;
One year to sing my Master's praise;
One year to fill with work my days;
One year to strive for my reward
When I shall stand before my Lord,

I think that I should spend each day
In just the very self-same way
That I do now. For from afar
The call may come to cross the bar
At any time, and I must be
Prepared to meet eternity.

So if I have a year to give
A pleasant smile, a helping hand,
A mind that tries to understand
A fellow creature when in need,
'Tis one with me, I take no heed;
But try to live each day He sends
To serve my gracious Master's ends."

MAKING ONE'S SELF ASEPTIC.

Dr. Maltbie D. Babcock was one of the successful ministers of his day. On one occasion he was invited to attend a banquet on a Saturday evening, but declined.

Being pressed for a reason, he replied:— When a surgeon is about to perform an operation, he is at particular pains to make himself aseptic, that he may carry no foreign substance, no poisonous matter of any kind to his patient.

On Sabbath I am to preach the Word; I am to be a physician and surgeon of souls. I must do all that I can to keep myself absolutely aseptic. I must not allow even the possibility of carrying to those to whom I minister anything that might vitiate my ministry or lessen its beneficial effect."

For this reason he was accustomed to set apart Saturday evening as a preparation, in mind, heart and spirit, for his Sabbath services.

This is but another way of putting the apostle's thought of keeping one's self "unspotted from the world," but it is a very significant and suggestive phrasing of a great truth. It is one that is greatly needed. Saturday night spoils many a Sabbath morning sermon. — *The Watchman Examiner.*

Our Foreign Missions

A HORSE FOR THE KINGDOM.

LETTER FROM REV. F. J. ANDERSON.

17 Havelock St., Toronto.
Feb. 14, 1925.

Dear Dr. Scott:—

I would like to pass on to you some extracts from a letter received yesterday from the Rev. J. W. R. Netram, an efficient Indian fellow laborer in Rutlam, my Central India mission station.

It spells encouragement and progress in that far distant mission field. It calls also for one hundred dollars for a horse, which I shall gladly forward if some reader or readers of the RECORD will make it possible.

* * *

Writing from Bijni ka Para, Netram says:—

"This is a Christian village with a population of about 140. There are three other small villages within a radius of about two miles where some have been baptized.

"I have camping with me four catechists. Mr. and Mrs. Coxson are coming tomorrow for two weeks when I hope we may visit other villages.

"Miss Martin, Miss Robertson and Miss Girdhari and three Bible women are camping now in Kangaih (population 350), just across the river about two miles from here, where twenty-eight have been baptized, and we hope many more will come forward.

"I have travelled all over the district and in addition look after the local church (in Rutlam). How much or how little of what I wish to do in this great work, I am actually able to overtake can be better imagined than described.

"I recently applied to the Evangelistic Commission for a horse, and while they all admitted the greatness of this mass movement, they could not give me 200 rupees for the purchase of a good strong horse and saddle!

* * *

"Let me give you a brief survey of the conditions obtaining at present in the Rutlam field for the information of friends in Canada.

"There are about five hundred Christians in twenty-eight villages. Two entire villages have been baptized, and at least twelve more are asking for baptism. There are about three thousand inquirers in these villages, mostly Bhils.

"Some of these villages are quite rich in cattle, grain, etc., and we hope will prove a means of great support to the Church.

"We are trying to give them definite teaching in giving systematically, and some grain is now coming in from those portions of the farms that were sown for the Lord.

"The Rutlam field covers an area of about 2,150 square miles. The Rutlam Church has an enrolment of about nine hundred and is by far the largest church in Central India.

"There are at present eleven catechists, one evangelistic, male missionary, two ladies, three Bible women and one Indian minister.

"There are no catechists in Rutlam now to give the Gospel to the city and the surrounding villages.

"The movement among the Bhils is continuing to spread like wildfire. The Banswara staff (Rev. Mr. and Mrs. Cock and Miss Campbell) spent four or five weeks helping in the work.

"We have invited the pastors of Rasalpura, Mhow and Dhar and also some of the Amkhut people to come and help us. The Mhow pastor, Rev. Mr. Kashiram, is coming for two months, and then the Rasalpura pastor will come for one month. Their churches will continue to pay their salaries, but we will have to find their travelling expenses, of which we have none.

* * *

"India continues to have open doors for the Gospel. On the 3rd of this month (January) a political meeting was held in Rutlam. About two thousand persons were present, and I was asked to give an address on the Christian attitude towards some of the present day problems.

"I had a very fine hearing, and many, including the State officials, have since expressed their appreciation of my address.

"The next day four of the educated Hindus who had heard my address came to my house at night and said:—'Our glass has become dim. Please tell us more of Christ.' I had three hours with them that night. They went back home carrying a Hindi New Testament."

* * *

This mass movement among the Bhils began just before I left India on furlough. It began in January, 1924, when I baptized one hundred and twenty-three persons in the village of Mauri ka Mal. Hundreds have been baptized since, and the interest in the Christian message has become wide-spread.

There are about three thousand inquirers now besides the hundreds baptized—who must be taught and cared for. Teachers, schools and equipment are needed.

The Bhil district is hilly and very difficult of access. The Bhil villages are scattered over a wide area of many miles. Netram must have a horse to do his work.

I have cabled him authority to purchase one at once and guaranteed the price. Who would like to share in this ministry to the Bhils? We have prayed for converts—the Bhils have responded. Can we fail them?

"GOD IS OUR REFUGE AND STRENGTH."

By Rev. A. W. Lochead, Honan.

Never had we fully appreciated the meaning of these words till we came with this bandit-ridden countryside west of Chi Hsien.

Every village has several great square towers, thirty, forty or fifty feet high, with iron-clad doors, high narrow windows, flat roof, and parapet piled high with bricks and stones for hurling down upon enemies in the event of an attack.

Every wealthy man in these parts builds a stronghold, into which he and his family can retire when the alarm is raised. Grain, firewood and water ar estored in it, enough to sustain a siege of several days. The base is made of cut stone for several feet in height, and the rest is usually of brick, but some are built entirely of stone.

* * *

Of what use is an impregnable tower if one is cut off from it, and cannot gain entrance? "Our God is a refuge and a stronghold for us, and "a very present help in time of trouble."

We can never be cut off from Him. A thought, a prayer, and we are safe in our Refuge. Our enemies may rage and storm, but not a hair of our heads can they touch without our Father's permission. There may be tribulation without, but we have peace within.

These strongholds are the most conspicuous feature in the landscape. They tower above the trees of the villages, and form a marked contrast to the humble mud cottages with rounded roofs of clay or lime.

The robbers have a ditty that they sing: "Ten acres, peaceful days; twenty acres, $100; one hundred acres, $1,000, two hundred acres, $10,000 ransom."

In many districts where used to be schools it is now impossible to have them for fear the pupils, who are all children of the well-to-do, should be captured and held for ransom.

* * *

Last winter and spring I was strictly forbidden by the magistrate and by General Ma to go into northern Chi Hsien; but lately it has been so quiet here that I told the President of the Merchants' Guild that I was coming, and asked him to let the magistrate know.

And now it has been reported that just the day we came here a company of ex-bandit soldiers mutinied at Changte, and took to the hills not far from here.

The magistrate was very anxious and sent out the captain of his body-guard and some men to reinforce the local train-band. He sent his own card and cards from all the leading men asking us to go to the city till times become more peaceful, or at least to leave the hill country and come nearer to the protection of the city walls.

We accordingly have decided to cut our visit shorter by three days, spending only a week here, and then go to the city.

We will take the magistrate at his word, and urge him to give us the opportunity that he promised for preaching among the various organizations in the city.

* * *

In this village where we have set up our tent, there are two hundred families, about fifteen hundred people. For many years there had not been a school of any kind, and probably not more than thirty persons in the village can read and write.

Except a very few of the young people in one or two wealthy families, all the women have bound feet, and all the men wear the queue. The people are still busy planting their winter wheat, and threshing their scanty autumn crop (Oct. 23).

In the afternoon most of our audience are women. At night we have only a few women, and from one hundred to two hundred men. They usually sit and listen for two hours with little movement or inattention.

Mrs. Lochead teaches the women every morning and afternoon in the yard where we are living.

The preachers live in a temple near by, and there we have morning prayers and Sunday service.

The Christians from the neighboring villages, where our evangelists preached last spring, nearly all come in on Sunday, and some come in each day to hear the Word and to have fellowship with Christ's messengers.

* * *

But in these villages fear, filth and ignorance are seen on every side; fear of criticism, fear of bandits, fear of famine, fear of death; filth of face, of hands, of clothes, and oh, what filth of language; ignorance of everything outside the narrowest circle of village and domestic affairs.

No schools, no books, not one newspaper in the whole village, no ideals, few ideas.

What a transformation the Gospel could make in the hearts and homes of these people, if they would but hear and understand and believe!

This is the first time the Word of God has ever been preached in this place. There are perhaps not a dozen persons in the village who had ever seen a Christian book or heard one word about Christ.

So we must be patient. Line upon line, precept upon precept, here a little and there a little; first the seed, then the blade, then the ear, then the full corn in the ear, and the joy of harvest.

God will some day be a refuge and a stronghold to hundreds of these who now are hearing for the first time of His wonderful love and grace.

IN THE HOME OF YUAN SHIH KAI.

By Mrs. J. C. Griffith.

To act as tutor in English to the sixteenth son, the thirteenth daughter, and the ninth wife, of the late Yuan Shih Kai, the first President of the Chinese Republic, has been one of my duties during the past few weeks.

The financial difficulties of our Mission led to this, in the hope that we might thereby be able to help out the many augmented charges, which, without this slight help, would be unable to carry on.

I was glad, too, to learn something of the life and point of view of some who may be termed China's "idle rich."

* * *

Mrs. Yuan No. 9 is a woman of strong character and charming personality, with quite pronounced opinions of her own on some of the time-honored customs of her country.

Discussing one day the question of marriage, she said:—"I much prefer the western way. No man should have more than one wife.

In this country, where custom has determined that women should be kept in seclusion with bound feet, without education or any means of earning their own living, what could parents do but make a match for their daughters of some kind, however unsuitable it might be.

"It is this that has led to the multiplicity of wives among the rich, with all its attendant jealousies, quarrels and heart-aches."

"Then, too, where there are several wives there are large families, all living together, which leads to more jealousy, strife and bitterness. We do not have that here now," she said, "for we have all separated, and each wife has her own establishment."

"Then besides," she went on, "the sons marry early, before they have any sense of responsibility or any means of providing for a family. If the father is wealthy they live on his money, and become idle and dissolute."

* * *

Mrs. Yuan's daughter has natural feet, and her own have been unbound. She herself leads anything but an idle life. She manages a silk factory, with about sixty employees, and looks well to the ways of her household.

On one occasion, when showing me some of her handiwork, embroidery, knitted caps, sweaters, shoes and stockings, she said, "We buy one for a model, and from that make what we need." The workmanship was such as anyone might be proud to exhibit.

Unlike most Chinese mothers, she agrees heartily with Solomon, that "he that spareth his rod hateth his son," and the awe in which she is held by both servants and children bears witness to the fact that this is no mere theory.

On one occasion, an attempt on the part of one of the waiting-women to introduce "Ma Jong" led me to give as one of my reasons for not playing, the fact that it was invariably associated with gambling.

She readily admitted this; but her standard of morality on this question reached only the point of expediency. She does not now, she says, play for large sums, because she feels so badly when she loses that it affects her health.

I tried to call her attention to the fact that if she won, some other person must lose, in which case they would suffer.

The son, who has inherited from both parents a bright mind and a strong imperious will, coupled with a generous disposition, and also the daughter, are both lovable children, who seem to respond readily to the influences surrounding them.

When one thinks of the opportunities hidden away in these young lives, how one longs that they might come to see in Jesus Christ the One who above all others deserves their love and allegience.

AMONG KOREANS IN MANCHURIA.

By Rev. E. J. O. Fraser.

For some years it has been our Mission policy to have not only evangelists working among the churches and groups now in existence, but also to have a number of men and women in each station who shall give their whole time to the work of preaching among their non-Christian fellow countrymen. One worker for every 10,000 Koreans was the aim set, and that would be but a fraction of the work there is to be done.

It has never been possible, on account of the shortage of funds, to employ such evangelists as yet, but this past few months we have made a change in the plan of working of the helpers in this Yongjung field, and are getting some of the results, in a small way, that the broader plan would have secured more fully.

The town of Yongjung has three churches, but in the district immediately surrounding the town, for a distance of about ten miles in every direction, there were practically no groups of Christians.

The evangelists who worked among the established groups had more than they could do in caring for their own people, The Bible Society colporteurs travelled everywhere, but were able to do but little in the way of starting new work.

The district in question is well populated in the open plains with Chinese, but in the little valleys and among the hills by Koreans.

At the meeting of our Kando Presbytery in June last, a plan was proposed for a merger of the funds of Mission, Church and Bible Society, and the result was that, while the same number of men were employed, their assignment was changed, so that each man (with the exception of two, whose churches are more in number and involve more work) does three kinds of work:—He cares for any Christians he may find in his district, whether in groups or individually; he sells Gospels and Testaments; he preaches to the non-Christian Koreans in every village and home in his district.

Under the old plan the Gospels were sold by men who did nothing else, with the result that they were chiefly interested in making sales, and felt that they could give no great amount of time to the planting and caring for the seed sown broadcast.

The church workers, on the other hand, felt that they had not the same reason to go to the heathen as had the colporteur, and as a consequence they were apt to lose touch with that side of the work.

The new plan allows the men to do both kinds of work, and they learn to know their district more fully than before. The fact that they go to a village with Gospels in hand gives an opening for preaching, and a reason for going that an empty-handed man does not have.

Just how effective the plan will be is not yet, of course, certain, but in a few months, in spite of poor crops, and of the fact that the summer is the poorest time to sell Gospels, there has been a larger aggregate of sales than before. The preaching side of the work, too, has prospered, as the following incidents will show.

* * *

Of the ten men so employed, three have districts with but few churches, and as a result are able to give more time to the other sides of the work. They are doing a good part of it in the district near Yongjung, where a large population has as yet but few Christians among its members.

One of these men, Mr. Soh In Han, has been working as a colporteur for many years. He is an elder, and a faithful worker. He has found two places where for a few months a number of people gather for worship on Sundays, and has encouraged them, and in a way organized them for better work.

Another small village is also showing interest in his visits, and whenever he goes a little group gathers and listens to him. He will give special attention to these few places on Sundays, but will spend much time on other days in selling Gospels and preaching among the many thousands of others in the villages between.

The other two men are farther north, but working one at either end of a long valley, running parallel to the one in which Yongjung is situated.

* * *

Mr. Yi Chun Jai is also an elder, and lives in a new market town called Notugou, near the coal mine where our fuel comes from. The railway has recently been opened up that far on the way to Kirin, and the town will probably grow for some time.

He went to the town when it was, so far as Christian work was concerned, uncared for, and found a number of people who had been church-goers, but had not strength to keep it up in face of the rank heathenism of a new town. He worked with them, and now there are about forty all told who meet regularly.

Mr. Yi spends a good deal of time in travelling about his territory, sells Gospels, and has found three other places that with his encouragement carry on services. Were there not some such as he to do this, they would cease to worship and finally become as the heathen about them.

This is the more true in this borderland, where so many Koreans come from Korea, shift about, and easily lose relations with Christians, especially if there is no church near where they settle.

The third man, Mr. Yi Chong Yun, is a graduate of our Men's Bible Institute, as is also Mr. Soh, mentioned above. He visits the hundreds of houses in the valleys north and south of the main valley, and at a recent meeting of the evangelistic society which pays a part of his salary, he reported finding Christians scattered in many places, about fourteen places altogether, but none near enough to others to meet regularly for worship.

Such work involves much travelling about from place to place, but we hope that in some of these places the one family will be a nucleus that will lead to the establishment of a Christian group. Mr. Yi has three places of worship which he visits regularly, but his chief work is Gospel selling and preaching.

* * *

You will recognize that, had we only Mission funds to depend upon, we could not employ more than one of these three men. Two of them were formerly employed entirely by the Bible Society, and one had a part of his salary paid by the churches of the Presbytery. The new arrangement uses the same funds, distributed differently, and, we think, with better prospects for real effective work to be done.

Had we more funds we could well use more men in this way, and help to conserve the work of churches in Korea, as their people migrate to Manchuria to find easier living. The church at home in Canada can make that possible by giving the full Budget asked by the Boards.

TOURING IN SOUTH CHINA.

Letter from Miss Avis P. Thomson.

Many will remember Dr. J. C. Thomson, first a missionary in China, then for many years our missionary to the Chinese in Canada, and now again in China.

All his family, three sons and one daughter, gave their lives to mission work. One of the sons and the mother died a few months ago, and the others are in China.

The following letter is from the daughter, known to many in Canada, especially in Montreal.

Canton Hospital,
China, Dec. 1924.

Dear Friends in Canada:—

Since my return to China, about three months ago, Father and I have several times been on evangelistic tours to that part of Canton Province called the Four Districts, to visit the homes of many Chinese whom we knew in Canada, this being the home district of most of the Chinese who have gone abroad.

Come with us on a trip. We left Canton at eight o'clock in the morning, reaching Hong Kong about four in the afternoon; then taking the night steamer for Kongmoon, headquarters of the Canadian Presbyterian Mission in South China, where we saw Rev. and Mrs. McKay, Rev. and Mrs. Broadfoot. Dr. Jessie MacBean and other members of the Mission were on duty elsewhere at that time.

The new hospital is nearly completed and looks quite commodious. The Marion Barclay Hospital and the Girls' and Boys' Schools were busy scenes.

At the railroad station we met Mr. Hum King, who attended Sunday School in Montreal and was converted there, and is now an active and successful preacher in Kongmoon.

* * *

When Father and Mother were in China years ago, there were no railways in this province, but since the Chinese have been going abroad they have constructed several short lines, which we can use in part, using also what were formerly the only methods: river boats, junks, sedan chairs, or our own feet, as is still necessary in many parts.

At Kongmoon we took a train, which was filled with Chinese returned from abroad, as the steamships "Empress of Asia" and "President Cleveland" had just reached Hong Kong, some of those sitting near us in the train being from Vancouver, Winnipeg, Montreal, New York, Chicago and San Francisco, and a number of them knew Father or had heard of him.

Father went through the train giving out gospels and tracts to the passengers, and we gave out Christian literature at all the stations, which was always gladly received.

After passing Sun Ui city and many market towns and villages, our train crossing the Sun Ning River on a railway ferry, we came to the new city of Kung Yick at the beginning of the Sun Ning railroad. From there we took a small steamer, which goes to Hoy Peng District.

* * *

Passing several large cities we reached Chek Hom. Years ago when Father first went there the people were strongly opposed to Christianity, but we were glad to see the Mission work progressing so well, and a fine new church.

We visited many towns and villages in Hoy Peng District and distributed gospels and tracts as usual, visiting the homes of some Chinese from Montreal and other places, where we were always warmly welcomed and where we held many meetings.

There are many picturesque landscape features: mountains, rice fields, orange groves, banana plantations, waving sugarcane, acres of fan palms, lovely streams, ancient temples, primitive methods of agriculture with their water-wheels, hand rice-threshing, and everywhere water-buffaloes, the only beast of burden thereabouts.

On returning to the city of Kung Yick we went by the Sun Ning Railway to Sun Ning City and visited the new Condit Church, built in memory of Rev. Dr. Condit, a former missionary in South China.

Every church has a boys' and a girls' school in connection with it, and the Condit Church has very large ones. The churches and chapels are in the cities and larger market towns.

There are countless market towns and villages without a church or even a chapel or preaching place, and some are still without a single Christian.

* * *

About fifty young Chinese men whom I taught in Montreal live in villages near Sun Ning City. We visited them and had very happy times in their homes, seeing their parents, wives and children, who all listened attentively to the Christian message, gladly received gospels and tracts, and the children were charmed with the pitcure cards from Montreal, on all of which I had placed a Bible message.

Many of the Chinese men in Canada and the U.S.A. are Christians and are anxious for their families in China to be Christian, and some Chinese like to build foreign style houses when they return to their native land.

Years ago the Chinese did not care to educate their daughters, but now there are girls' schools all over the districts, especially where the men have been abroad, and many of the girls are even modern enough

to wear skirts in addition to the universal trousers.

* * *

At the first station out of Sun Ning city a fine large school was opened by the Lee clan and we were invited to attend the grand opening ceremony and to take part.

Father gave a message on the importance of Christian education, and I played twice on the excellent piano which had come all the way from Portland, Oregon, as a gift.

There were some ten thousand people present at this grand affair, and I took snapshots of several of the groups of scholars from the thirty-five schools of that neighborhood who were present. Many of the scholars came by train.

The exercises were held in the special structure of bamboo which was put up for the occasion, and gaily decorated with Chinese streamers.

There are some specially fine new roads and good bridges in and just outside Sun Ning city. We took a branch line train from there to Pak Sha market town. Rev. Ma Seung, the preacher at Winnipeg, is from that place.

Many villages have watch-towers adjoining them, which are for protection from fires and robbers.

* * *

It was now necessary to return to the city in order to go to Chung Lau, where Rev. Ng Mon Hing and his son, Peter Hing, were born. The church is built near their former home.

Continuing on the train and passing many towns and villages and seeing many fields of sweet potatoes and of ginger growing in this part of the district, we came to Tau Shan market town, the terminus of the Sun Ning railroad. A new church is soon to be built there.

Occasional sailing junks go from there to the distant city of Yeung Kong, the centre of my brother George's former field of labor.

Rev. Chan Yee Doe, with whom Father used, many years ago, to make evangelistic tours, was born in a village near Tau Shan. Later Rev. Mr. Chan went to San Francisco to be a preacher amongst his fellow countrymen. I took a picture of his grand-nephew standing beside his tombstone.

* * *

Dr. Thomas Chan, eldest son of Rev. Mr. Chan, practices in Canton, and invited Father and me to go to his native village to officiate at the marriage of his eldest son, who lately graduated from a Mission school in Canton.

As they are old friends, Father having baptized Dr. Thomas years ago, and as we felt that we could be a help to them and could strengthen their Christian influence, we went.

A number of Chinese preachers from far and near were present and took part at the service. Many people were invited to the wedding breakfast, to the ceremony and to the grand feast. For the wedding ceremony the women insisted on dressing me in gay Chinese garments. Father performed the ceremony and I played the organ.

The bride's costume was of beautiful flowered silk in a pale shade of pink, as any tint of red is considered proper for festal occasions. There were also present two other brides of less than a year, who wore their elaborate attire of scarlet and gold ornamented with oriental jewelry.

The day after the wedding Father preached at the Tau Shan church to a crowded audience, including the young bridegroom, his father and many others of his family, an encouraging token of the far-reaching effect of one devout Christian life.

* * *

On our latest trip a couple of weeks ago, we spent several days at Sun Ning City, returning to Kongmoon by train and taking the launch-drawn river passage boat to Canton from there.

The following Sunday Father and I went to Tung Shan, which is the eastern suburb of Canton, to attend service at the church, which was organized and is largely supported by Montreal Chinese Christians, for the benefit of their families, who have come to Canton to live.

Mr. Chan Nom Seng, formerly Father's assistant in Montreal, is now the preacher in this church. Father was invited to speak, and he gave a Christmas sermon.

Last Sunday we went to a Presbyterian church in Canton, where Rev. Mr. Lee, just returned from Montreal, was preaching. He is being invited to speak in many of the city churches, including the Christmas celebration in the church beside the Canton Hospital. We hope his successor in Montreal, Rev. Mr. Lee, from California, is in Montreal already.

* * *

My brother Oscar's work in the Canton Hospital continues to be most interesting and helpful. The intermittent fighting has brought in numbers of seriously wounded soldiers for the removal of bullets, and Oscar has over five pounds of wicked looking slugs, dumdum and regular rifle and automatic bullets and pieces of shell which he has extracted after examination by the fine X-Ray machine lately presented to the hospital.

He is very much occupied of late in obtaining the grant of a large tract of land from the Government here and in preparing it for the new buildings which this old institution pressingly requires. But the troubled times in Canton make advance difficult.

OUR HOSPITAL AT BANSWARA.

By Mrs. D. G. Cock, B.A., Banswara.

As it appears to an outsider, it reminds one of a seaside hotel (without the sea), for all day long we see the streams of people, men, women and children, swarming over the verandahs, children playing on the stretch of green grass in front, all seeming to have on enjoyable time.

And they are, too, for most of them come from the city, which is surrounded by a high wall and its main streets are so narrow that only one conveyance at a time can pass through, so it behooves one to see that there is "Line clear" before venturing through.

The houses are two or three or more stories high, and the sun beats down mercilessly all day long. Then in the rainy season these alleys are a thick, smelly mire and the flies swarm over everything.

"Why don't you kill them?" said one of our people to a native?

"Kill them? Why should we kill them? This is the time that they can get plenty to eat."

Yes, and this is the time when the terrible eye diseases rage, the infection carried by flies. So do you wonder that it is an outdoor picnic to come to the Hospital.

* * *

But what about the patients? It seems to be an unwritten law that, as soon as any one takes ill, the relatives from far and near—fathers, mothers, sisters, brothers, uncles and aunts, with all their numerous offspring—flock to the sick-room, and the symptoms are discussed, and similar illnesses rehearsed, all for the comfort of the sick.

I went with the doctor a short time ago to see a sick woman in the city. We passed under an archway, and entered into what our noses told us was a stable, but open to the sky.

We climbed a narrow stair, where it was almost necessary for me to go sideways, and came out on a landing above, overlooking the stable.

One would have thought we were attending a reception. Men, women and children all gathered from round this open courtyard, and from every door came out women with children clinging to their skirts and babies in their arms, just like rabbits coming from their burrows.

* * *

Entering the sick room, we found the patient sitting on the bed surrounded by numerous relatives. As the doctor approached she panted out, "I'm dying! I'm dying! My feet are cold, and my head is hot. I'm dying!"

The doctor was as cool as an iceberg. "Please ask all these men and women to go out."

"Oh but I want my Miriam."

But even Miriam was gently, but firmly ejected. Then there was an opportunity for the patient herself to tell her various ailments interlarded with, "I'm dying! I'm dying!"

"You have a pain here?"
"Oh yes."
"And your eyes are blurred?"
"Oh yes."
"And you are a little dizzy?"
"Oh yes."

Then with a gentle pat the Doctor adds, "Don't be worried. You will not die of this illness," . . . A bilious attack.

In the Hospital the rule is that there must not be more than two visitors at a time with the patient, but who can enforce the rule? A surprise visit at night will frequently find quite a gathering of friends and relatives.

There is this consolation that they have opportunities of hearing the Gospel, as the wards are visited every day and teaching given to the patients. So this is one of the ways in which the Seed is sown. Where or when the harvest will be gathered, He knows.

* * *

As we pass from ward to ward, it is interesting to see the attitude of the patients. Some are really patient and ready to greet one with a smile, and full of gratitude for what is being done.

Others—all the ills of the universe seem to be theirs, and it is just a volume of grievances that is poured forth.

One woman was specially troublesome and would plead, "Do ask the Doctor to give me something that will make me well quick," and thought me indifferent when I said that the Doctor was doing her very best.

The mother of another patient who followed me said, "She grumbles if her friends do not come, and she grumbles if they do come. She grumbles in the morning, and she grumbles all day; she is never happy."

She was a childless wife, and was later discharged and advised to remain in the city for a few days before going to her village home.

A few days after, there was a stir in the city and the people were turning out to hunt for this woman who had slipped off in the early morning at about two o'clock.

Towards evening, her body was recovered from a well in the city. How she got in there no one knows; it is only one of many such mysteries.

* * *

We come suddenly round a corner to another ward and hear a Thump! Thump! Thump!

What does it mean? A big fat Brahmin, husband of a patient, using the Hospital stool for a washboard, is vigorously washing his clothes.

"What does this mean?"

"Nothing," and he hastens off with the stool. One needs many eyes even to keep in sight of all the things it is against the rules to do. Rules are only made to be broken, and they are only broken when the person is found out.

It is a pleasant relief to get patients who really appreciate what is being done for them, and who are not trying to see how much they can get for nothing.

There is one Gift which is offered free, "without money and without price," but how few are ready or willing to receive It!

WAR EXPERIENCES IN HONAN.

By Rev. A. Thompson, Taokou.

On November 25 troops from the southwest came to Taokou by train, and met a scouting squadron of calvalry from the north. In the fighting there were some casualties, and two villagers were struck by bullets.

For the next few days rumors were rife of the coming of northern troops. On November 29 they reached Hwa Hsien, the city two miles east of us, and demanded that the city gates be opened to them.

Many of the people spent the night making dug-outs to protect them from the shells they expected next day. The county magistrate, and many of the citizens, fled to the premises of the Roman Catholic Mission in the city.

* * *

Next morning the invaders began to bombard the city wall. Both the Roman Catholic premises and those of our own Mission were at once jammed full with people.

When it became apparent that the wall would not stand bombardment, a deputation headed by the Roman Catholic priest and the chairman of the local Red Cross Society went out to meet the northern troops and to hand them the keys of the city.

The troops immediately entered, ransacked the magistrate's yamen, the quarters of the local police, the county constabulary, the public revenue office and the educational board, carrying off all the money and valuables they found.

Private property was respected; and looting was at once checked by the summary execution of some soldiers caught in the act.

* * *

Everyone expected a conflict next day, with destruction of life and property; but neither side left its base to make an attack; and in the meantime the leading men of both Taokou and Hwa Hsien got busy, trying to arrange an armistice.

A committee from the Commercial Guild of Taokou waited upon the writer, asking him to accompany them to Hwa Hsien next day, to meet with the Roman Catholic priest and members of the Hwa Hsien Commercial Guild, the united party to wait upon the rival commanders with a view to effecting an armistice.

The deputation first called on Colonel Liu in command of the northern troops in Hwa Hsien, and then on General Hsu in command of the southern troops in Taokou.

Both gave favorable responses, and stated that they were willing to abide by the decision of Twan Chi Jui, the new Chief Executive and provisional President of China, as to who should be the Civil and Military Governors of Honan.

While General Hsu had full authority to act, Colonel Liu could take responsibility for only three days' truce.

* * *

To extend it over a longer period it would be necessary for us to see his commanding officer, General Hoa at Kaichow, about thirty miles to the northeast. This we decided to do; and in the meantime drew up formal articles of a three days' armistice.

These terms stipulated that both sides should keep themselves within the limits specified; that neither side should increase its forces; that the northern troops should not endeavor to cut off their opponents by getting in behind and cutting the railway between General Hsu and his base; and finally that no restraint should be put upon civilians in going into or out of the two cities.

Then Taokou and Hwa Hsien each appointed three representatives to go next day to Kaichow to wait upon General Hoa, to have the armistice prolonged until a mandate could be received from the President.

Before daylight next morning, just as we were preparing for a long cold ride, a messenger appeared to say that General Hsu and his troops had all left to a man, and that it would not be necessary to go to Kaichow.

The northern troops have since occupied Taokou, and as they have behaved well business has been resumed.

They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not grow faint.

Be as careful of the books you read as of the company you keep; for your habits and character will be as greatly influenced by the former as by the latter.

The Children's Record

TRUE TO HIS FLAG.

A dozen soldiers were playing cards one night in the camp.

"What on earth is that?" exclaimed the ring-leader, as he stopped in the midst of the game to listen.

In a moment the squad were listening to a low, solemn voice which came from a tent occupied by several recruits, who had arrived in camp that day. The ringleader approached the tent on tiptoe.

"Boys, he's praying!" he roared out.

"Three cheers for the parson!" shouted another man of the group.

"You watch. I'll show you how to take the religion out of him," said the first speaker, who was the leader in the mischief.

The recruit was a slight, pale-faced young fellow of about eighteen years of age. During the next three weeks he was the butt of the camp.

Then the regiment broke camp, and engaged in a terrible battle. The company to which the young recruit belonged had a desperate struggle. The brigade was driven back, and, when the line was reformed behind the breastworks they had built in the morning, he was missing.

When last seen he was almost surrounded by enemies, but fighting desperately. At his side stood the brave fellow who had made the poor lad a constant object of ridicule. Both were given up as lost.

Suddenly the big man was seen tramping through the under-brush, bearing the dead body of the recruit. Reverently he laid the corpse down, saying, as he wiped the blood from his own face——

"I couldn't leave him—he fought so! I thought he deserved a decent burial."

During a lull in the battle the men dug a shallow grave, and tenderly laid the remains therein. Then, as one was cutting the name and regiment upon a board, the big man said with a husky voice:

"You'd better put the words 'Christian soldier' in somewhere. He deserves the title, and maybe it'll console him for our abuse."

There was not a dry eye among those rough men as they stuck the rudely carved board at the head of the grave.

"Well," said one, "he was a Christian soldier if ever there was one. And," turning to the ringleader, "he didn't run, did he?"

"Run!" answered the big man, his voice tender with emotion; "why, he didn't budge an inch. But what's that to standing for weeks our fire like a man, never sending a word back? He just stood by his flag, and let us pepper him."

When the regiment marched away, that rude headboard remained to tell what a power lies in a Christian life.

A HAPPY MOMENT.

A young man, apparently much troubled came to me one evening, and told me the story of his life, saying he wanted "to get right with God." He had tried various ways; he had consulted those who had advised penance and the recitation of certain prayers, but he had not found peace.

After a short conversation and prayer we remained on our knees so long in silence that I became fidgety; his head was buried in his hands and he kept rigidly still. I even began to suspect that he had fallen asleep, but when, after what seemed ages to me, he raised his head, I felt conscience stricken, for his face glowed with an inner light.

After a long look at me, he said, "Mr. —— I forgot all about you. You led me right up to the presence of God and he has been dealing with me ever since. Everything is all right now."

A RELIGION THAT COSTS.

Easy ways are not always satisfactory ways. To say that a thing is difficult is not of necessity to condemn it. Sometimes the things that cost most are most worth while even at the cost.

A religion that is cheap and easy is never worth the little we pay for it. Of all things that are not free, our religion is the preeminent one.

There is nothing that we can do to make our religion look more unattractive to mankind than to insist that it does not make severe demands of people.

Imagine trying to coax such men as Paul and Knox and Livingstone to become Christians on the ground that it would make life easy and comfortable and safe for them!

Imagine Jesus telling the young man if he would follow him he would wear diamonds!

EVERYBODY LIKES

The girl who appreciates the fact that she cannot always have the first choice of everything in the world;

The girl who is not aggressive and does not find joy in inciting aggressive people;

The girl who has tact enough not to say the thing that will cause the skeleton in her friend's closet to rattle his bones;

The girl who, whether it is warm or cold, clear or stormy, finds no fault with the weather;

The girl who, when you invite her to any place, compliments you by looking her best;

The girl who makes this world a pleasant place because she is so pleasant herself;

And, when you come to think of it, isn't she the girl who makes you feel she likes you, and therefore you like her?

A LOST CHILD FOUND.

BY MISS B. M. HODGE.

One of Your Missionaries in Honan.

A year ago last spring, when we were in Hwang Ling, the bandits plundered a village nearby, killing one wealthy man, and carrying off a child one year old.

The child's family were in terrible distress, the mother weeping in agony of spirit, lest her lovely baby should suffer violence or starvation at the hands of the bandits. Every effort was made for his recovery, and a goodly ransom offered, but all without success.

The grandmother, who some years ago had professed her faith in Christ, came daily during our sojourn in Hwang Ling, to have us pray for the deliverance of the child; and had me go frequently to the home to tell the family of the power of God to keep the baby in the midst of the danger.

Day by day we pleaded in prayer that the heart of the vandal might be moved, and that the child might be restored. "I believe, I believe," the grandmother would repeat "I believe that He can keep the child."

A year passed and all the parents heard was a rumor that the bandits had allowed the child to starve to death, a rumor which proved too much for the grandmother's struggling faith; so when we returned to Hwang Ling last spring, she did not come to see me, nor could I go to see her and her people. I would have been an unwelcome guest.

* * *

Nothing more was heard until this autumn. One of the bandits had bought some bullets, and fearing detection had put them in the crown of his hat as the safest place he could think of.

Quite confident that all traces of his identity were concealed, he went to a tea shop to have a drink. As he bent his head to sip the tea, one of the bullets slipped out and fell into the teacup.

A soldier standing on guard saw the bullet, and accosted the owner: "My friend, you are certainly not a good man, or bullets would not be dropping from your hat." He forthwith examined the hat and found a nest of bullets.

No use to plead not guilty, and he is threatened with instant death unless he tells where his companions are to be found.

* * *

The magistrate, on being told, went to the place with a company of soldiers. On entering the first courtyard he met a man sauntering forth with a child of over two years playing at his side; and in an inner yard were other fugitives from justice. The soldiers arrested eight of them, while the magistrate questioned the man with the child.

"Whose child is that?"

"Mine," said the bandit.

"He is not," returned the magistrate; "he does not resemble you in the least. If you do not tell me at once whose child he is, I will have you burned."

As the man hesitated, the soldiers began to get fuel together ready to start a fire, and soon the wretch cried out in fear, "He belongs to a wealthy family in the North Wang Village."

Immediately word was sent to the child's home; but they took no notice of it, thinking it was a false report, for they had long ago given up all hope of ever seeing the child again. When a week passed and no one came for the child, the magistrate sent an official letter assuring them of the child's rescue.

The whole household went into an ecstacy of excitement. The mother, rebounding from despairing grief to sudden joy, could hardly wait for the moment when she should once more clasp her darling child in her arms, and touch his hands and feet, and know the story was really true.

The father hastened off to the city. He was able to identify the child beyond doubt, because of a peculiar mark over one eye, as well as general likeness of features. The child did not recognize his father; but he was carried home in triumph, and became the centre of doting love and adoration.

The grandmother again said to me, "I believe, I believe; I knew He would protect and save the child."

NOT SO "FAR, FAR AWAY."

It was Christmas week. People were hurrying from work with coat collars buttoned up, longing for the cosy fire corner at home.

Tom and Mary Noble were standing before the brightest and warmest looking window in the whole street—a baker's window.

Tom was seven, Mary was six. You could hardly have made one complete jacket or dress with all the clothing they had on. Their shoes, on stockingless feet, were only ragged bits of leather.

There they were, hand in hand, staring at the wonderful rows and heaps of jam-rolls, buns, cakes, tarts and great crusty loaves. How near that lovely land was! How far!

* * *

Presently Tom, unconscious of surroundings, began to sing the refrain of a hymn he had heard in the Sunday School. He did not know all the words, it was the tune that made him sing; and Mary's voice piped in.

"There is a happy land, far, far away."

It sounded queer and quaint on the biting,

shivering air. One or two of the hurrying passers-by looked, smiled, and said, "Poor little mites!"

Then a man come along who was famous for three things, his books, which everybody read; his broken nose, which was the memorial of a fight long ago, and his big heart, which at that time was heavy and sad, for somebody dear to him was very sick at home. His name was William Makepeace Thackeray.

"There is a happy land, far, far away!" Thackeray paused and looked across the street. He saw Tom and Mary at the shining window. The song pulled him over to them.

* * *

Tom and Mary looked up, alarmed at the big man standing beside them, thinking at first it was a policeman: and they would have bolted had not two big warm hands gripped them, and a big round face, with a broken nose and a twinkling kind eye smiled at them. So into the baker's shop the three marched.

"Now," said the big man, "choose what you want."

And they did. They had suddenly been translated into the happy land.

And, in a moment or so, two happy children were singing and dancing along the street, home, each with a huge bag of pastry.

And, as the big man watched them, his heart lost its sadness, and he walked away with the echo of the song in his ears.

They had all got into the wonderful happy land that is so near, and yet so far, far away: the Land of Giving and Receiving Kindness.

What a wonderful thing it is to be able, just in a twinkling, to get into the Happy Land because someone has been kind to you, and because you have been kind to someone!

MAGGIE AND HER CRUTCH.

The minister had made an impassioned appeal for help in the support of a little mission church among the mountains. He had hoped to inspire the people with the spirit of giving, to make them feel that it was a sweet, blessed privilege, and he had failed.

"God help me," his lips murmured mutely. He could not see the bent figure of little crippled Maggie in the rear of the church—a figure that was trembling under the fire of his appeal.

"Lord Jesus," the little one was saying brokenly, "I ain't got nothin' ter give; I want the people of the mountains to hear 'bout my Saviour. O Lord, I ain't got nothin' ter"—

"Yes, you have, Maggie," whispered a voice from somewhere. "You've got your crutch, your beautiful crutch that was given ter you, and it is worth a lot of shinin' dollars. Yo kin give up your best frien' what helps you to get into the park where the birds sing, and takes you to preachin' and makes your life happy.

"Oh, no, Lord," sobbed the child, choking and shivering. "Yes, yes, I will! He gave up more'n that for me."

Blindly she extended the polished crutch and placed it in the hand of the deacon who was taking up the scanty collection.

* * *

For a moment the man was puzzled; then he, comprehending her meaning, carried her crutch to the front of the church and laid it on the table in front of the old pulpit.

The minister stepped down and held up the crutch with shaking hands. The sublimity of the renunciation unnerved him so that he could not speak for a moment.

"Do you see it," he faltered at last; "little crippled Maggie's crutch—all that she has to make life comfortable? She has given it to the Lord, and you?"—

The people flushed and moved restlessly in their pews.

"Does anyone want to contribute to the mission cause the amount of money this crutch would bring, and give it back to the child who is so helpless without?" the minister asked gravely.

"Fifty dollars," came in husky tones from the banker.

"Twenty-five."

"One hundred."

And so the subscribing went on, until papers equivalent to $600 were piled over the crutch on the table.

"Ah! You have found your hearts—thank God! Let us receive the benediction."

* * *

Little Maggie, absorbed in the magnitude of her offering and the love that prompted it, comprehended nothing that had taken place. She had no thought for the future, or how she would reach her humble home, or of the days in which she would sit helpless in her chair, as she had formerly done, Christ had demanded her all, and she had given it with ample faith.

She understood better when a woman drew her into close embrace and whispered, "Maggie, dear, your crutch has made $600 for the mission church among the mountains, and has come back to stay with you again."

Like a flash of light there came the consciousness that in some mysterious way her gift had been accepted of God and returned to her, and with a cry of joy the child caught the beloved crutch to her lonely heart. Then smiling through her tears at the kind faces and reverential eyes, she hobbled out of the church.—*The Evangelical Christian.*

JUST—JIMMY!

On Christmas Eve I first met Jimmy. He was standing outside the Ralston Lads' Club, while the snow swirled about him in the narrow street.

I was just about to enter the building when I felt a touch on my arm, and out of the storm came a timid voice:

"I say, mister, can I no' jine?"

"I'm awfu' wantin' tae jine the Club," he continued, so I asked him to follow me into the lighted hall.

For a minute or two the little fellow stood looking bewildered, and then, rubbing his hands together, exclaimed:—

"Oh, crickey! This is a top-hole place."

* * *

When the programme ended I went over to him and asked him if he still wanted to join our Club, and explained to him that we were very strict about regular attendance and good behaviour.

"You try me," he said. "I'm a regular sticker."

"Well," I replied, "if that's your character, we've room for you here. Now, what's your name?"

"Oh, just—Jimmy!" And presently Jimmy was giving me not only his full name but his history. His father was dead, his older brothers and sisters scattered, and only his mother and himself left to keep together the little home.

"I'm near done wi' the schule," he continued, "an' then I'll get work an' gie ma pey tae ma mither!"

"And what kind of work do you want, Jimmy?"

"I've nae idea. Ye see, the teacher says I've nae brains."

"Brains," said I to Jimmy, "are not everything. Character and usefulness in life are better."

* * *

As time went on Jimmy came to occupy a unique position amongst us. He was our handy man, was ready to put his hand to any job or lighten the burden of others. If anything got out of its place, Jimmy had it back again in no time, and when any information about Club matters was needed the usual thing to say was:—

"Oh, ask Jimmy."

Yes, Jimmy may not have been a brainy lad, but he had a heart of gold and was true as steel.

Of course, Jimmy got work when he left school. At length he went to live at the other side of the city, and I only saw him occasionally.

Often I wondered what Jimmy was doing.

To-night, however, I have had a visitor, a strange old gentleman, who introduced himself as "Jimmy's master."

Of course, that made me prick up my ears, and now my heart is full of joy, for the old man told me that Jimmy is a perfect treasure, the most trustworthy and obliging lad he ever had in his employment.

"He's not clever," said the old man, "but he's good, and that to me is a more valuable asset. I'm a tired man now, but Jimmy's to be my partner, and if you have another like him send him to me."

The old gentleman went out an hour ago, and I am wondering if I have been dreaming, but there on the table is the cheque my visitor left behind—a Christmas gift to the Ralston Lads' Club, just because of—Jimmy.

DISCIPLINE AMONG BOYS.

The teacher who is at his wits' end to know how to deal with thoughtless and unruly boys should study this sketch from real life.

The "kid" police force was organized among street arabs, newsboys, bootblacks and boys who would naturally be expected to oppose such a movement.

Some years ago a chief of police was arranging a schedule of his men for the Fourth of July. Already the boys were beginning to shoot off giant crackers. The chief had ordered that any boy caught setting off fireworks before the hour which ushered in the Fourth should be arrested.

A policeman entered, half dragging, half leading a dirty-faced little fellow, who was wiping his eyes on his sleeve.

"Caught the kid shooting a giant cracker, Here's the cracker itself as evidence," said the policeman.

"All right. Put the kid over in that chair," said the chief.

The Chief is a friend of boys and understands them.

* * *

"Jimmie," he said, "what do you say to helping me make the 'gang' behave themselves to-morrow? I need a good boy, and I believe you are the very one I want."

"Not me," answered Jimmie. "I ain't goin' to tell on none o' me pals."

"No, I don't want you do tell on your pals, my son," said the chief. "I'll make you a regular policeman, and you can arrest any boy just like a regular policeman can."

"And kin I have a star?"

"Yes, I'll give you a badge," answered Richmond.

"All right, I'm wid yer," and Jimmie was there and then made a special, and started out to keep the other boys from shooting off crackers.

The "kid" force is changed completely for the different occasions upon which it is used. In this way, the chief gives every boy a chance to become a policeman, and the heaviest disgrace that can come to a Council Bluff's boy is for one who has been a member of the force to be arrested.

"Do you say you can't get ahead because you do not have a pull?" Well, seeing you have no pull, how would it do to try a push? More young men have succeeded that way.

A BURGLAR MADE TRUSTY AND TRUE.

Valentine Burke, a St. Louis burglar, was converted in the Moody meetings.

One day there came a message from the sheriff that he was wanted at the court house, and Burke obeyed with a heavy heart.

"Some old case they've got up against me, but if I'm guilty I'll tell them so. I've done lying."

The sheriff greeted him kindly.

"Where have you been, Burke?"

"In New York."

"What have you been doing there?"

"Trying to find a decent job."

"Have you kept a good grip on the religion you told me about?"

"Yes," answered Burke, looking him steadily in the eye. "I've had a hard time, sheriff, but I haven't lost my religion."

"Burke, I have had you shadowed every day you were in New York. I suspected that your religion was a fraud. But I want to say to you that I know you've lived an honest Christian life, and I have sent for you to offer you a deputyship under me. You can begin at once."

He began. He set his face like flint. Steadily, and with dogged faithfulness, the old burglar went about his duties until the men high in business began to tip their hats to him, and to talk of him at their clubs.

Moody was passing through the city, and stopped off an hour to meet Burke, who loved nobody as he did him.

Moody told how he found him in a close room upstairs in the court house serving as trusted guard over a bag of diamonds. Burke sat with the sack of gems in his lap, and a gun on the table. There were $60,000 worth of diamonds in the sack.

"Moody," he said, "see what the grace of God can do for a burglar. Look at this! The sheriff picked me out of his force to guard it."

There must be something very great and very real in a power that can thus change a burglar.

And yet this wonderful power, every boy and girl may have, if they will. If they give themselves to Jesus He will help and keep them.

Read this story of what He did in one case, and remember that there have been many thousands of cases, just as real, all down the ages.

His power is the same to-day as ever it was. He is "Jesus Christ, the same yesterday, and to-day and forever."—Heb. 13: 8.

When the Lord wants a man for important business he picks out one that is already busy. The man that is doing no good where he is would probably do no good anywhere.

STRAIGHTEN UP."

"I'm afraid you're not quite tall enough," said the merchant. "I want a boy who is a little bigger."

"Oh, but I'm a good deal bigger when I stand up straight. See!"

"That's better. If you would always stand like that you might do. But why do you stoop so? Why don't you stand straight?"

"I—don't—know. I suppose it's just a habit I've got into."

"It's a pretty poor habit, young man, and you'd better break away from it as soon as possible.

* * *

Let me tell you three things:—The first is, the world isn't waiting to hand outsuccess to any man who doesn't make himself as big as can be. I don't mean that he is to be conceited; but that he must stretch himself up to his utmost capacity, and try to fill as large a place as possible.

"The second is, that a man is always biggest when he is straightest. Stooping makes him little and insignificant. If you knew how much better you look with your shoulders thrown back and your head up, you'd never let yourself fall into your slouchy gait again.

"And that is just as true in a moral sense as it is in a physical. Lots of people don't believe it. They are trying to be big and successful and prosperous by stooping a little to mean tricks and underhanded ways. But don't let them fool you. Straightness is the real bigness. The straighter you live, the bigger you are.

"And the third thing is this: You say you stoop because you've got into the habit of it. Well, standing and living straight is just as much a matter of habit as standing or living crooked is. It is something that comes with practice, and hard practice, too. You've got to get into the way of doing it by doing it.

* * *

"I suppose that most young men think it's a good thing and a desirable thing, and they wish they might do it, and they mean to do it, after a fashion. But the trouble is, they don't begin. They are waiting for some kind of a miracle to come along and straighten them out all at once, and keep them straight.

"But it isn't done that way. You've got to begin this minute, with the first thing you come to, and be straight in that; and to keep right at it all the time until it gets to be second nature.

"There! I've preached you a little sermon out of church. I'll leave you to make the application of it; and maybe I'd better give you the place, and watch you so that I can see whether you are doing it. You may come at eight o'clock next Monday morning and make a trial of it."

He turned to his desk, while the boy hurried away with a light heart and a radiant face.—

Life and Work

A JUBILEE SERMON.

IN UNITED CHURCH, NEW GLASGOW, N.S.
BY REV. E. SCOTT, D.D.

Two Scriptures come to us to-day like strains of sweet, glad music amid the clamor and discord of the world's struggle and strife, its suffering, sorrow and sin. One is Lev. 25:10; "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land to all the inhabitants thereof. It shall be a jubilee unto you." The other is Heb. 13:8; "Jesus Christ, the same yesterday, to-day and forever."

The first comes to us from far back in human history, more than three thousand years ago, with the most perfect system of social order the world ever knew, where all the land belonged to God, and all the people had a chance, every fifty years, to retrieve their misfortunes and mistakes. The second comes to us from nearly two thousand years ago, and tells of the only Saviour from sin the world ever knew.—"Jesus Christ, the same yesterday, to-day and forever."

The first tells of a great deliverance, liberty throughout all the land, to all the inhabitants thereof, all slaves set free, all debts cancelled, all forfeited lands and homes restored, all lost rights regained, every one given a new start in life. The second brings to mind a deliverance greater far, all slaves of sin, who are willing to be free, set free, all their debts to Divine Justice cancelled, their lost estate regained, their forfeited rights to sonship with God restored, every one given the opportunity of a new start in the life which is Eternal.

* * *

In the sunshine of these two Scriptures we celebrate to-day our jubilee as a congregation, not forgetting another and larger jubilee, that of our Presbyterian Church in Canada.

These two jubilees are alike in that they mark, not merely fifty years of a Presbyterian cause, but a stage in a longer history. This congregation dates its real beginnings far back beyond the fifty years, but at that time the two branch streams which formed it became "United Church" which now keeps jubilee.

In like manner our age-long, world-wide Presbyterian Church has wrought in Canada for more than three times fifty years, New Glasgow being one of its earliest centres. But, fifty years ago, railways made possible the grouping of all its former centres into one organization, which this year is keeping jubilee, with thanks-giving for what it has been privileged to do.

In these fifty years, in our foreign fields, in Trinidad and British Guiana, in India, China, Formosa and Korea, our Church has helped to make "earth's desert places bloom and smile."

During these fifty years her Foreign Mission Staff has grown from less than thirty to more than three hundred men and women from Canada giving the Message of life to a dying world. In her work at home, our Church has borne her part in furthering the moral and religious life of our Country.

* * *

And if I may intrude among the greater matters a very little thing, this is to me a triple jubilee. It is my own jubilee year in the ministry and, as I happened to be the first whom you kindly honoured with a Call after this congregation was formed and your aged pastor emeritus, Mr. Walker, had retired, will you please pardon the reference.

On the 20th of September, 1875, over forty-nine years ago, I was ordained at Milford. On the same date, the 20th of September, three year later, on this dear old platform, I was inducted here, and for thirteen years we shared together the work of this congregation,and I know no other place in all the world where I could so fittingly offer my jubilee thanksgiving for having been spared to see this fiftieth year in trying to do something, however little, in our common work.

* * *

May I note also, in passing, these fifty years in the religious life of New Glasgow. Fifty years ago there were four Presbyterian Churches here, and no others. Two of these four coming together formed this "United Church."

Not long thereafter the Anglicans, Baptists and Methodists began holding

services, all of them at first in a very modest way, the Anglicans and Methodists, as did the first Christian Church in Jerusalem, near twenty centuries ago, beginning in a little upper room.

All these churches have greatly grown and have had a goodly part in the religious life and work of the town. Members of these Churches, coming from elsewhere, had a home church awaiting them, without which some of them might have drifted, unattached.

Here, as elsewhere, all over our land, the Churches, during these fifty years, have lived and worked in harmony, "keeping the unity of the spirit in the bond of peace."

* * *

Coming now to our own congregation, our service this morning is not so much to review the story of those fifty years as to thank God for His goodness, and to aim, with His help, at better life and work in the days to come.

The first thing that meets us and weighs upon us, as we gather here, is the shadow of sorrow and loss. Our jubilee opens not with trumpet, but with muffled drum. Several of our life-long members who looked forward to sharing with us in this jubilee, have been recently taken from us, some of them full of years, and others in their prime. This Church is poorer from their loss, but richer by their work and the memory of their lives.

* * *

One incident midway in the fifty years comes vividly to mind. I had the privilege of being with you at your semi-jubilee, twenty-five years ago. I noticed that Mr. (Hon.) R. M. McGregor, who later gave years of valued service to his Church and Country, was one who took up the offering. When I had been called by the Assembly to take up other work, eight years before, he was a laddie of fifteen. Now a young man of twenty-three, he was taking his place in the church and her work. It was to me a joy to see the young taking up the work as the older men passed on.

I mention it because the memory of that little incident is re-called by our latest loss in his sudden death a few days ago; and because it teaches us the only way in which the Church can continue from age to age, children taking up the work when fathers and mothers lay it down; and also because the only way of attaining this end is for fathers and mothers to—"train up a child in the way he should go, and when he is old he will not depart from it."

* * *

How I would like to name the congregation, one by one, sitting here in church, as I see them through the mists of forty years and more. The seating was different then, a broad aisle down the centre and others narrower at either side.

I can look back along those old familiar aisles and call the roll of almost every pew, and would like to do so, but, after so long a time, might miss someone, so will leave each heart to recall its own, and none will be forgotten.

Some of you remember Bayard Taylor's poem, on an incident in the Crimean War. It was the evening before a battle. The British soldiers were gathered around their camp-fires thinking of the morrow and of their homes and loved ones far away whom they might never see again. Some one began to sing. Group after group caught up the strain and far down the lines it echoed in a mighty chorus as:—

"Each heart recalled a different name
But all sang 'Annie Laurie.'"

As we review the fifty years, and the Sabbaths here with those who are here no more—"Each heart recalls a different name," but all are one in fond remembrance of "the touch of a vanished hand and the sound of a voice that is still."

* * *

If that remembrance were all, our gathering here, instead of being shadowed by a few fleecy clouds, with the sun behind gilding their edge, would be hopeless night. 'Twere almost better to let memory sleep. But thanks to Him "who brought life and immortality to light," we can think of them—not dead but living, not sleeping but waking, not lost to us but gone before.

May we not fancy them gathered to-day holding jubilee as we are, thinking of us as we think of them, for we cannot suppose them with less of knowledge or interest or love than they had when here.

We know not how spirit holds intercourse with spirit, but Christ has given us the fact, and the manner of it we can leave with Him. In the meantime, until we know,

we can only think of it as He spoke of it, in terms of our intercourse here.

* * *

But with that likeness what a difference between this United Church here and United Church yonder! Our Church here is ever changing, members come and go. In our United Church yonder some are always joining as they go from us, but none withdraw. They are many now and more year by year.

And how different from ours are the thoughts and feelings there! As we keep jubilee and review the years we mourn those who have gone. As they keep jubilee and review the years they rejoice over those who have come. Here is ever present "the sadness of farewell;" there only the joy of welcome.

But the greatest difference is in themselves. Here we meet temptation and are more or less its victims, there they are free from it. Here the best are imperfect, there all are perfect. Here a few lives impress us as what Christians ought to be, there every one is "like Him for they see Him as He is."

It is good, to-day, in our jubilee here, to enter as far as we may into the spirit of their jubilee yonder, especially in their nearness of life to Christ, that we too, even here, may grow into His likeness and share a little in their inward peace.

* * *

To help us in that growing likeness let us carry with us as we part, our second Scripture for the day, "Jesus Christ, the same yesterday, to-day and forever."

He is the tie that binds into one our United Church here, and our United Church yonder. He is the Guide who has led them through the Valley of Shadow between United Church here and United Church yonder. He paid for each of them the entrance price into United Church yonder. He is All in All to our United Church here and yonder, the same yesterday, to-day and forever.

He is the same in His love. Yesterday that Love led Him to give Himself—"He loved me and gave Himself for me." That love is the same to-day and forever. Our love may grow cold but His changes not.

He is the same in His power. He has, in the past, saved many a seemingly hopeless case, and "He is able to save unto the uttermost all who come unto God by Him."

He is the same in His wisdom. He always knows the best and safest way for us through life, and if He sees that anything in life is leading us to rest in it content, He may, in His love for our good, permit it to be taken away.

A shepherd, to get an unwilling sheep into the fold, sometimes picks up a lamb and carries it in and the sheep follows. And while we should not blame the purposes of Providence for that which is the result of natural causes here, yet when some are taken from us may we not hear in it a call to keep nearer to our Guide who "leads his flock like a shepherd."

Not only is He the same in Himself, but He has ever the same supreme place in the hearts of His true followers. Here we sing "All hail the power of Jesus name;" yonder they sing the New Song, "Unto Him that loved us and loosed us from our sins by His blood"—and they sing it with ever new gratitude and love as they realize more fully what that love has done for them.

"Interpreting Christ to the modern mind" —a phrase with little meaning—has come into use in recent years. But Christ is ever the same. He interprets Himself in the same glad way in every age to the minds and hearts that receive Him. He led United Church yonder safely through, and if we follow, He will lead us all the way.

And when the next jubilee of this dear old Church comes round, and there are as few of us here to take part in it as there are here to-day of those who formed it fifty years ago, may those of us not here be keeping jubilee with United Church beyond, where pain and sin do not enter and sorrow and parting are no more.

"PREACH, PREACH!"

A minister lay on a sick bed. His work was done. To a brother in the ministry, by his side, he said, with an earnestness which long impressed his mind: "Preach! Preach! You will be shut up soon enough!"

He had learned, as he was hastening to the close of life, what an unspeakable privilege it was to preach the Gospel of God.

Some have not yet learned it, but when the opportunity is past, the voice is hushed and the privilege of preaching is gone, perhaps some one will more clearly understand how precious the privilege of proclaiming the unsearchable riches of Christ.

THE ORDINARY PREACHER.

He never had a title, though D.D.'s were not a few;
He never saw his name within the columns of "Who's Who."
They never asked him to prepare a sermon for the press,
Nor was he often called upon to make a big address.
He had very little money, but he had a lot of sense,
And he knew a lot of people and he had their confidence.
He was not a grandstand player and he didn't advertise;
He did not cultivate an air of seeming overwise.
He had many disadvantages, but then to make amends,
It seems that he was able to secure a lot of friends.
It takes all kinds of people, so we hear, a world to make—
The rich, the poor, the high, the low, the genuine, the fake.
Each has his little corner in the universe to fill,
And the preacher of our story did his duty with a will.
In a patronizing manner some may say, "Poor simple soul!"
But we know he'll answer "Present," when his Master calls the roll.—*Ex.*

THE MEASURE OF JERUSALEM.

"A young man! I expect he'll not be able to do much preaching. I might as well be home, but then—it's my duty to be present."

Elder Parsons felt an unusual responsibility upon him this morning. The pastor had been called away, and another was to occupy the pulpit.

When the minister arose to announce the opening psalm Parsons experienced a certain disappointment. He was young certainly, but there was a wonderful strength of character in the boyish face and the clear eyes.

"You will find my text in the second chapter of Zachariach and the first two verses: 'I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said to me, To measure Jerusalem, to see what is the breadth thereof and what is the length thereof."

* * *

The young minister went straight to his subject. "We in Christian lands, who have listened since infancy to the Gospel; we, with our boasted pride of Christian progress, have need to measure ourselves with the measuring line of Him who is our pattern, to whose measure and fulness we strive to attain. Let us, this morning, in the light of our pattern, measure ourselves that we may know the length of our spiritual Jerusalem and the breadth thereof."

The clear eyes rested on Elder Parsons' face and filled him with a vague discomfort. He, John Parsons, to be measured with the rest!

"If there is one of us who prayed to-day, 'Lord, I think Thee that I am not as other men,' that man has most need to smite on his breast and cry, 'God be merciful to me, a sinner."

John Parsons listened as one bewildered. Such a sermon! He glanced at Martha, his wife. She was gazing straight ahead at the speaker, and her eyes were bright. So were Manda Snubb's across the aisle. He fancied he caught a triumphant gleam in their snipping black depths as they fell upon him.

The voice of the minister grew soft and tender as he read forth the old proclamation of the Master to those who were weary and heavy laden.

To one listener, it sounded faint and far away. He felt as if some great pillar had suddenly fallen, and he, John Parsons, had fallen with it.

They were on the way homeward. Elder Parsons was strangely silent, Martha held her peace.

BUSINESS AND PRAYER.

An old codfish dealer, in Boston, a very sincere man, lived prayerfully every day. One of the joys of his life was the family worship hour.

One year, two other merchants persuaded him to go into a deal with them, by which they could control all the codfish in the market, and greatly increase the price.

The plan was succeeding well, when this good old man learned that many poor persons were suffering because of the great advance in the price of codfish.

It troubled him so that he broke down in trying to pray at the family altar, and went straight to the men who had led him into the plot, and told them he could not go on with it. Said the old man:

"I can't afford to do anything which interferes with my family prayers. And this morning when I got down on my knees and tried to pray, there was a mountain of codfish before me, high enough to shut out God, and I could not pray.

I tried my best to get around it, or get over it, but every time I started to pray, that codfish loomed up between me and my God.

I wouldn't have my family prayers spoiled for all the codfish in the Atlantic Ocean, and I shall have nothing more to do with it, or with money made out of it.

SCOLDING.

"That," said the merchant, knitting his brows and placing his finger on the bell-push, "is Adam's fault. He is hopeless. I am always reprimanding him. He will have to be severely spoken to."

"Wait!" said his visitor. "Don't do it this time. Point it out to him quietly, but don't scold him."

"Why not?"

"There is far too much scolding in life."

The merchant's irritation dissolved in surprise.

"How am I going to prevent him doing it again, then? For my part I think we need far more discipline—a wholesome thing—it seems to be disappearing out of life nowadays."

"Scolding is not discipline! I have no quarrel with discipline: only with scolding. It went far to spoil my own life."

"How was that?" asked the merchant, interested.

"I was always nagged at when I was young—always being tongue-lashed. It cowed me; it undermined my moral courage, and made me dread telling the truth. So I became deceitful. It was a miserable business. I learnt the habit myself from those who did it to me. It is surprising how many of us do it. . . ."

He became lost in thought for a moment, and then said:—

"I didn't mean to do the things I was scolded for. I didn't do them deliberately. But that made no difference. . . . We should study the psychology of the thing. . . ."

"Well," remarked the merchant lightly, "your experience has not affected you much."

"Ah, but something happened. I don't like to speak about it . . . but it was just this. I was pretty sick of life. Then one night I found my way to Jesus. I crept up to Him, expecting to be blamed and admonished for my sins."

"And were you?"

"He didn't say anything. He just put His arms round me and loved me. He has never scolded me once . . . and I have never scolded anybody since."

BIBLE SOCIETY AND ITS WORK.

During August two more languages were added to the ever-growing list of those in which the Bible Society has issued some portion of the scriptures. They bring the number up to 568.

The other language which now for the first time possesses a Gospel is Tsimihety, one of the aboriginal dialects of Madagascar. It is the mother-tongue of about 19,000 people living in the north-west corner of the island.

Some parts of the Scriptures have now, it is estimated, been translated into 75 languages which are spoken by Moslems.

HOW TO READ THE BIBLE.

The Rev. G. W. Sheppard, the Society's secretary in China, tells of listening to a Chinaman named Chen, who for the first time conducted a week-evening service in a small church at Ningpo.

Mr. Chen recited the second chapter of St. Matthew's Gospel from the Mandarin version with wonderful exactness and expression, and then proceeded to explain his method of Bible-reading.

Being an illiterate man, a tailor by trade, and not having received the Gospel until he was nearly sixty years of age, he had realized the difficulty of acquainting himself with the contents of the Great Book.

He began with St. Matthew and read it through, a chapter a day; then began again, and for month after month read it diligently until he was able to recite it from beginning to end.

Every time he re-read the chapters, he went on to say, he saw new meanings in them.

THE "BLESSING BOX."

At a recent Bible Society meeting a clergyman in asking for funds spoke of "the blessing box" which the children of his parish used in connection with the Scripture Union.

He told of one child who brought him 2d. for the box; the blessing for which the family thus offered thanks consisted in their having received a rabbit for dinner.

The clergyman rightly thought the "blessing box" superior to a penalty box into which you put a penny every time you do something you should not do.

Two old ladies, one of them matron of the Workhouse and the other teacher of the Workhouse children, after a Bible Society meeting became very much concerned to know when they would get their box back.

"Oh," said a friend, "the secretary is very diligent, and I am sure that you will get it back in a few days."

"But we must have it back to-morrow."

"Why?"

"Well, what are we to do with the money if we have not got the box?"

"Please explain; I do not know what you mean."

"Well," said the old lady, "my sister and I, whenever we have had an extra good night, we put a halfpenny in our Bible box as a thank-offering, and if we have an extra good night to-night, and haven't got our box, where shall we put the money?"

Our friend suggested to them that they might in that event tie their halfpenny in the corner of their handkerchief until the box was returned.

These two old ladies did not call their box a blessing box, but it was a blessing box in fact. If we all counted our blessings in halfpennies, and gave these to the cause of God, how rich that cause would be.

CHURCH SOCIETIES.

The following story is told by the late Dr. Theodore Cuyler.

I asked an old colored preacher how his church was getting on, and his answer was:

"Mighty poor, mighty poor, brudder."

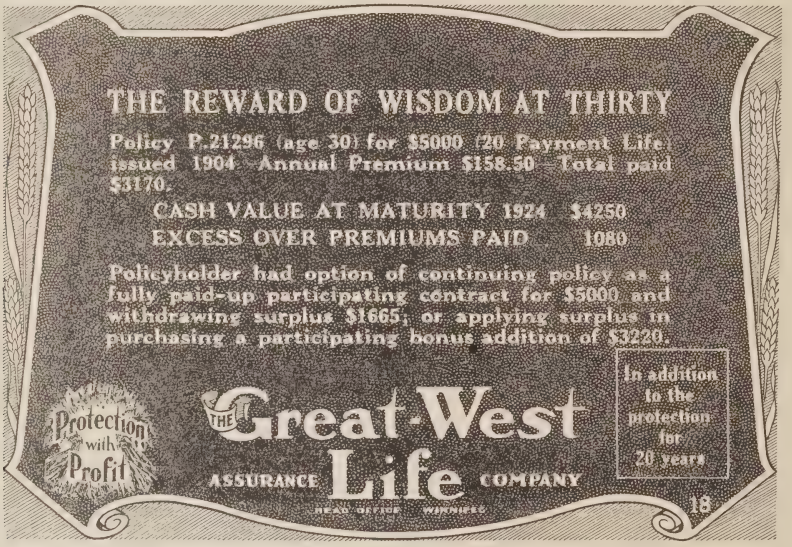
I ventured to ask the trouble, and he replied:—

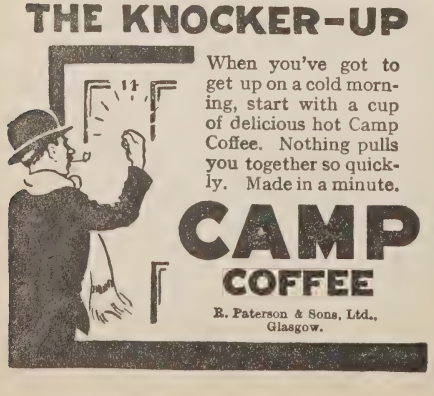
"De 'cieties, de 'cieties. Dey is just drawin' all the fatness and marrow outen the body and bone of the blessed Lord's body. We can't do nuffin without de 'ciety.

"Dar is the Lincum 'Ciety, wid Sister Jones and Brudder Brown to run it. Sister Williams mus' march right in front of de Daughters of Rabekah; den dar is de Dorcases, de Marthas, de Daughters of Ham, and de Liberian Ladies."

"Well, you have your brethren to help in church," I suggested.

"No, sah, dar am de Sons of Ham, and de Oklahoma Promis' Land Pilgrims. Why, brudder, by de time de brudders and sisters pay all the dues, an' tend all de meetings, dere is nuffin' left for Mount Pisgah Church but jist de cob. De co'n has all been shelled off and frowed to de speckled chickens."





"QUITE WELL SIR! QUITE WELL."

When John Quincy Adams, the sixth President of the U.S.A., was eighty years old he met in the streets of Boston an old friend, who shook his trembling hand and said, "Good morning. And how is John Quincy Adams to-day?"

"Thank you, John Quincy Adams himself is quite well, sir; quite well I thank you.

But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered, and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out soon; but he himself is quite well, sir; quite well."

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Character is essentially the power of resisting temptation.

Those who work, not those who play, know the sweetness of rest.

The noblest question in the world is: What good may I do in it?

He who waits to do a great deal of good at once will never do anything.

If you will think twice before you speak, you will do a good deal less speaking.

A sermon in shoes is often more eloquent than a sermon on paper.—T. L. Cuyler.

The good of yesterday should grow into better to-day, and yet better to-morrow.

The more we call God in, the more surely and wholly shall we cast the tempter out.

Infidelity is purely destructive. It takes away one's faith and gives nothing in its place.

Do not stop so long to review the past as to hinder your prompt entrance on the new course.

The heart in a speaker's voice sends that voice into the hearts of his hearers.—Dr. Cuyler.

You are not required to do more than there is time for. But all the time must be accounted for.

Lots of us are only playing at religion, like children play at weddings and funerals. —Gipsy Smith.

Our deeds shall travel with us from afar, and what we have been makes us what we are.—George Eliot.

It is one thing to wish to have truth on our side, and another thing to wish to be on the side of truth.

The truly excellent character is made up of strictness towards oneself and mildness towards others.—Schiller.

A wise man sets his pace according to his time. Early speed gives margin for slackening toward the end.

It is better to make a thousand mistakes and suffer a thousand reverses than run away from battle.—Henry van Dyke.

Laziness grows on people; it begins in cobwebs and ends in iron chains. The more business a man has to do, the more he is able to accomplish, for he learns to economize his time.

The wish forms often warm upon my heart, that I may learn nothing here that I cannot love to think of in the other world.

If you want God to hear your prayer when you're on your knees, you've got to live Him when you're on your feet.—Gipsy Smith.

It is a solemn thought for every man that his earthly influence, which has had a commencement, will never have an end.—Carlyle.

God calls us to duty, and the only right answer is obedience. Undertake the duty, and step by step God will provide the disposition.

Look up, for God looks down. Thus can we see Him face to face. "I will lift up mine eyes unto the hills from whence cometh my help."

A wholesale liquor house in Cincinnati asked for a receiver, giving as its reason that its business was being run at a loss on account of prohibition.

All the doors that lead inward to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong.—George Macdonald.

Holiness is not a rapturous triumph away up somewhere in the vague heights of glory. It is just a poor heart that makes room for Jesus.—Mark Guy Pearse.

A kind heart is often found under a rough exterior. While the outward manner should not be neglected, it is the gentility of the heart, which should be the desire and effort of every young man.

Have you ever had your day suddenly turn sunshiny because of a cheerful word? You can make to-day the same for somebody. It is only a question of a little time and trouble.—Maltbie D. Babcock.

Dr. Chalmers tells us of a man in Glasgow he visited twenty-one times before he would receive him, and the next time the dying infidel invited him in because he wanted to see the man that had grip enough to stand twenty-one refusals. "Be not weary in well-doing, for in due season ye shall reap, if ye faint not."

"I have been in the Juvenile Court nearly ten years, and in that time I have had to deal with thousands of boys who have disgraced themselves and their parents, and brought sorrow and misery into their lives; and I do not know of any one habit that is more responsible for the troubles of these boys than the vile cigarette habit."—Hon. Ben. Lindsey.

The Presbyterian Record

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THE PRESBYTERIAN CHURCH IN CANADA

VOL. L MONTREAL, APRIL, 1925 No. 4

"Carried About With Every Wind of Doctrine." Eph. 4:14.

A pile of leaves, a gust of wind, leaves scattered far.

A church; a wind of Doctrine; some standing fast; some "carried about;" to a new sect; some strewn by life's wayside.

"Winds of Doctrine," have always been and will always be, so long as human knowledge is imperfect, human nature sinful and the human spirit free.

The only source of true Doctrine about God, His love to us and our duty to Him, is His own Word.

Most churches have statements of what they believe that Word to teach. These Statements are called "Creeds" from an old Latin word "credo," "I believe."

The Presbyterian Creed, what our Church believes the Word of God to teach—about God and His love to us and our duty to Him, is given in the Confession of Faith, and in briefer, simpler form in the Shorter Catechism, both of which usually quote chapter and verse of Scripture for their statements of Doctrine.

A safeguard against "Winds of Doctrine" is a knowledge of God's Word, and of the Doctrines of that Word as set forth in the great but simple Creed of our Church.

Knowledge of true Doctrine is the only safeguard against false teaching. Sincerity is not safety. Sincerely believing poison pills to be bread pellets does not make them safe to eat.

"Winds of Doctrine," new sects, flourish most where knowledge of God's Word is least. As religious teaching declines—sects increase.

The way to safeguard the young against "Winds of Doctrine" is to give them true teaching in the home.

The only effective way of giving them that teaching as a possession, is to have it stored in memory, by question and answer and memorizing of Scripture. Those who in childhood have been thus well taught are not liable to be "carried about by every wind of Doctrine."

The way to safeguard our Church in the future from being "carried about by every wind of Doctrine" is to teach the young the Great Truths of the Word of God.

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"HOW IS IT WITH YOU?"

L. Moody was preaching to a great gathering at one of his meetings. He was thinking more about the effect upon the hearts of men than about the precise literary form of it. A gentleman sitting on the platform, at the close of the service, went to Mr. Moody and said:—

"By the way, I noticed that you made eleven mistakes in grammar in your sermon to-night."

"Very likely," replied Mr. Moody, "I don't doubt it for a minute. My early education was faulty. I often wish that I had received more schooling. But I am using all the grammar I know in the service of Christ—how is it with you?"



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Peter Parker was the first medical missionary to China in 1834. He "opened up" China to the gospel at the point of the lanset, as he gave sight to the blind by removing cataracts.

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The Presbyterian Record

VOL. L MONTREAL, APRIL, 1925 No. 4

THE SUPREME DUTY OF THE HOUR.

The most pressing present duty of every member on behalf of our Church, in this time of stress and strain, is earnest, constant prayer for guidance in the crisis.

Prayer is not merely words. It is an attitude of spirit towards God, a seeking to know and do His will, a complete surrender to that will, the supreme desire of life that His will be done.

True prayer is "Show me Thy will and help me to further it. Show me Thy way and help me to follow it. Show me Thy work and help me to do it."

True prayer is no mere routine empty form of words addressed to the Divine, but a real heart-pleading which will bring a love answer. Where the human will is surrendered to the Divine, it will be led in His way.

It is a privilege and assurance beyond all human estimate to be led in God's way, and if we are willing to go in that way, we will assuredly be led therein.

* * *

It is a time of great perplexity in our Church. Many are sore distressed. Let them lay hold upon God's unfailing guidance and they will be led in His way, the best way, the right way.

The leading may be a pillar of cloud, shadowing the brightness of the day, or a pillar of fire brightening the darkness of the night, but He is behind it and the way He leads will be the right way.

One of the tokens that a Church is in His way is when it stands for His Word and for the great truths of that Word. On those truths a Church must be builded if it would His Church.

Christ in His Sermon on the Mount tells of two foundations, rock and sand, one stable, one shifting. The Church to be right must rest on the unchanging truths of the Word of God.

Another token that a Church is Christ's Church, and going in His way, and according to His will, is when it has the Spirit of Christ, the mind and character of Christ, the Spirit of truth, of sympathy, of compassion, of charity and love.

If our Church be founded on the truth of Christ, and pervaded by the Spirit of Christ, and our wills surrendered to Christ, then will our way be made plain and our work be blessed.

Let there be continuous, earnest prayer that she may be thus founded, thus pervaded, thus led, and in His own good way He will answer and guide and help and bless.

WHAT IS RELIGION?

Probably the most common, popular answer in these days of exact thinking in Science, but loose thinking in Theology, is that "Religion is not a creed but a life." Not long since I heard two Theological teachers (not Presbyterian) emphasize that "Religion is not a creed but a life. This is only a half truth, which is sometimes the biggest form of untruth.

Creed is belief. Religion is creed, belief, in action. Religion is creed, belief, working itself out in life. Religion is a life flowing out of what one believes. "Out of the heart are the issues of life."

The one who believes that gain or pleasure is the chief good in life, will chiefly seek gain or pleasure. The one whose heart is set on anything as the chief good, will follow the way which he thinks will best attain that good.

The one who believes that principle, truth, right, should be the controlling factor in life and work, will make principle, truth and right supreme in his life and work, whatever that life and work may be.

On the other hand, the one in whose heart and life, policy, not principle, prevails, will live his life accordingly, using the means that he thinks will gain his end.

The life controlled by principle would rather do right and lose, than do wrong to win; while the life guided by policy makes winning supreme, after the legendary advice of the old Scotchman to his son—"Mak' money John, honestly if ye can, but—mak' money."

Religion in life is the outcome of creed, belief, in the heart, as the apple on the tree is the outcome of the life in the tree. If there be not that life, if the apples be merely stuck on by wires, the fruit will soon decay. Religion is life coming out of creed, the fruitage of belief in the heart. Get the creed right, the belief right, the heart right, and the life will be right.

THE SAME GOSPEL.

The stories of some early Honan converts, by Dr. Goforth, and those of recent date by Mr. Bruce, in this issue, are of interest. They show the strength of character in the Chinese, the power of sin and vice to master the strongest, and the power of the Spirit of God to master the sin and vice.

One thing more these stories show, that though there is a generation of time between the earlier and later, it was no diluted Message, no mere "social" Gospel, no holding up of Christ as merely a good example that changed these men, but with earlier and later alike it was the "Old, Old Story" of Christ crucified for sin, a Divine Redeemer reaching down to them, taking hold of them, saving them from their sin.

GAMBLING AND FAIRS.

BY DR. J. G. SHEARER

Social Service Council of Canada.

For The RECORD.

(NOTE.—This article, the last of many that the RECORD has printed from the pen of Rev. Dr. Shearer, receives sad emphasis from the fact of his sudden and lamented passing, a few days since, at the age of sixty-six, when a strong and active life seemed to promise many years of helpfulness and service.—*Ed.*)

Scene I.

Edmonton Fair, July 1924. A large number of gambling fakirs with either money or merchandise as stake, busy emptying the pockets of foolish attendants, and this in spite of the clear prohibition of all such gambling practices in terms of the Criminal Code, the Fair Board Directors having accepted large sums for the granting of this illegal privilege.

A policeman arrives with a warrant and brings one of the fakirs before the Magistrate. He is convicted, his gambling paraphernalia confiscated, and he is fined $500. The gambling stops.

Scene II.

Representatives of the Canadian Exhibitions Association in which some fifteen exhibitions are unified, appear before members of the Dominion Government, and ask that the law be amended to permit wheels of fortune and other gambling practices not only at the exhibitions but at the agricultural fairs. Of the latter there are well over one thousand in Canada.

These men represent fifteen general exhibitions. In professing to speak for the country fairs they reckoned without their host.

Scene III.

Again at Ottawa in the room of the Prime Minister with the Ministers of Justice and Agriculture present. The Social Service Council of Canada, the Canadian Council of Agriculture, the United Farmers of Ontario, and the Federated Women's Institutes of Canada, together with representatives of five churches, protest against the granting of the request of the Exhibitions Associatian alike in the interests of morals and in the interests of the country fairs.

They claim that such an amendment will put agricultural fairs in the same unenviable position as the race tracks of Canada, depending upon gambling for financial solvency and stability; that the surest way to kill the agricultural fairs would be to grant the request; that there can be no more certain way of demoralizinig the farmers' boys and helpers than that proposed.

Each rural fair will become a gamblers' paradise as the race tracks have become, gathering to them the gambling fakirs not of our own Canadian cities only, but from across the line—professional fleecers of unsophisticated country youths and equally foolish city dwellers.

The representatives of the Exhibitions asked that exhibitions be given the same privilege as religious and charitable organizations.

These organizations have the liberty, at bazaars held for any charitable or religious object, of raffling articles of less value than $50.00, if they have been previously offered for sale, and if the Mayor has given permission.

But this is not what the Exhibitions' representatives asked for. They asked for wheels of fortune and many other gambling devices, a totally different matter, and a much more serious one.

The Churches, however, and the Social Srevice Council of Canada join hands in asking that the clause permitting raffles, even under the above mentioned strict limitations, be repealed.

This they do in the interest of religion and charity that these sacred objects be no longer supported on a basis of gambling.

Countless numbers of Canadians alike in city and country, will have a watchful eye on the Government and on members of Parliament during the present session.

A PRAIRIE CONCERT.

Night was coming on, cold and dreary. A wild wind from the north was sweeping over the prairies of Western Manitoba. The air was thick with frozen particles of ice and snow that rattled against the windows of an eastern-bound train.

Above the roar of the wind and the noise of the train came the shrill cry of a baby. A delicate little woman, thinly clad, and evidently in the last stages of consumption, vainly tried to hush the little one.

Black looks were exchanged and scowling faces turned toward the noisy child. One man in an audible voice remarked: "Put the brat in the baggage car with the dogs and guns." The weary mother grew more nervous, and the child screamed louder than before.

* * *

A woman near offered to help and soon found that the family of mother and four children were suffering from hunger. They had been two days on the train, their lunch box was emptied, and they were without dinner or supper.

The father had recently died, and the brave mother was trying to reach her childhood's home with her little ones before the grim summons came to cross the great "divide." The eldest child, a girl of eight years, was trying to amuse the two boys, younger than herself.

The story of the hungry little ones spread from group to group and lunch boxes were freely offered, and the little ones bountifully fed.

A white-haired stately old gentleman left his seat and with a pleasant smile and courtly bow to the tired mother, said, "I was quite a nurse in my younger days, let me take that child," and the baby read his face, as only babies can, and was satisfied.

Reaching out its hands it was soon cuddling its head upon the old man's breast. The tired eyes began to droop as its nurse slowly paced up and down the aisle humming a cradle song.

At a distant end of the crowded car were the members of a concert company. All were tired and sleepy, some were cross, and some complained of the cold car and the soft coal smoke.

* * *

But the baby's face touched a tender chord as the old man paused beside them and told the sad story of sickness and poverty. A new interest was aroused, and after a few moments' consultation the manager announced that "the company would give a concert for the benefit of the widow and the fatherless."

How they sang! Every corner of the car was filled with the sweet melody. Now soft and low, then higher, sweeter, clearer. Our hearts were lifted.

We forgot the cold and the bitter wind outside, as the sweet strains of Annie Laurie, and The Old Folks at Home, rolled through the car. Song after song they gave us, and then came the grand old hymns that hold the key to every heart.

As the last words of Rock of Ages softly died away the old man with the sleeping baby in his arms passed his hat and everyone responded to that call for help. Hard faces grew soft, and eyes were dim. Silver chinked against silver and not a few bank notes drifted silently among the coins. Wtih tears streaming down her face and her voice choked with sobs, the mother tried to express her gratitude.

The old man placed the sleeping babe beside its mother and walking to the centre of the car raised his hand and reverently said: "Praise God from whom all blessings flow."

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

"I was hungry and ye fed Me."

"It was sick and ye visited Me."

A KOOTENAY CAMPAIGN OF FIFTEEN YEARS AGO.

By Rev. W. D. Reid, D.D.

There were five rum-holes in the town, one for every two hundred people in the place, including the women and children.

The keepers had heard about the evangelists coming, and had been saying many and various things about them. "They are coming for the graft that is in the business." "They are only forerunners of 'local option,' which always results in the ruin of any town."

The first evening of the services several of the liquor men were present.

Next morning, as the missioners were passing one of the bar-rooms, an old "soak" came out and called "Come in gintlemen and have a drink, it'll do ye good. It'll hilp ye to praich."

Upon being informed that we had another kind of Spirit, that helped us to preach, far better than the kind he was offering, he turned about and ran back into his dive and likely got another drink for his bravery.

* * *

The same afternoon, as the two preachers were walking along the railway platform, an elderly man approached them (he could scarcely walk) and said "So ye're the two praichers eh? Foine praichers ye are, oi cu'd praich better mesilf, so I cu'd."

"My man," said one of the missioners, "you are drunk. Liquor is ruining you body and soul. What you want is to be converted, to be born again, to have Christ make a new man of you."

"Oi s'pose oi does nade convartin;" said the old man, as he attempted a jig on the platform.

Away in the background, some of the whiskey men were enjoying the scene.

Another day, as the two "hoisting gears" were passing a bar, one of its devotees suddenly came out, with a cut on the side of his face, and, with his head set critically to one side, he said, "That long coat of yours has got a sort of clerical cut about it."

"Is that so," replied the missioner, "but see here mate, that cut on the side of your face doesn't have a very clerical appearance, how did you get that?"

* * *

This sort of thing went on for two weeks. During this time, the two evangelists preached a direct evangelical Gospel, without any reference to liquor.

It began to be whispered that "they were afraid of the liquor men," and it soon became a live question, as to whether it would not be wise to open up on the whole subject of the liquor traffic.

Accordingly one of the evangelists and one of the local ministers got some boxes, and constructed a bulletin board, and tacked on it some strong brown paper on which they painted in large letters the following advertisement:

"THE DESTINY
OF THE DRINK TRAFFIC.

This subject will be discussed on Sunday evening in the Town Hall at 7.30 p.m. by the Rev. . . .

COME ONE. . . . COME ALL."

This board, with its precious message, was then placed in a conspicuous position right in the centre of the town, and opposite the leading bar-room.

On Sunday evening, the hall was packed to the doors. As the evangelists looked over the audience, they saw the prominent men of the town, the doctor, the principal of the school, the editor of the town paper, two or three of the hotel keepers and the majority of the "bartenders". The very air seemed electric.

After a short song service, the preacher announced his subject:

"The liquor demon must die."

He first shewed how strong were its entrenchments, law, sentiment, and gain. He showed that it was an enemy to man's physical, moral, spiritual nature. . . . the enemy of the Home, the Church, the State... the enemy of God.

For forty-five minutes the audience leaned and listened. The majority were plainly sympathetic, a few went out.

* * *

After a short prayer, the other missioner, who had been listening, sprang to his feet and said, "Men and women we have listened to an awful arraignment of the liquor traffic. Every man that is man enough, and every woman that is woman enough in this audience to-night to say that this accursed business *Ought To Stop*, get up on your feet."

In an instant more than half of the audience was on its feet. Nearly all the women stood at first, and almost all the Christian people (and there are many noble ones in that town), but some of the leading merchants were afraid to move for fear it might offend the liquor men. The liquor element was there, and it was watching.

Wives stooped down, and tried to persuade their husbands to rise. Friends whispered to those who still sat, urging them to get up. All the time the voice of the evangelist rang out, urging every one to shew his colors.

On the front seat, a struggle was going on between the doctor and the school principal. The latter knew, by experience, the awful curse of liquor, and was struggling to his feet, when the doctor caught him and attempted to hold him down, and the half whispered "Dont make a d. . . . fool of yourself" was quite audible on the platform.

"I hate the stuff, and I believe the traffic should stop" said the teacher as he struggled to his feet, and took his stand with the rest. Over ninety per cent. of the audience was on its feet, and the meeting, after an earnest prayer, was dismissed.

* * *

Scarcely was the benediction pronounced when a young man, who had been deeply affected by the sermon, walked up to the platform and taking the preacher by the hand, said:

"I thank you for that sermon. You struck the traffic hard, but you did not tell one thousandth part of its evils. I have been a bartender for a number of years. I have sold thousands of dollars worth of the accursed stuff over the counter, and I have been a first-class customer myself, but I am done with it now. I will never go back to it again, I have quit forever."

"The missioner tightened his grip, and said "I am delighted to hear it; but my friend, you must go further, if you want to be safe, you must become a Christian, you must give your life to Christ."

"I am quite prepared to do that and do it right now if I only knew the way" said the young man.

After a short talk and a word of prayer he went away rejoicing in a new found life. The next Sunday he joined the church and no more reverent communicant sat at the Lord's table that beautiful Sunday morning than the converted bartender.

Our Church Calendar

MEETING OF CHURCH COURTS. CALLS, INDUCTIONS, ETC.

The General Assembly.

Toronto, first Wednesday, June, 1925.

Synod Meetings

Synod of British Columbia, Vancouver, 1st Tues., May, 1925.

Synod of Hamilton and London, King St. Ch., London, April 5, 8 p.m.

Presbytery Meetings.

Bruce, Hanover, May 19.
Chatham, Chatham, 4th Tues., June.
Glenboro, Belmont, Sept., call of Mod.
Inverness, Pt. Hawkesbury, 1st Tues., May, 11 a.m.
Lindsay, Lindsay, May 19, 11 a.m.
Montreal, Montreal, 2nd Tues., April.
Saugeen, Palmerston, April 14, 10 a.m.

Calls From

Trenton, N.S., to Mr. J. D. MacLeod, of West River & Green Hill.

Colborne, Ont., to Mr. R. McCulloch.

Inductions Into

Wardner, B.C., Mr. Robt. McAulay.

Colborne & Lakeport, Ont., April 7, Mr. R. McCullough.

Resignations Of

Underwood & Centre Bruce, Ont., Mr. W. E. Wallace.

Glencoe, Ont., Mr. D. G. Paton.
McLellans Brook & Mt., N.S., Mr. J. P. C. Fraser.

Scotsburn, N.S., Mr. G. Ernest Forbes.
Knox, Teeswater, Mr. W. A. Bradley.
Kincardine, Ont., Mr. F. C. Overend.
Allenford, Ont., Mr. J. A. Reddon.
Wiarton, Ont., Mr. W. J. Scott.
Cheltenham & Mt. Pleasant, Ont., Mr. Thos. Dodds.

Middle River, N.S., Mr. W. K. McKay.
Chalmers Church, London, Ont., Mr. John Richardson.
St. Andrews, Truro, N.S., Mr. H. J. Fraser.

Deaths in the Ministry.

Rev. John R. Campbell, B.A., of Swan Lake, Man., at Morden, Man., on Dec. 23, 1924.

Rev. John Black, at Meyronne, Sask., on Feb. 19.

Rev. J. G. Shearer, D.D., at Toronto, on March 27, aged sixty-six years.

WARNING FROM F. M. OFFICE.

Several instances have recently been reported to the Foreign Mission Office, of letters from Indians in South India requesting help in the sale of laces as a means of securing help for alleged needy Christians.

The Foreign Mission Office has been in communication with the Canadian Baptist Mission Office, which has a large Mission in the area referred to, and the advice is that these supposedly Christian Indians should be requested to make their wants known to the Mission at work in their District.

Advice has been sought from the Canadian Presbyterian Mission in Central India, and the judgment of our missionaries is that Canadians "should be warned against such irresponsible appeals. There are plenty of unprincipled men in any country ready to take advantage of such devices to exploit, in the name of Christianity, any who will patronize them."

The Foreign Mission Office will be glad to write more fully to any who may be in receipt of such letters, but inasmuch as our own work is severely handicapped by retrenchment, it would seem to be in the interests of Christianity in India that all such appeals should be declined.

This is especially advisable inasmuch as any persons wishing to help our own Missions by selling laces and embroderies can secure a parcel through application to the Foreign Mission Office which will put them in direct touch with the source of supply.

NOTICE FROM THE LORD'S DAY ALLIANCE.

By Rev. Dr. Rochester, Gen. Sec.

I beg to advise that canvassers selling a book entitled "Christ's Object Lessons" represent the Seventh Day Adventist Denomination, according to Mr. C. F. McVagh, President of the Eastern Canadian Union Conference of that body who, in the Eastern Canadian Messenger, Oshawa, February 10, 1925 says:—

"February 14th-28th is the date fixed by the General Conference for a forward step in paying the debt on our denominational institutions. The plan is to have each leader sell not less than two relief books and each lay member an average of only one relief book, turning all the proceeds above actual cost into the debt paying fund."

If the Seventh Day Adventist would avoid breaking up Christian Churches and rejecting the Christian Sabbath they would better help the world.—*Ex.*

Our Foreign Missions

TWO TYPE-WRITERS WANTED.

FROM THE F. M. BOARD.

Occasionally there are individual friends of Foreign Missions who are prepared, in addition to their regular givings, to supply some special want. Just now there is urgently needed a typewriter in each of our two large missions—Central India and Honan. The F. M. Board, Confederation Life Building, Toronto, would be glad to hear from any who would like to take care of this need by supplying the funds necessary for the purchase of one or both machines.

COUNTRY PRACTICE IN INDIA.

BY DR. MINA MACKENZIE, HAT PIPLIA.

Saturday a call came to visit a woman at Baulia. She had been ill for seven days. The village was only three miles away, but the roads were bad. The horses and cart sank almost hopelessly in the black soil, worked into a thick paste by the cattle's feet and the recent rain.

We plodded on down a steep river bank and up steeper grades. The worst was yet to come. Where the ground was higher the road in places was worn down into ruts two feet deep.

These were so narrow that horses could only walk in them with great difficulty. They finally stumbled and fell, and had to be unharnessed and the tonga hauled out of the ruts.

We left the team here, and walked the remainder of the way to the little village prettily situated on a hill amid a clump of trees. beyond another river. Boulders had to be brought and on these we crossed and followed the winding path up to the village.

* * *

The patient's sister, who had come to call us, met us at the door saying the patient had changed her mind and did not want to see us.

The sister, however, invited us into the home. It was a simple one-roomed cottage with mud walls. One small door admitted light and air. When that was closed the room was shrouded in darkness.

The patient lay on a simple bed buried under a heavy quilt, and shaking violently from chills and fever. With some difficulty she was persuaded to extend her hand for inspection and to take some medicine.

Another patient was shaking over a fire of coals in a corner of the room. We treated her and told them both a little of the Good News, asking the Heavenly Father to bless the little it was possible to do.

We went to other parts of the village. Most of the men were in the field and the women were afraid to interview strangers.

We made friends with a group of children at the riverside, and went home at a slow walk feeling that a half day had been spent without accomplishing much in extending the Kingdom of our Lord.

* * *

A week later we were called again to Baulia to see another patient. The same road had to be faced, and, if possible, worse. The mud had turned to rock under the hot, dry sun, and it seemed as if the tonga wheels would be shattered into splinters.

But what a different reception! All the village was gathered waiting for us in the little court-yard.

The patient was not only willing and ready to take medicine, but also to have it injected hypodermically, as the case was urgent.

They listened gladly for an hour to the Gospel message and hymns.

Eighteen other patients were treated and a few who were unable to leave their beds were visited in their homes. Our patient of the week before, now well, received us gladly.

The villagers are now our friends and will listen when we can return to give them more teaching.

On the way home a group who were working in the fields gathered by the roadside and asked us to sing for them the sweet old Story of Jesus and His love.

* * *

The same week we visited two other villages where the Hospital was better known, and received a very warm welcome.

Some in both villages had caste relations who were baptised in other parts of our Central India field. They were deeply interested and eager to hear more about our Lord and His teaching.

In both villages practically all the people came to hear the Message. When all the sick were treated we turned home with happy hearts because He had given us an opportunity to make Him known.

After attending to our Hospital and Dispensary at Hat Piplia in the forenoons, we hope to visit four or five of these villages within a radius of ten miles each week. Pray that the seed sown may bring forth an abundant harvest.

THE BRITISH GUIANA MISSION.

Essequebo Field, for 1924.

"One unforgettable event overshadows everything else as I write this my nineteenth annual report of this mission" writes Rev. R. Gibson Fisher. "The Christmas week of 1924 was by far the saddest I have ever known. . . . On December 27 'Mem-Sahib' Fisher answered the 'Home Call.'

"Her passing came as a 'bolt from the blue' to all. Few had known of her very brief illness and no one anticipated a fatal issue. What the doctor deemed a mild attack of influenza proved too much for her malaria-enfeebled constitution, and on the fifth night she passed peacefully away in her sleep.

"Only a few days before the end she spoke hopefully of being able to carry on here for a few more years yet. It is doubtful if she realized how near the journey's end was, though a little while before she fell asleep she said to me. 'I'm tired of travelling now; I want to go home.' I thought she referred to her old home in England, but perhaps it was another 'Home' she had in mind.

"She has been my beloved help-meet for the past twenty-six years in pioneer missionary work in this colony, and any measure of success has been very largely due, under God, to her whole hearted co-operation and her inspiring example of cheerful, earnest, humble, patient, loving devotion and self-sacrifice to the cause of Christ and His lost sheep in this far wilderness.

"Humanly speaking this 'Home-call' of the 'Mem-Sahib,' was the crowing disaster of a year of struggle against adverse conditions."

* * *

Mr. Fisher then gives some of these adverse conditions.

1. Economically, "things have gone from bad to worse." The rice industry which has largely replaced the former sugar industry, does not give steady employment, busy at one season, then idleness and want.

2. It has been a year of ill health on the part of the people and the native staff, while the missionaries have had their share.

3. Financially, the "cut" in grants has greatly affected our work.

4. Morally, the tide has been adverse; "Tadjah" festivals and Hindu "Pujas," etc., have been numerous.

"The crafty Hindu pandits everywhere are now emphasizing the racial question, and preaching loyalty to their fatherland and its customs as a sufficient reason for rejecting Christianity and refusing to listen to its messengers.

* * *

"Thank God! there is another side to the story. We have not been without some gleams of light in the darkness, and, in spite of all adversities, the end of the year finds us numerically holding our own all along the line.

"Forty-one new communicants were received at the Lord's Table, most of them young people who have learned of Christ in our Sunday schools. These have filled all the gaps caused by deaths, removals, and unfaithfulness (a total of 40), and left us with an increase of one.

"The forty-two unfaithful catechumens have been replaced by one hundred and two new candidates for membership, and we have had nine more baptisms this year than last, bringing up the total for these nineteen years to eight hundred and twenty-three.

"In spite of the pandits there are still one thousand seven hundred and sixty-nine names on our school registers, and in spite of their poverty the givings of the native church have been considerably more than in 1923.

* * *

"In this year of want and woe liberal donations have enabled us to do some long-needed renewal at Riverstown and Sarnia Manse; and at Huis't Dieren, the scene of the pioneer labours of the Rev. J. D. MacKay, and the site of his last resting-place, a very neat little church has been erected, furnished, and painted, at a cost of over $300, without any aid from Canada, and was solemnly dedicated for worship on October 5, and called 'Dharmtula.'

"When our finances were at their worst, Government aid was unexpectedly secured for a school,—Ridge, Wakenaam,—for which we had applied in vain for several years past, affording us much appreciated help in that direction.

"One of the catechists dismissed on account of the 'cut' volunteered to carry on the work of his district without salary, supporting himself and his large family as a field labourer during the week and giving Sunday and Monday so heartily to his mission work that both membership and finances in his two stations are even better than when he was a paid servant.

* * *

"Other cases of conspicuous faithfulness to God and conscience, involving much hardship and personal suffering have more than balanced those of the unfaithful "chaff;" and by what seemed to him an impressive Providence, or rather the intervention of an angry God, our leading pandit-opponent was convinced of the error of his ways, publicly recanted his opposition, and came himself to Akashwani church on harvest Sunday and Monday, December 7 and 8, and helped by his liberality to make the Thanksgiving Services there the best we have yet had.

"This marvellous result was brought about by a series of accidents in his factory on successive Sundays.

"First, his son, who was his chief engineer, a smart young fellow of 22, ran away to Georgetown, to be there baptized and married as a Christian, and stoutly refused to return home again.

"Then an accident spoilt his huller, causing much delay and loss at a very busy season.

"Next, one of his workmen got his arm broken, involving heavy compensation.

"Finally, the boiler exploded, and completely wrecked the mill!

"When publicly taunted by his Hindu followers over the baptism of his own son, he gave it as his opinion that it was his own fault for thoughtlessly allowing the boy as a youngster to read the Bible, and to attend the Sunday school, for, in that way, he had learned to despise his father's faith and holy books, and no words or threats of the father could now turn the boy from his purpose to become a christian!

"Hence his warning to them to keep away their children from the Sunday school; they would learn there what they would never forget!

"Surely a magnificent encouragement to halting and despondent Mr. Little Faith, and a fine testimony to the abiding influence of Sunday school work, even when carried on under most difficult conditions, the enemy himself being witness!

* * *

"Perhaps, however, the silent inflence of 'Mem-Sahib's' (Mrs. Fisher's) life and work among his poorer fellow-country men had more to do with the softening of the heart of this prejudiced Maharaja than appeared on the surface.

"At any rate he always was exceedingly polite and kind to her, even when breathing out threatenings and slaughter against the Christians generally; and on Saturday, December 27, when she lay still in her last, long sleep, I was surprised to find him kneeling reverently at her bedside, evidently in prayer. How he got into the house and upstairs I do not know.

"When he rose from his knees he tried to comfort me, and while tears rolled down his sable cheeks he said: 'Mem-Sahib is happy now! We must not weep for her. She has the beautiful face that God only gives to those who love Him. She was a saint indeed; and if all the Christians were like her there would be no Hindus in the country.'

"Evidently, with all his faults, he too is not far from the Kingdom of God."

If Christ is of worth to us, He is of worth to all men, and must be made known to all men.

AGED CONVENT IN HONAN.

Nine years ago Gwoa Gin Sheng heard the Gospel for the first time. He was then seventy-five years old.

Mr. and Mrs. Arthurs were visiting his village; he listened, was convinced, and became a thorough Christian.

He believed the Good News was for himself and his family, so he lost no time in telling them, and in requesting that the false gods should at once be removed.

The control of the home, however, had passed into the hands of his son, and the son would not believe in Christ. The father of course could suit himself.

Shortly after this, his wife, who had been deaf for many years, died; and then old Mr. Gwoa issued an ultimatum. The family must choose between him and the false gods. He refused to live in a house where they were worshipped.

The family, however, feared the false gods more than they did the gentle old man, so they chose to retain the idols.

True to his word, the old man built a little mud hut in an adjoining yard, and there he lived, and there the other Christians used to meet with him to worship.

He occupied this hut for over a year; and then the family yielded. The house was cleared of all false gods, and the father was welcomed back.

* * *

When we went to his village with the tent, we were invited to live in his little house, and the delighted old man could not do enough for us.

Though over eighty, he could read his verse at morning prayers with the others, without the aid of spectacles. Two years ago he walked the seventeen miles to Taokou to be present at the Station Class.

Last May, when our preaching tent went back to Giao Hsie for a few days, the old man was lying on his bed in the courtyard.

He thoroughly enjoyed the little service we held every day in his yard, and always sent someone to tell all the family to come in. His daughter-in-law seemed very anxious to please him.

He passed away in the autumn, shortly after we returned from the hills. His dying request was that he should have a Christian funeral. And, despite the fire-crackers and paper wheels of the neighbors, a Christian funeral it was.

The crowd, packed into the little courtyard, listened most attentively. Were they anxious to know the secret which had transformed the old man, and made him willing to suffer for what he believed, and ready to meet his God? I believe they were.

At the grave also there was most respectful silence; and I noticed that after the service the son did not recommence wailing, as did the others. He cannot read; but he is willing for his son to learn and has sent him to the Christian school at Taokou.

JAPAN AND MISSIONS IN KOREA.

A few years ago Japan took forceable possession of Korea. The effect upon missions has been of deep interest to our own church. The following is from "The Presbyterian Survey" of the Presbyterian Church, U.S.A., South.

"There has been during the past two or three years a gradual improvement in the attitude of the Government officials toward our work in Korea. On this subject Dr. O. R. Avison writes:—

" 'The former Governor-Generals of Korea were, as a rule, gentlemen of rather severe type having mainly the military idea of government so that while they were doubtless men of integrity and devotion to their task, their ideals were somewhat stern and their mode of law enforcement severe.

" 'Seeing in Christianity a force tending to Democracy they appeared to fear its rapid spread and their efforts to offset this tendency were often interpreted by the Korean christians and by many missionaries as directed against Christianity itself.

The present Governor-General and his wife both seem to be democratic in their ideals and manifestly anxious for the welfare of the people, and seem to welcome whatever enlightening influences are at work among them.'

* * *

"Dr. Avison also states that the Governor-General's interpreter is an active christian, and is the Superintendent of the Japanese Congregational Sunday School in Seoul.

"On the whole a fair attitude towards our Christian work may be expected from the present central Government, although there may be local exceptions to this statement due to the ignorance or prejudice of local officials.

"Some of the most obnoxious restrictions and regulations relating to our missionary work, such as the requirement of detailed reports of all new churches or preaching places, the number of church members and native assistants connected with them have been either quietly discontinued in their enforcement or modified so that they are much less troublesome.

"Much trouble arose in former years on account of the number and complicated character of these regulations, which made it difficult or impossible for church officers of limited education to understand them.

"Little by little the change for the better in the personnel of the police and the discontinuance of the enforcement of the regulations referred to have produced an impression on the lower officials who have always been the chief source of trouble of a changed attitude on the part of the Government, and the severity with which they formerly exercised their functions has been modified accordingly.

"Dr. Avison closes his interesting discussion of this phase of the situation with the following statement:—

" 'I do not wish to create the impression that I have become pro-Japanese as against the Koreans.

" 'Quite the contrary, for after thirty years of work with the Koreans I can never be anything but pro-Korean wanting to secure for Koreans, their greatest good, their highest development, and ultimately the fullest degree of autonomy of which they are capable.

" 'But recognizing conditions as they are, it is a pleasure to me to say that in my opinion the present Government has manifested a desire to help the Korean people as a whole and has shown a fair and just attitude towards the Christian movement.' "

THANKS FROM FORMOSA.

The following letter sent by Miss Mabel G. Clazie, of Formosa, is from the congregation at Sintiam, Formosa, which lost its entire church building, as well as all the little possessions of many of its families, through a flood last autumn.

Sintiam, November 23, 1924.

Dear Pastor Armstrong:—

I received your letter from Miss Clazie and this morning from the platform read it to the congregation.

All received much comfort from it, and were happy to know the Mother Church loves us and sympathizes with us. Since you were at Sintiam Church we have been year by year repairing the Church to make it look better, and unexpectedly the water came and carried it away.

We much regret, and the Christians had great losses, so that now it will be very difficult to restore it. We hope, pastor, that you will not forsake us.

Respectfully write these few sentences to thank you.

On behalf of the Sintiam Congregation of Formosa.

Keh Tsui Leng.

"LEADERSHIP."

The world needs spiritual leaders, but there is no reason to conclude that you are a leader, my brother.

When God needs leaders, he trains them and they often have to pass through fire. Moses spent eighty years getting ready to lead God's people through the wilderness.

God sent Saul of Tarsus out into the school of the wilderness before he made him an apostle. David had many an adventure before he was ready to be crowned as king.

Any man can lead, it is true, but some of them lead humanity into a ditch. The world is full of ditches, and fanatical leaders are always leading some fool-people into them.

EARLY CONVERTS IN HONAN.

By Rev. J. Goforth, D.D.

October 2nd, 1888, was my first day in the province of Honan. We were travelling the whole day through the Chang Te district. The weather was perfect. The people swarmed in the fields gathering in the second harvest. The foreigners and their Message were alike strange and unknown.

But I wish here to speak, not of the missionaries but of some of the early converts.

Mr. Chou, the first convert, was at one time chief of police for his county. His position gave him unlimited range for extortion and tyranny; and, according to repute, his cunning, badness and bravery were excelled by none.

To the wondering crowds at the great fair, I have often heard him tell that, in spite of prayers and offerings to the goddess, he became totally blind, and then how the God of heaven sent his servant, Dr. J. Fraser Smith, to open his eyes; and how not only the eyes of his body but of his soul were then opened.

Mr. Chou gloried in telling of the Saviour who had done so much for him. He spoke at times with intense dramatic power, and mightily swayed his audiences.

* * *

Mr. Wang Feng Ao was another noted first fruit. Being an able scholar, and having trained himself for an official calling, he possessed more than the usual amount of Confucian pride and conceit. His necessities forced him to accept the position of language teacher in the mission.

It was hinted, by those who knew him, that his bad temper would not permit him to stay long with us, but the Lord so converted and controlled him that he remained with us until failing health obliged him to return to his home in Shantung.

When the saintly Hood lay dying with cholera at Hwai Ching fu, Mr. Wang was the only Christian near. The conversion of Mr. Wang silenced the scholars' taunt, that only the unlearned and ignorant would accept the Jesus doctrine.

* * *

In the early years of our mission, God gave us a remarkable man in Wang Fu Lin, the famous story teller. Through gambling, opium and exposure, he was a physical wreck when I first saw him, though then only thirty-eight years of age.

At that time, I spent several days preaching in his village and persuaded him to return with me to Chu Wang, where Dr. Malcolm took him in hand to break off the opium. It was a terrible struggle, but in about twenty days he went home saved.

Having become a Christian, he could not ply the trade of story teller nor gambler, and having squandered everything himself and family were in sore straits.

Some three years after his conversion, I moved with my family to Changte fu. It was a rare opportunity for preaching the Gospel, for great crowds both of men and women came, but we had no one to help us, and prayed that God would send some one.

Just then, Wang Fu Lin appeared, looking for all the world like a beggar, with his battered hat, tattered gown, and toes sticking out of his shoes. I urged him to stay and help through the busy days.

He consented, but with scholars and gentry always in the crowd I dare not insult them by allowing a beggar like that to address them. At that time I wore Chinese clothes, so I decked him out in one of my second-rate suits, and started him preaching.

All his story-telling power came to his aid in telling the wondrous story of salvation. He was born orator. His logic was resistless. The Chinese said of him, "He compels you to see a thing just as he himself sees it."

In a few weeks converts began to gather into the church. It was only three years that Wang Fu Lin was spared to his loved preaching, but in that time the foundations were laid and he left an imperishable name.

* * *

In point of time, we now come to one of the most used men of North Honan. Ho I, by trade an idol maker, is a man possessed of an iron will in a strong body. In former days he was a noted fighter.

About a year after his conversion, he came to me in tears saying, "If I starve, I must preach the Gospel." From that day onward, he was constantly with me, and became my most loved and trusted helper.

As occasion demanded he could be terrible as a lion or gentle as a lamb. No turn of affairs found him wanting. He did not hesitate to turn his hand to anything to glorify his Master.

None in North Honan was more loyal to us missionaries. When the crowds were in an ugly or boisterous mood, Mr. Ho was seen at his best. He simply mastered them, as he used to master the mobs he led to victory in village wars.

No one acted more fearlessly nor unselfishly than he through all the dangers of the Boxer year. He was bound and beaten and led through jeering crowds to the magistrate, who commanded him to recant.

He refused and fearlessly gave his reasons. The magistrate was so impressed by his noble bearing that he said: "Go home, Sir. I will protect you."

After we fled, on the 28th of June, 1900, our Chinese Bank refused to advance any more money to the preachers and teachers. With all supplies suddenly cut off, Mr. Ho showed himself a man of resource. He

went into business, and even though it was a time of famine scarcity in North China, he supported his own and another preacher's family.

By and by, famine fever laid himself and every member of his family low. They were all so weak, that one could not rise and give a drink to another.

Then their heathen friends came and said, "the gods are angry and have afflicted you. Turn back." Even his wife turned against him, but he said, "Even though we all die, I will trust in God." That evening the fever left him and in a few days all were well again.

* * *

Inseparably linked with Mr. Ho was a man of an altogether different disposition. Wang Mei was quiet and gentle, and had as great a reputation for goodness as his friend, Mr. Ho, had for badness.

In quest of peace and merit, Wang Mei made long pilgrimages to famous shrines. He even forsook wife and children and entered a hermit's cell in a distant mountain, but he failed to find satisfaction and returned home.

It was shortly after this that he heard the Gospel for the first time, at the Hsinhsien fair. One evening, in the inn, he was listening to Mr. MacGillivray preaching on "free grace."

It was plain he didn't relish the doctrine, and he put the question: "Do you mean to say that all the good deeds of a man will avail him nothing?"

"Yes, absolutely nothing," was the reply. It was too much for him and he went away muttering his anger.

He told his friend, Mr. Ho, then an enquirer, that he would have nothing to do with the Jesus doctrine, but his friend advised him to read the Christian books first. Wang Mei then read the evidences of Christianity and was convinced and converted.

We took these two fast friends on at the same time to train as preachers. Wang Mei made unusual progress in the Scriptures. Though he won his way among all classes, his special power was with the children. Truly he walked with God. We called him our Nathaniel, for he was a Chinaman without guile.

When Mr. Griffith was home on furlough, Wang Mei took charge of his portion of the field. With intense yearning, he worked and prayed for that large county.

But it was God's plan to take him up higher. In the early part of 1907 he got wet while preaching at a fair; pneumonia set in and in a few days he passed away. The whole church of North Honan felt a great sorrow. I heard men say they couldn't help believing in Jesus Christ, from the perfect way Wang Mei represented Him.

Wang Mei so lived and taught the Gospel in his own home that his parents, uncles and aunts, all accepted Christianity.

His step-mother, a bright woman of about his own age, made such progress in the Scriptures that she became Mrs. Goforth's invaluable assistant in all her work for women. Her tact, her intelligence, and her unusual speaking ability, ranked her as one of the foremost Chinese women in the North Honan church.

Mrs. Chang was another woman of note led to Christ through Wang Mei. She was a widely known Buddhist evangelist, and belonged to the same religious sect as Wang Mei did.

On finding Christ, Wang Mei at once went and told Mrs. Chang and her son, and they gladly received Him. Mrs. Chang was appointed a Bible woman and gave about ten years of active service until called home.

* * *

While Mr. Chou was preaching at the Hsin hsien fair in February, 1893, a crowd of pilgrims came from the town of Hsiao Chai and paused to listen. The leader, Wang Hsuing, was on his way to the temple to pay his vow to the goddess for his first son.

The Holy Spirit, during that pause, convicted him, and he never paid that vow, but went home a follower of Christ. Within a year he had persuaded about forty families in his town to forsake idols.

He memorized most of the New Testament. He was absolutely fearless, but we all, at all times, were impressed by his genuine honesty of purpose. He never spared himself, and his one thought was to exalt Christ.

The mission appointed him to the office of an evangelist. He gloried in preaching, and seemed tireless. It would be hard to find one who sowed more zealously "beside all waters." It might be said of him, he was "instant in season and out of season." Death, but triumphant death, in 1908, was the portal he passed through to the "well done" of his Master.

In the same town there was a thoughtful young lad, a convert of Wang Hsiung's. That young lad developed into the universally loved and respected head master of the Changte fu Boy's School, Chen Tung Tang.

His good judgment and blameless Christian character singled him out as a very important pillar of the church at Chang Te. He did more than any other of the Honanese up to that time, for the advance of school work in the province.

* * *

When Dr. McClure and I visited Chang Te in 1889, we tied up our boat one morning on the An Yang river at the village of

Hsin Tsin, to preach and sell books. After we cut loose again and had gone some distance up the river, a little lad came running up out of breath to buy a book. His employer had sent him for it.

That employer was later, for many years, known as Mr. Cheng, the evangelist, and that little lad developed into Dr. Leslie's most trusted and efficient medical assistant, Chang Ai Hsin.

Ai Hsin, or "loving heart," the name given to Mr. Chang when recorded, was a very fair index of his disposition. He always closely identified himself with all the Christian activities of the Chang Te station.

It was his noble confession and humble attempt to make up all differences with others, which helped to mightily break the Chang Te audience during the revival.

Afterwards, it was mainly his mighty pleading which God used to convict the erring church in his own village. Speaking of it, Dr. Mackenzie said the scenes of conviction, for three days, were even more awful than during the ten days at Chang Te.

* * *

No story of North Honan's first early converts would be complete without an account of Wang I. His home was in a village eight miles south east of Chang Te. He was the wealthiest and most influential man in his village and one of the finest specimens of the Chinese farming class.

His interest date from 1896. In the heat of his first enthusiasm, he hoped soon to win the whole village, but the people didn't accept the new doctrine as readily as he supposed they would.

He first came and saw us in our home, taking great interest in everything he saw and heard. We assured him he might bring all his neighbors to see us and he went away seemingly much pleased.

A few days later, he came again, with half a dozen men, heads of families in his village. They heard the Gospel, and saw cellar, kitchen, stove, organ, sewing machine and went away, apparently thinking the missionary was not as bad as current report made him out to be. Wang I took them all into a city restaurant and treated them to dinner.

It wasn't many days before he again appeared, this time with a big four wheeled cart, drawn by seven mules, and loaded down with momen. They saw and marvelled at the strange foreign things, and the strange foreign children so much like their own, only a little less colored, and heard their foreign sister, telling in their own language of God's great love. That day's visit went far to expel all wrong notions about missionaries, and they went home with heads full of wonders, to tell their neighbors.

Wang I's plan worked well. Woman's native curiosity wouldn't let them rest until they, too, visited the missionary home, therefore Wang I came repeatedly with waggon loads of women. The Gospel spread, so that by 1900 nineteen families had accepted Christianity.

During the Boxer year, that little church suffered much, but none were killed. It was not until January, 1902, that I again saw them. Then we all showed our Boxer scars and recounted our deliverances and wept for very joy at being spared to meet again.

* * *

Though a large section of the North Honan field is in the hills and mountains, all the foregoing have been people of the plain; but now we come to a hill man, Tung Lin Huo.

Many years before, Mr. MacGillivray and two evangelists went to preach at a noted temple away to the northwest near the Shansi border. Their donkey man was Mr. Tung, an opium user, then about fifty years of age.

He had never before heard the Gospel, but now, as for days they travelled through the hills, he often heard. I have heard him tell how shocked he was at the bold way they spoke about the goddess. He left them at the mountain shrine, saying to himself: "I will never see them again, for the goddess will smite them with plague."

But on visiting a neighboring county town some ten days later, he saw the same foreigner and his assistants in the best of health, and showing up the sin of idolatry just as vigorously as ever. It was then that conviction of sin started, and in a few months he had dropped his opium, theatres and gambling.

For many years he was one of our most successful and trusted evangelists. He loved everyone and everyone loved him. He was a living epistle of Jesus Christ. If any outstation got cold or run down, Mr. Tung was sent there, and it was almost certain to be revived.

* * *

The last of the North Honan first fruits I will mention was in many ways one of the most remarkable.

Mr. Hu I Chuang had very unusual gifts. Before conversion he had written about one hundred plays for the Chinese stage.

When he found Christ, he searched the Scriptures with all his heart. He would scarce take time to glance at even the religious papers, and his progress in divine things was phenomenal.

About a year after his conversion, being busy with students up for exams, I got Mr. Hu to come and help me. He helped in the city for about a year, and rapidly developed remarkable preaching ability. I had not

heard any Chinaman who could speak with gerater power, yet, in spite of his splendid ability, he remained as humble as a child.

Mr. Hu, though quite poor, did a great deal of voluntary work. Once, when he had been away from home for more than a month, preaching at a fair and afterward helping with the students, I noticed one cold day he was going about without his overcoat, and remarked about it.

Mr. Hu tried to put me off with a laugh and a joke, but on my pressing to know, he said, "I have run short of funds and pawned it, for I could not let such a good opportunity with the scholars slip."

Though he tried to keep himself in the background, yet he could not help being the natural leader of a very large section of the Eastern part of the field. The church at Chang Tsin, his home village, was the most flourishing then in North Honan.

SOME RECENT HONAN CONVERTS.

By Rev. J. H. Bruce, Wu An.

Gwoa Dzun was the son of a wealthy landowner, and had a fair education in Confucian studies.

At the age of twenty he began to smoke opium and live a fast life, and was a heartbreak to his parents and to his wife.

After twenty-five years of slavery to opium, a wreck morally and physically, he was constrained to attend some evangelistic meetings.

He accepted Christ as Saviour, and with the help of his friends, who strengthened him by their prayers and counsel, he was able in four or five days to break away from the bondage of opium.

He became a new man, and has been a strong witness to the power of Christ to save. He is now sixty-one years of age, walks twenty miles without fatigue, and preaches with great vigor.

* * *

Su Chuan Ting was a son of wealthy parents at Tang Yin. He had received a fair education, but was wild and reckless, given to gambling and drinking and all kinds of evil.

In 1915 he was manager of the electric light company at Changte, receiving a large salary.

One evening while under the influence of liquor, he wandered into a Gospel meeting. At the close of the address an appeal was made for those who wished to accept Christ to raise their hands.

Seeing that no one else raised a hand, he put up his. Christian friends came to his side. They exhorted and instructed him. He gave himself entirely to Christ, and became a new man, giving up all his old sins.

He found it necessary to forfeit his position in the electric light company. His parents disowned him. But he did not waver He has studied the Scriptures so diligently that now he has a wonderful mastery of both Old and New Testaments.

Constant prayer has become a habit of his life. He seems wholly yielded to the Spirit of God. As a preacher he is eloquent, dramatic, forceful and full of fire.

Recently he has had the joy of seeing his parents baptised, and all his family brought to Christ.

* * *

Li Fu Boa, the scholar, was also born into a family of influence and wealth at Tsi Chou. While still young he obtained a high literary degree. He became a teacher of repute in his native city.

But his learning did not save him from corrupt practices. He used opium, gambled, frequented places of ill-fame. In his case, it was his father who first became a Christian, not many years ago.

The son, following his father, also accepted Christ as Lord, and became an entirely changed man.

Both he and Mr. Su were able to command large salaries before their conversion, but now are accepting what in comparison is only a pittance, for the privilege of serving Christ.

Mr. Li's addresses in the tent at Wu An would compare favorably with those of noted speakers at Home. He is still young, and should prove to be a tower of strength in the Church.

Now that the meetings are over, the more important work of reaping the fruits of the campaign remains. We ask the prayers of our readers that those who heard may be given grace to follow the truth, and in the face of opposition to stand firm for Christ.

Men do not complain of the sixth commandment, which protects their persons, nor of the eighth, which protects their property, why, then, should they complain of the fourth, which protects their rightful heritage, a weekly day of rest?

A profession of skepticism is often nothing more than the whistling of the boy as he goes through the churchyard and "whistles hard to keep his courage up." They try to get rid of the thought of God because of "conscience which makes cowards of us all."

Nothing is eternal but that which is done for God and for others. That which is done for self dies. Perhaps it is not wrong, but it perishes. That which ends in self is mortal. That alone which goes out of self into God lasts forever.—Frederick W. Robertson.

TOURING IN INDIA.

By Miss A. E. Glendinning, Hat Piplia.

As a rule the touring season, Nov. to Feb., is cool, bracing weather, bright, sunny skies, warm at noonday, followed by chill when the sun sets, and cold which requires heavy bedding at night.

Sometimes, perhaps once during the season for a few days, the rain comes down on the canvas roof. Ditches have to be dug to drain off the water, and a sharp look-out kept, lest the tent pegs become loosened and let the tent down on one's head.

A few nights ago ours were all out on one side but one and some quick work had to be done to keep the tent from falling.

But next morning as we go to the villages we see how the farmers take advantage of the rain to prepare their threshing floors.

These are made in large open spaces just outside the village. They are cleared off and soaked with water, a layer of barn-yard manure spread over them, and oxen driven round and round upon it to tramp it firmly in.

The heavy storm of the night before brought the very opportunity the farmers needed. Now there is no need of carrying water, the ground is thoroughly soaked, and at each village we come to, we see the farmers with as many oxen as they can command, busy at work tramping the floors.

At one place we counted fifteen oxen yoked together in a line, driven round in a circle.

* * *

The views we enjoy as we drive through our district are very fine. Suddenly we come to the brow of a hill, before us lies a fertile plain, a low range of tree-clad mountains forms the background to the picture, and here and there throughout the plain, groves of fine old mango, peepul and neem trees mark the sites of the villages.

The fields present the appearance of a checker board: squares of golden ripening jawar, alternating with a field of wheat, or linseed or channa in all the fresh beauty of their vivid green, looking in the distance like a newly mown lawn.

But what do we find in the villages? A sad contrast to the fresh beauty of the fields. Drawing near one becomes painfully conscious of the unsanitary conditions.

A dump heap for all the refuse mars the entrance to almost every village. As we enter the narrow dirty streets, which to keep clean seems to be nobody's business, one finds oneself longing for the time when cleanliness shall follow as a result of godliness.

* * *

The line of procedure is to go to the home of the headman, and in practically every village we are heartily welcomed. A bed is brought out for us to sit on, and word sent to call the women together to hear the "Words of wisdom."

In many places the men too gather, and all listen with marked attention while the old, old story of the love of God, and His plan of salvation for mankind is presented in song and story, picture rolls being used to help make it more real.

Going, as we do, from day to day to two and sometimes three villages, we come in close contact with the people in their times of joy and sorrow.

One morning at our second camping centre, as we drove up to the large gate at the entrance of our first village for the day, we heard a gun shot.

We wondered what had happened, but almost immediately heard the wailing which no one who has lived for any time in India can mistake. A man of the shepherd caste had died during the night, and they were about to carry the body to the burning ghat.

We entered the gateway, and, seeing a group of women standing at a second gateway at the far side of the village square, we joined them and stood silently watching while the funeral procession left the house.

The first to leave was the man carrying the gun. He again discharged it into the air.

Following him was a man with a large bundle of dried cakes of cow manure, for the burning of the body; then a boy of about ten years, weeping bitterly, in his hand a vessel containing live coals to start the fire.

Next came the four men carrying on their shoulders the bier on which was the body wrapped in a white cloth. A group of men followed, and two women.

One of the men said, "Brothers raise the cry. The name of Ram is true," The women followed only a short distance and then returned, beating their heads and breasts, and wailing that weird, bitter cry that betrays their utter hopelessness.

Tears were coursing down the cheeks of all the women who were standing by the gateway, and one and another volunteered some favorable comments about the old man who had just been carried from their midst. He had evidently been held in esteem by the villagers.

We took advantage of the opportunity to gather the women around us, and speak to them of our blessed hope of the Resurrection and of meeting again our loved ones in the "land that is fairer than day."

In that same village was a child whose eyesight was threatened. We run across many such cases, and one feels almost desperate when one fails to convince the parents, that, unless it has regular treat-

ment, it will in a few days lose its eyesight.

Such is their lack of foresight that they feel they cannot leave the task in hand,—cutting grass, picking cotton, or whatever it happens to be, to spend a week at the Hospital, although for the child it means sight or blindness for a lifetime.

The little wizened up opium-fed babies too, draw out ones' deepest sympathy. Feeding the babies opium that they may be kept quiet while the mothers get their work done is a fearfully prevalent custom.

On every hand we are faced with the urgent need of patient, persistent teaching, that these people may come to know our Saviour, for He alone is able to break down these sinful customs, and give the new life of which India stands so much in need.

"TIKRA" WORSHIP AMONG THE BHILS.

By Rev. H. H. Smith, Mendha.

A "tikra" is an earthenware cooking dish. Why worshipped? Perhaps because he feels he owes more to it than to anything else he possesses. He owes much also to his primitive ox-cart used a thousand years ago, and thus a model of one is prepared for this occasion.

"Tikra" is held in May, unless an epidemic of sickness threatens man or beast earlier. In that case a hasty council of village leaders is called, and the *puja* (worship) performed without delay.

This *puja* is supposed to be both preventive and curative. Two years ago the Mendha *pŭjara* (Bhil priest) and his wife died from cholera immediately after the *puja* had been done to prevent the disease from coming into the village!

* * *

Let me describe the worship. The village drum has been sounding intermittently during the night. That the drummer has occasionally had forty winks matters little, except that when he has suddenly wakened his vigorous beating for the next few minutes have been somewhat disturbing to the missionary who has been trying to sleep since eleven o'clock.

At last the morning breaks, and flutes, cymbals, one-string fiddles, and small drums are added to the solitary one which kept the evil spirit at bay during the night.

The whole of this jazz band now moves on toward the groves, and plays until the tardy congregation assembles.

This worship place is on high ground and one can watch the worshippers coming in single file around the many hillocks, then up the defile to the place of assembly; and, one wonders how many centuries have passed since the forefathers of these people first worshipped here, and how soon the time will come when devil worship will be no more, but Christ will be all, and in all.

Here comes Khimla carrying the *tikra*, and Fatiya the *barwa* (witch doctor) is bringing the model of a cart. Rumal the priest is leading two goats, and every man has a piece of new cloth in his hand.

The villagers having assembled, the collection is taken—this amounts to less than one rupee, and is all in coppers.

Four annas of this (about eight cents) are put into the *tikra*, and then each man moves forward and covers the vessel with the piece of cloth he has brought for the purpose.

All the diseases of the year—past, present and future, are safely bottled up and sealed within the *tikra*.

* * *

At this point the *barwa* becomes master of ceremonies, and begins to twist and whirl about frantically, his hair, legs and arms flying around like a Roman spinning-wheel. No one smiles—it is a serious business.

At last he sinks exhausted, and lo! the Baba Dev (Great Spirit) has visited them.

The *pujara* advances and places his hands on the head of the live goat, and lays upon it the sins of the village and their penalty.

Two young men rush forward, and, catching up the *tikra* and cart run with them to the next village, and leave them outside the boundary of their own.

The *barwa*, recovering from his swoon, rises and tries to prevent them, but is prevented by the Good Spirit, and, failing in his attempt, falls down and goes off into another swoon.

Other men now follow with the scapegoat and turn it loose, to be eaten by a panther or commandeered by some one less superstitious than the worshippers.

The money is extracted from the *tikra* and pocketed by the young men, who return to the groves and report that the sin and disease have been put away.

The congregation share the other goat, the Bhilalas (Hinduised Bhils) and Bhils cooking their food separately. Thus ends the "tikra."

It is possible that this worship is really a distortion of the Israelitish scapegoat celebration as prescribed in Leviticus 16:21—with the addition of centuries of superstition and idolatry?

There is no royal road to a successful life, as there is no royal road to learning. It has got to be hard knocks, morning, noon and night, and fixity of purpose. Never has there been a time in the history of the world when so much opportunity offered for the leading of a successful life as to-day.—Charles M. Schwab.

The Children's Record

SOME QUESTIONS AND ANSWERS.

Dear lads and lassies all:—

Read these questions and answers. Then read them again. Commit them to memory. Then on Sunday evening in the home, play keeping Sunday school, and ask them to each other. See who can answer all.

Better still, ask Jesus to help you answer them in your lives.

With love,

GRANDPA.

Question.—What is the greatest of all truths and facts?

Answer.—The greatest of all truths and facts is the Truth, the Fact, that God is, and that He is the Creator, Upholder, Controller, of all things, persons and events.

Q.—What is God?

A.—"God is a Spirit, Infinite, Eternal, and Unchangeable, in His Being, Wisdom, Power, Holiness, Justice, Goodness and Truth."

Q.—Are there more Gods than one?

A.—"There is but one only, the Living and true God."

Q.—How many persons are there in the Godhead?

A.—"There are three persons in the Godhead, the Father, the Son and the Holy Spirit, these three are one God, the same in substanse, equal in power and glory."

* * *

Q.—What is the Greatest Fact in human history?

A.—The greatest fact in human history is that—"God so loved the world, that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have Everlasting Life."—John 3:16.

Q.—What is it to perish?

A.—It is to remain away from God, from His life and love, to be "without God and without hope."

Q.—What is it to "have Everlasting Life?"

A.—It is to be with God in spirit and mind and heart, loving what He loves, having His purity, His truth, His peace, for ever.

Q.—What power can so change our hearts that we will love what God loves, and have His peace?

A.—Only Divine power, the Spirit of God, can so change us.

Q.—What is that change called?

A.—It is called a new birth, into a new life, a life of peace with God. Jesus said "Ye must be born anew."

* * *

Q.—What is the greatest thing in any human life?

A.—The greatest thing in any human life, is for that life to give itself to Christ to be His, "born anew," into that new life, the life in Him, with Him, the life which is "Everlasting."

Q.—Who may have this greatest thing in life, this "Everlasting Life," this peace with God?

A.—Jesus said—"Come unto Me, all ye that labour and are heavy laden and I will give you rest." Matt. 11:28.

Q.—Why is it that all do not have this greatest thing in life, this "Everlasting Life," this peace with God?

A.—Jesus said—"Ye will not come to Me that ye might have life." John 5:40.

Q.—What is the best time in life to "come" to Christ?

A.—The earlier, the better; the earliest, the best. "Remember now thy Creator in the days of thy youth."—Eccl. 12:1.

They were talking of a sunny visitor who had just left, and of her courage and cheerfulness amid so many trials, when the small boy added his comment: "Yes, I like her! She just goes over bumps as if her heart had rubber tires."

The world is a mirror—it reflects back to you the face you present to it, and you get out of the world just what you put into it. If you do not sing out, can you get an echo?

CHRISTMAS IN AMKHUT, INDIA.

By Miss Bertha W. Robson.

Your Missionary.

For The Young Folk.

Christmas was joyous in Amkhut this year. Dr. and Mrs. Buchanan were back again, Miss Cameron from Mhow was to spend the day with us. And wasn't there a rumour of Santa Claus for hadn't he already sent on five big parcels from Canada.

Christmas Day began early. With the first hint of dawn, the school girls wrapped their blankets around them and gathered on our front verandah to sing Christmas carols while the boys came to the back verandah and added their voices.

Little Stephan had been up long before daylight, and had a huge kettle of hot coffee ready, for although the faces were smiling and happy, the little bodies were shivering and the very sight of the steaming coffee seemed to warm them up.

Then they scattered to get all their work finished in the forenoon that no one should have to be absent from the afternoon meeting which was to begin at one o'clock.

* * *

The goats prepared for the evening feast were cut up into little pieces ready to be stewed and the rice all cleaned and ready, and when the bell began to ring, first the children, then the mothers and then the men began to gather, until the church was filled to overflowing, even with all sitting as close as possible on the floor.

All the big doors were opened wide so that those who could not get in, might see and hear the whole program.

The children proudly and shyly got up to recite and sing. Viriya Master called his "infant" class of over twenty little folk to the platform, and in the Bhil language, by question and answer, put the whole beautiful Christmas story before the audience.

"Hark the Herald Angels Sing," in Hindu, and "It came upon the Midnight Clear," in English, made us all hear the angels' song again.

Sixteen little girls in red cotton skirts and white "middies," did the "Hoop Drill" and then the junior English class sang the old round "Row, row, row your boat" so vigorously that the audience demanded it again.

* * *

The big girls were but half way through their "Wand Drill" when a wave of excitement passed through the crowd.

Up jumped one, then another, then the whole crowd as if to rush out to see the wonderful equipage moving slowly along that road.

Surprise and wonder turned to joyous certainty. Yes it must be Santa Claus in his chariot, driving intead of reindeer, five small boys dressed in red or blue sweaters, out of the advance parcels from Canada, a band of red paper around their heads.

The chariot was Dr. Buchanan's gig, with the wheels and shafts wound with red, green and white paper and Santa in a long red cotton coat, long white beard and red cap sat with his red paper reins in his hands and the box and seat filled high with his good things.

Two pairs of white rabbits sat beside him, dolls peered over the back of the seat at him and a teddy-bear turned his suspicious eyes on the children.

* * *

On came Santa in his chariot. Willing hands helped him get up the steps. Right across the verandah, straight into the church his five little red-topped steeds brought him.

Such a storm of welcome! With business-like joviality he descended, shook hands with the chairman, spoke a few words of greeting, rubbed his hands, smoothed down his coat and began to distribute his gifts.

There was clothing and gur (Indian sugar) for every one of the more than 120 school children, a piece of soap for each girl, a foot-ball for the boys and a garment each for the wistful little ones under school age.

The toys he had sent on ahead from Canada went to the babies. Martha was half-frightened of him at first, but when he gave her a lovely rag dolly, she took it seriously in her arms, hushed it gently and then watched old Santa without fear.

Patsey got both teddy and a bunny, the bunny he loved but the teddy he feared until he got one eye out, then taking him by one front foot, began to dance with him.

At last the chariot was empty and Santa gone. The early evening was already coming on so we sang a hymn and went out to watch the new foot-ball in action, to gather together again soon after in the school-grounds for the Christmas dinner of boiled rice and stewed goat.

Can you Canadian children get a little glimpse of what joy the coming of the Christ-child over nineteen hundred years ago has brought to these Bhil children? Then, won't you try to help us this year to spread the joyous tidings among two hundred more little ones right around us who do not even know His name?

It never does any good to get angry. I once asked a very genial business man how it came that he never got angry. He said: "I find it the best policy to let the other fellow get angry. It always does harm to the cause you represent, besides causing one great humiliation."—The Bible Teacher.

HOW I RAN AWAY FROM HOME.

By a Business Man.

When I was a boy it was a favorite threat of mine that I'd run away.

At last my father got tired of hearing the threat. I forget what mischief it grew out of, but I ended the dispute with "I'm going to leave home an' look out for meselluff. I'm going now. So there!"

"Oh, very well, John I'm sorry; but, if your mind's made up, it can't be helped. We may as well part friends. Come over and see mother," and with that he took me by the hand as kind and gentle as a patriarch in a picture in the Bible, and began walking me over toward the house.

How my heart rose up in my throat in that short walk. I had been consciously bluffing, and here I was up against the real thing.

* * *

About this time we reached the kitchen door. I can see the picture now, mother stirring apples in a copper kettle on the stove, Maria, peeling potatoes for dinner, baby brother sitting in his swing chair near the door! Oh, it was so peaceful and homelike, and the smell of those apples!

Then, says pa, "Ma, John has concluded it's best for him to leave home. He's going out into the world to make his fortune, and he's come over to tell you good-bye.

"And, ma, I guess we'd best do something to give him a start in life. Just let Maria stir the apples, and you go and make him up a little bundle.

"He'll want a clean shirt and a pair of socks or two, and bring him his good shoes. And say, ma, you bring me down a dollar bill out of the bureau drawer."

* * *

Ma started off as cheerful as could be, and father turned to me and putting on the fine society air that he usually kept for the dominie and the doctor, he waved me to a chair, "Sit down, John. Take the rocking chair and rest yourself. You'll need it. Maybe you'll have a long way to go today."

He slipped out of the room a few minutes, and then he came back with a loaf and the heel of the Sabbath joint of beef and some butter, and he began cutting the bread and spreading the butter and slicing the beef and making sandwiches.

I looked on with a sick sort of wonder, too crushed even to cry when Ma came bustling back, a choice selection from my wardrobe over her arm, and my Testament in her hand. This was an awful stroke. It was so like the stories in the books.

"I'm making a few sandwiches for John," says my father, kind o' pathetic like. "He may need them, poor boy," and he heaved a sigh.

This was too much. I gave a sob and tears began to stream down my face.

But father tied the sandwiches up in a napkin, and made a bundle of the clothes, with the Testament in the middle, and then ambled up to me with the bundle in one hand and a nice crisp dollar bill in the other.

"Here you are, son John. Maybe this'll give you a fair start in life, and as you must go, why, it's time to be starting now. It's getting on in the morning, and, no doubt, you've a long way to travel before night. So kiss your mother and"—

* * *

I didn't wait to hear any more. I made a dash for my mother, and fell on my knees before her to bury my face in her apron—I was only about eleven or twelve,—and with sobs and wails and tears I begged her, "Don't send me away! Oh, don't let him send me away! I'll be good! I'll chop the wood and tend baby, and you'll never have no trouble with me any more. Only don't send me away, from you and pa."

They had some trouble quieting me, and I guess there was almost as many tears on my mother's cheeks as on my own by the time the incident was ended, but my father held his ground, grave but kind. There was a long parley, in the course of which I promised over and over again that never more would I threaten to run away.

Neither did I. If the dangerous words ever came to the tip of my tongue, a glance at my father's face, or my mother's, was enough to make me swallow them.

A YOUNG MAN AND THE BIBLE.

The Secretary of the Florence Crittenton Mission, N.Y., tells the following story from real life:

A young man was leaving home. His mother had given him her parting advice, and placed a Bible in the corner of his trunk.

Like many another, he found the broad road and traveled it fast.

One night he was seated at a table with his companions in an old resort on the Bowery, when the mid-night workers entered to distribute tracts and talk to the girls. One of the workers had in her hand some Bibles, and offered the young man one.

He said he would buy it, and told how his mother had placed a Bible in his trunk, and that through his dissipation he had lost it, and said there was nothing he so regretted as the loss of the Bible, although he had never read it.

The missionary marked some passages in the Bible, and asked the young man to read it carefully.

Three years after a well-dressed man stood up in the rear of the room in that same mission and testified how God had saved and kept him. It was the young man to whom the Bible had been sold.

"GO ON WID DAT PRAYER."

A negro who had been a slave came to a lady missionary among the freedmen, and asked to be taught to pray.

She began to teach him the Lord's Prayer, sentence by sentence, explaining it to his entire satisfaction until she came to the one on forgiveness.

"What dat mean?" said he. "That you must forgive everybody or God will not forgive you." "Stop, teacher, can't do dat;" and he went away.

After a time he appeared again. "Now go on wid de prayer. I dun forgive him. Ole massa once gib me fifty lashes and hit me wid a crowbar, an' trow me out for dead, and I met him on de street and wouldn't speak to him; but to-day I met him an' said, How'd'ee? Now go on wid dat prayer."

"I WILLS" FOR YOUNG FOLKS—AND OLDER.

1. I will not be provoking, if I know it.

2. I will not be provoked, if I can help it; or, if I am, I will not speak till I think it over, putting myself in the other fellow's place.

3. I will not be petty. I will pass over small offences and small annoyances without fuss or comment.

4. I will say what I think and then drop the subject, especially if it seems a case of getting hot. Argument doesn't convince after that.

5. I will accept advice, even if I haven't asked for it, think it over and act upon it if it is good.

6. I will let the other fellow have the last word, the largest half, and all the credit, if he wants it.

7. I will keep my nerves steady by regular exercise in the open air, getting to bed early, and avoiding anger, hurry and overwork.

A MOTHER'S INFLUENCE.

It was his birthday. He was thirty. He had been celebrating the event by giving a bachelor's supper to some of his chums.

They had just left his rooms, stumbling with unsteady steps down the stairs. He turned from the last good-night.

He had often, during the past years, seen these friends of his worse than they were to-night; but someway to-night he seemed to loathe it all. Two or three of his guests had spoken more coarsely than usual, and one had carelessly referred to his dead mother.

Sickened by the mingled odors of liquor and tobacco, he passed into his bedroom and began walking the floor.

Suddenly he paused, opened his trunk, dived into its depths and brought up a photograph. It was the picture of a woman and a lad. The two faces were wonderfully alike.

For a long time his blood-shot eyes were riveted on the face of the woman, then gradually they turned to the pure open face of the boy.

For a while he studied its every outline, then, picking up a mirror, he scanned his own flushed countenance, with its many lines stamped by dissipation. Again and again he looked from the face in the photograph to the face in the glass.

At last, fully realizing the difference between the two, he threw himself upon his knees, and cried, "O mother, mother, how your boy has changed; but with God's help he will redeem the past."

A mother's prayers are often answered long after she has gone.

USE WHAT YOU HAVE.

"What is in thine hand, Abel?"

"Nothing but one wee lamb, O God, taken from the flock. I purpose offering it to Thee, a willing sacrifice."

And so he did. And the sweet smell of that burning has been filling the air ever since, and constantly going up to God as a perpetual sacrifice of praise.

"What is it thou hast in thine hand, Moses?"

"Nothing but a staff, O God, with which I tend my flocks."

"Take it and use it for Me."

And he did; and with it he wrought more wondrous things than Egypt and her proud king had seen before.

"Mary, what is it that thou hast in thine hand?"

"Nothing but a pot of sweet-smelling ointment, O God, wherewith I will anoint Thine only Son Jesus."

And so she did; and not only did the perfume fill all the house in which they were, but the Bible-reading world has been fragrant with the memory of this blessed act of love, which has ever since been spoken of "for a memorial of her."

"Poor woman, what is it thou hast in thine hand?"

"Only two mites, Lord. It is very little; but then it is all I have, and I would put it into Thy treasury."

And so she did; and the story of her generous giving has ever since wrought like a charm, prompting others to give to the Lord.

"What is it thou hast in thine hand, Dorcas?"

"Only a needle, Lord."

"Take it and use it for Me."

And so she did; and not only were the suffering poor of Joppa warmly clad, but, inspired by her loving life, "Dorcas societies" even now continue their blessed mission to the poor throughout the earth.

Life and Work

"PASTOR OR PREACHER?" BOTH.

"How do you like your pastor?"

"We haven't one. Dr. X. . . . is a good preacher and has no trouble in securing an audience, but he hasn't been in my house since he came, two years ago, except when we have formally invited him to dinner."

"Does he devote most of his time to study?"

"A fair amount, I think, but visiting his people seems a bore to him; their affairs do not especially interest him."

"Is he faithful to the sick?"

"I have a neighbor, a patient Christian girl, who has been in bed for years from spinal trouble, and she told me recently that she had not heard a prayer for five months. I asked her if Dr. X. . . . never came in."

" 'Yes, he has been here twice. I sent for him the first time, but he tried to 'cheer me up' by telling me how becoming invalidism is to me, and how happy I must be in having such an accomplished and famous brother. The second visit was a similar waste of time.' Is he ashamed of his discipleship?"

"But," we asked, "may not this neglect of opportunity be exceptional.' "

"I fear not," the friend responded. "I have known of several families who sorely needed a minister in the truest sense of the word."

The same day we said to another acquaintance: "How do you like your pastor?"

"First rate," was his answer. "He is a good fellow, sensible and sympathetic; his preaching doesn't amount to much, for he does so much social visiting that he hasn't time for the preparation of his sermons.

These ministers were content to give half a loaf to the throng which was hungering for the Living Bread.

Theological seminaries should strive to furnish well-rounded men, and the men themselves should be so eager in the work of the Lord in whose name they go forth, that both pulpit and pastoral effort will be of the noblest.—*Ex.*

POSITIVE RELIGION.

The Christian religion is not a negative code. It is positive program.

It is not a system of restraints. It is a spiritual dynamic.

It is not a cloister. It is a call to battle.

It is not simply a preparation for death. It is an deal of life.

It is not a warning. It is a challenge.

It is not an insurance policy. It is life's supreme investment.

Its motto is not "Safety First," but "Service Always."

It calls men not to a hermit's cell, but to a holy crusade.—Christian Observer.

LOVED WITH ALL HIS STRENGTH.

A laddie who had heard that he must love the Lord with all his strength said that he loved his mother with all his strength.

Asked what he meant by "all his strength," he explained that his mother lived on the fourth floor of a house that had no elevator service, and all the coal had to be lugged from the ground to that floor.

He said his mother was busy all the time and she was not very strong, and whenever he saw the coal hod empty he took it and went downstairs and filled it with coal.

It was a big hod and took all his strength. But he did it because he loved his mother, and since it took all his strength, he thought that was loving her "with all his strength."

He is a pretty good theologian. He was willing to go the limit in serving because he loved, and that is just what we will do if we love the Lord with all our strength.

SELF-CULTURE BY SELF-DENIAL.

Self-culture is not to be attained by direct attention to self. It is to be accomplished by self-effacement instead of self-aggrandizement, by abstinence rather than indulgence.

Jesus says, "Empty yourself." "He that saveth his life shall lose it, but he that loseth his life for my sake and the Gospel's, the same shall save it." Not only is hardship the native soil of manhood and self-reliance, but self-denial is the only highway to progress in the spiritual life and to success in the service of Christ.

LIVING CHRIST.

Even though you cannot talk about Christ, you can live him. A young lady, a daughter of one of the wealthiest merchants in London, felt that she could not speak much for Christ, but every Sabbath afternoon she stole out of her magnificent home and went to an old man who could not speak English, but only Gaelic.

She could read in that language, and every Sabbath afternoon she went and read to him, because that was the time of all the week when he was tempted to get drunk, and she wanted to save him.

THE VIRGIN BIRTH.

If my faith breaks down at the first miracle which made the Son of God the Son of man, what is to prevent it from breaking down at the miracle of his sinless perfection, at all his miracles of mercy, and at the great and final culminating miracle of his resurrection? When once you read the miracles of Jesus out of the Gospels, what is there left but a human Christ, a questionable redemption, and a purely natural and earth-born religion?—*Lutheran.*

A WISE MAGISTRATE.

As the magistrate glanced from the prisoner in the dock to the plaintiff in the witness-box, he knew that these two women, neighbours in a Whitechapel alley, were not the police-court type. It was only a foolish pique that had brought the case to law. One of them had beaten carpets when the other's washing was hanging out to dry, and they had come to blows. One had summoned the other for assault.

In such a case, imprisonment would be iniquitous. It would make a criminal of a woman who with a little guidance could live a happy life as a good neighbour.

* * *

He turned to the plaintiff. "Do you want your neighbour sent to prison?"

The question puzzled her. She had expected that this would be settled by the magistrate, that she herself should have to pronounce the doom and urge it was a responsibility from which she shrank.

She set her arms akimbo, and replied:—

"No, I don't want 'er sent to prison."

The answer came like a thunderbolt to the woman in the dock. Her emotions of relief and surprise made her gulp softly.

The magistrate saw that his stratagem had been successful. Somehow that softening must be turned to advantage before hardening processes set in again. He shot another question at the plaintiff.

"Ought your washing to be hanging out to dry in the alley?"

* * *

Again the woman had her confidence undermined. Strictly, of course, it was forbidden. She tugged at her ragged handkerchief. Then in her embarrassment someone came to her rescue! It was the prisoner.

For she, like every other woman in her station, knew the horror of having to dry clothes indoors in the tiny living-room. To be allowed to hang them in the alley helped to make life bearable.

"O, I don't mind the clothes being 'ung out," she said.

It was the turn of the plaintiff to feel a sudden reversal of feeling towards her adversary. The magistrate saw this access of generosity and followed it up.

Turning to the prisoner in the dock he said.

"You know, you Whitechapel people are very inconsiderate in the times you choose to beat your carpets."

That remark had just a hint of class superiority in "you Whitechapel people." It stung the plaintiff in the withness-box—even more than her injured eye. She knew that in Whitechapel people there is as much human hympathy as in any other class.

In a moment she was ready to take up the cudgels for her own class. All the force of her class pride was now turned to the defence of the woman in the dock.

"Whitechapel people are as kind and considerate as anyone else," she blurted. "It isn't only the likes of you, sir, as are considerate. When I wur in the 'ospital last winter she looked after my children, saw them to school every morning, mended and cooked for 'em, and did every blessed thing as I would 'ave done it meself. Why, she could give some o' you grand folks a lesson or two in considerateness.

"An' when I was out at work one day and my Albert cut his knee on some broken glass, she bound it up and put him to bed and went for the doctor, and wouldn't take a penny for the ointment she'd used.

"Us poor folks can be considerate as well as the rich. So don't you start coming it with 'you Whitechapel people' as though we was the scum o' the earth! Why, only last Sat'dy she 'ad me in for a cup o' tea, because I wur fair beat with doin' other folks' spring-cleanin'."

* * *

The situation was now Gilbertian. The prosecutor was defending the defendant. The magistrate had difficulty in hiding his jubilation. Now, however, that suggestion of patronage which had been designed and deliberate must be repudiated.

"My dear lady, no one knows better than I do the friendliness and splendid self-sacrifice of the people in your part of London. I was born not far from Whitechapel myself.

"Now regarding this matter of the carpet-beating. I am quite sure that you can come to some arrangement between you so as not to interfere with each other's convenience. So instead of sending either of you to prison, the sentence I am going to pass on you is this—that to-morrow afternoon one of you, I don't care which, shall have the other in for a cup of tea."

Released, the one from the dock and the other from the witness-box, they met rather sheepishly in the well of the court.

As the magistrate watched them, the misgiving arose within him that perhaps that suggestion of patronage and class antagonism might remain and rankle, so he called them back.

"By the way, I have to be in Whitechapel myself to-morrow. I'd be awfully glad of a cup of tea. Could I— look in, and join you at your tea-party."

The womens' cheeks, flaming with pride and gratification, rendered unnecessary their spluttering assent. When they had gone the magistrate sat on in silence.

"Kensington is near to Whitechapel, as distances go," he urged with himself.

His reverie was broken by two figures that emerged upon his field of vision, as he gazed through the window of the court.

He must have been mistaken, of course, but it looked almost as if they were walking arm-in-arm.—*The British Weekly.*

THE BOOK OF BOOKS.

By Rev. George Gilfillan.

In relation to other books the Bible occupies a peculiar and solitary position. It is independent of all others; it imitates no other book; it copies none; It is a book unlike all others.

1. There is a certain grand unconsciousness, as in Niagara, speaking now in the same tone to the tourists of a world, as when she spoke to the empty wilderness and the silent sun.

2. There is the presence of a high and holy purpose pervading the Book, which is to trace and teach certain spiritual laws, originally given by God, developed in the history of a peculiar people, illustrated by the ruin of nations, proclaimed in a system of national religion and national poetry, and at last sealed, cemented, and spread abroad through the blood and Gospel of One who had always been expected, and who at last arrived—the Christ promised to the fathers.

3. You find yourself in the presence of a "true thing." We hear of the spell of fiction, but a far stronger spell is that of truth; indeed, fiction derives its magic from the quantity of truth it contrives to disguise. In this Book you find truth occasionally concealed under the garb of allegory and fable, but frequently in a form naked and majestic.

Here we have found men, earnest as the stars, speaking to us in language which, by its very heat, unworldliness, fearlessness and grandeur, proves itself sincere.

4. The Bible answers a question which other books cannot. This—the question of questions, the question of all ages—is, "What must I do to be saved?" How shall I be peaceful, resigned, holy, and hopeful here, and how happy hereafter?" To this question no other book can give reply.

To this great question, the Book has given an answer which he who runs may read; which has satisfied the souls of millions; which none ever repented of obeying; and on which many of the wisest, the most learned, as well as the ignorant and simple-minded, have at last been content to lean their living confidence and their dying peace.

* * *

This Book we are thus justified in proclaiming to be superior to all other books that have been, or are, or ever shall be on earth, in this, that the Bible, while recording the acts of the omnipotence of God—is at the same time the Bible of the poor and lowly, the crutch of the aged, the pillow of the widow, the eye of the blind, the "boy's own book," the solace of the sick, the light of the dying, the grand hope and refuge of simple, sincere and sorrowing spirits;—it is this which at once proclaims its unearthly origin, and clasps it to the great common heart of humanity.

Other books have sprung from earth; this Book looks down from heaven. Other books appeal to understanding or fancy; this Book to conscience and to faith. Other books seek, this Book demands, our attention.

Other books glide gracefully along the earth, or onward to the mountain-summits of the ideal; this, and this alone, conducts up the path which leads to heaven.

Other books, after shining their little season, may perish; this must, in essence, remain while the world lasts.

Other books may be forgotten; the memory of this Book shall shine as the brightness of the firmament, and as those higher stars, which are forever and ever.

WHO WILL INVITE THEM?

The cold biting wind swept down the alley, swirled into the narrow, dirty street, and rattled the loose boards on a dilapidated tenement home.

A woman seated by the window was trying to patch some well-worn garments, for the morrow was Sunday.

"To-morrow is Sunday, and mother always sent us to Sunday school. Seems as though sometimes I'd like to go back to the old schoolhouse on a Sunday.

"Jack and Mary ought to go to Sunday school, but I don't know where to send them here. City folks are different, and none of the neighbors go. Oh, well, what's the use," and she arose to prepare the scanty evening meal.

A cheery "good evening" startled her as Mary let in a bright little woman who shook hands with her cordially. "I just dropped in to ask you to bring the children to Sunday school to-morrow. I know you will enjoy it, and I can call for you just as well as not, good-bye."

Humming an old familiar hymn the woman began to make ready for the morrow.

* * *

There are hundreds of hungry souls in our cities, longing for a church home and Christian friends, which perhaps they once had, away back home, and who, because Christians do not do their duty are lost.

There are scores of young men and women rooming in a respectable portion of our city, who have been invited to go anywhere but to the house of God.

Some go to the dance hall or saloon, and finally down to the very depths of sin.

Others remain in their lonely rooms from time to time, wishing and longing for something, "they don't know what"—an invitation to come to church.

Go down our side streets and alleys, enter the rear or basement door, climb the rickety old stairway to the dingy attic. There you find the drunkard's home, the house of the desolate, the orphans and widows.

Christ can only come to them through human agencies. You must be the instrument used.—*Ex.*

WHAT IS REPENTANCE?

By "Gipsy" Smith.

What is it? Listen. Jesus Christ tells you in that beautiful picture in the fifteenth of Luke. It is a wonderful chapter.

There are three cases in that chapter—the silver, the sheep and the son. The sheep was lost out of the fold, the silver was lost in the house.

The sheep was lost without any intention of being lost, but it was lost.

The silver was lost in the house through somebody's carelessness, and it may be there is somebody lost in your house, in your pew in the church through somebody's carelessness. God help you to find out who that somebody is!

The son was lost, and it was his own fault. He was a prodigal before he left home. He was a rebel before he got a penny of his fortune. He was as bad in heart and in mind before he received a cent of money as when he had spent it all. He was guilty the moment he said to himself, "I will demand the portion of goods that falleth to me."

* * *

Do not forget it. Listen. The prodigal went astray, took every step from the homestead of his own deliberate choice, step by step away up into the far country.

And he had to come back every inch of the way. He had to walk step by step, with bleeding feet and aching head and broken heart. He had to do it.

"But," you say, "the father ran to meet him, did he not?" Yes he did, and He will run to meet you when he sees you coming, but you must come.

Coming is repentance. It is the response of the will. Repentance is the response of the enlightened, redeemed man to the call of God, the "I will" of the soul.

Have you repented in that fashion? Don't talk about church membership, don't insult God by talking about the communion until you have done this; this is the first thing and the others will not be expected until you have done this.

"Repent ye," make a full surrender to God.

* * *

Brother, listen to me once more. Repentance, when it is done, is such a beautiful thing that Jesus himself said, "There is joy in heaven over one sinner that repenteth." Have you repented along that line.

There are some of you who do not understand how it is you have no peace and no joy in your profession. I know just as well as if I lived with you, I know if you have no joy and no peace in your professed faith it is because you have never turned wholly to God.

Some of you say, "I want peace." Never mind peace; do as you are told and peace will come. There are some people more concerned about nice feelings, happy feelings, ecstasies and joys, and all the rest of it, than they are about putting God in his place. Put God in his place, the supreme place. Surrender the will entirely to Him and you will have peace.

A GRIP OF HIS FATHER'S HAND.

On a cold drizzly day a lad was sent out on a message.

The drizzle had made the thin layer of mud on the streets very slippery, and, in running across, the boy slipped and fell with such a force that he was stunned, and before he quite came to himself so as to get up, a waggon came round the corner, down the hill, and over the poor lad's leg, crushing it very badly.

He fainted, and when he recovered consciousness he found himself lying on a bed in a hospital with a surgeon and nurse standing near his bed talking about him.

He heard the surgeon say: "It must come off; nothing else will save his life."

When the surgeon saw that the lad was once more conscious he turned to speak to him: "My poor lad,' 'he said, "this is a very sad accident you have had, how did it happen?"

The boy told him, and then he said: "Well, it is very serious for you; for I will have to cut off your poor crushed leg."

"Oh, doctor," the lad exclaimed, "I couldna' thole (bear) that."

* * *

It was in the days before chloroform had been discovered, and there was nothing to give people to send them to sleep in order that they might not feel any pain.

"Well," said the surgeon, "if you will not allow me to cut off your crushed leg, you will be dead within a week; for nothing else can possibly save you."

"Doctor," he said, "I think I could try and bear it, if I had a haud (hold) o' my feyther's hand."

The surgeon ordered the father to be summoned at once. He soon arrived, and took his stand by the bedside of his boy, who took a firm hold of his father's hand.

The surgeon commenced the operation, which, of course, was extremely painful. Once and again the poor sufferer called out, "Oh, father, its awful!"

"Yes," said his poor weeping father, I know it is, my dear boy, but just grip my hand and bear up like a brave laddie, and it will soon be all over."

And he did. His leg was cut off and his life was saved.

Young people, get a firm grip of your Father's hand—your Heavenly Father's—as you start out on the journey of life.

Get hold of it now and grip it; and whatever happens to you in your journey through life keep gripping it firmly and He will lead your safely through.

THE BRAVEST DEED.

A group of old U. S. A. soldiers, were telling stories of the Civil War.

At last they fell to comparing the greatest acts of bravery that each had known, and a southerner told the following story:

"It was a hot July day in 1864, and General Grant was after us. Our men had hurriedly dug rifle pits to protect themselves from the northern sharpshooters, and dead and dying northerners were lying up to the very edge of those pits.

"In one of the pits was an ungainly, raw, red-headed boy. He was a retiring lad, green as grass, but a reliable fighter. We never paid much attention to him.

"The wounded had been lying for hours unattended before the pits, and the sun was getting hotter and hotter. They were suffering horribly from pain and thirst. Not fifteen feet away, outside the rifle pit, lay a mortally wounded officer, an enemy.

"As the heat grew more intolerable, this officer's cries for water increased. He was evidently dying hard, and his appeals were of the most piteous nature. The red-headed boy found it hard to bear them. He had just joined the regiment and was not yet callous to suffering. At last, with tears flooding his grimy face, he cried out—

"'I can't stand it no longer, boys! I'm going to take that poor fellow my canteen.'

"For answer to this foolhardy speech one of us struck a cap on a ramrod and hoisted it above the pit. Instantly it was pierced by a dozen bullets. To venture outside a step was the maddest suicide. And all the while we could hear the officer's moans:

"'Water! water! Just one drop, for God's sake, somebody! Only one drop!'

"The tender-hearted boy could stand the appeal no longer. Once, twice, three times, in spite of our utmost remonstrance, he tried unsuccessfully to clear the pit.

At last he gave a desperate leap over the embarkment, and once on the other side, threw himself flat on the ground and crawled toward his dying foe.

He could not get close to him because of the terrible fire, but he broke a sumac bush, tied to the stick his precious canteen, and landed it in the sufferer's trembling hands.

"You never heard such gratitude in your life. The officer was for tying his gold watch on the stick and sending it back as a slight return for the disinterested act. But this the boy would not allow. He only smiled happily and returned as he had gone, crawling amid a hailstorm of bullets.

When he reached the edge of the pit he called out to his comrades to clear the way for him, and with a mighty leap he was among us once more.

"He took our congratulations calmly. We said it was the bravest deed we had seen during the war. He did not answer. His eyes had a soft, musing look.

"'How could you do it?' I asked in a whisper later, when the crack of the rifles ceased for a moment.

"'It was something I thought of, he said, simply. 'Something my mother used to say to me. "I was thirsty, and ye gave Me drink," she said. She read it to me out of the Bible, and she taught it to me till I never could forget it.

When I heard that man crying for water I remembered it. The words stood still in my head. I couldn't get rid of 'em. So I thought they meant me—and I went. That's all.'

"This was the reason why the boy was ready to sacrifice his life for an enemy. And it was reason enough," added the soldier, with a quavering voice."—*Ex.*

BUYING A WIFE IN AFRICA.

I witnessed a spectacle here, writes a missionary, interesting but very sad. It was the buying of a wife for the big chief of the district.

After many palavers a price had been fixed which he should pay for his bride, and after all the goods had been collected at the house of the white man, the parties concerned gathered together here.

A huge bottle containing about two gallons of palm wine was set down before them, and all sitting round it drank a cup each.

Then the bride, blushing under the black, even as a white bride would do in such circumstances, was placed on one side of the group, and the various things with which she was to be bought on the other.

Very carefully a slave of the chief laid out thirty large brass bracelets, many weighing over a pound each. After these were discussed another drink of palm wine.

Then twenty long spears were laid out, and again the voices rose and fell, at times in heated discussion, followed by a dull groaning and grumbling from both sides.

Another cup of wine and twenty unworked spearheads were laid in a row, each to be handled and talked over.

Once more a quenching of thirsty throats, and three dogs and a thousand rods of brass are laid on the top of all the other things.

This is followed by the passing of the bride from her father to the husband, and the affair finishes with a final cup of wine.

It may be that this bride will remain with her husband, making his twentieth wife, or perhaps, next week the state of her husband's exchequer will necessitate her being sold again to some other chief.

And so her uncertain future lies—the woman never knowing when she may be exchanged for dogs and "things." Truly, Christianity has something better than this to offer and to give to women.

World Wide

MADAGASCAR: ONE-SEVENTH CHRISTIANIZED.

Most of the work in Christianizing the Malagasies—as the natives of the island of Madagascar are called—has been done by the London Missionary Society and other British organizations.

There are about three and a half million people in Madagascar, and half a million—one-seventh of the whole—are nominal Christians.

The remaining three millions are a rich field for further Christian work, for many of them are intelligent and nearly all are peaceful.

Among the less intelligent natives there is a vast amount of superstition and a complex welter of pagan practices.

The people are mostly black or brown and are chiefly of Malay and perhaps Melanesiau blood, modified in the coastal regions by mixture with negroes, Arabs and East Indians.

* * *

Most of the pagans among the Malagasies believe in a Supreme Being but with the additional idea that His contact with the world is through the countless ancestors of the race. Some tribes have adopted fatalism from Arab sources. Some pray to the sun and moon and stars.

One pagan sect abominates medicine and witch doctors. Its followers believe that disease springs from seeds sowed like tares in a field by devils, and that faith alone will cure.

Another interesting tenet among these people is that those who do not pray and work will suffer famine; and as a result the followers of the sect are among the best workers and constitute one of the most prosperous groups of the islanders.

Among many of the pagan's witch doctors and their endless charms are the center of interest. The "doctors" sell charms against almost every conceivable occurrence, even charms against charms.

It is represented that these mystic aids are of value according to their cost, the greater the amount paid the more potent and the more lasting the charm.

The witch doctors sell specific charms against animal pests from bedbugs to crocodiles, charms to confer immunity against detection in cattle thieving and even murder, and a sort of vaccination charm against being struck by lightning. The witch doctors do a paying business in the back country.

Whiskers grow but sparsely, and there is an inordinate reverence among some of the tribes for any bearded person who enters their country.

The typical native hut is square, with a peaked roof of grass. The walls are of bamboo woven like the back of a gigantic split-cane chair.

In many of these dwellings the single door is a small opening some three feet from the ground. Into these holes the natives scuttle with surprising agility. In most cases there are no furnishings except sleeping mats.

* * *

In recent years the French, who govern the Island, have built a railway connecting the east coast with the capital, Antananarivo, in the plateau region near the center of the land. Additional railway mileage is under construction and more than 1,500 miles of well metaled highways have been built.

Large areas of the island are still unprovided with roads, however, and can be penetrated with difficulty. The chief mode of conveyance for travelers is in a sort of reclining chair carried by native bearers.

Malaria is a scourge in the hot lowlands near the coasts. The greater part of the island, however, is upland with a climate reasonably healthful.

Animal pests furnish dangers in the jungles. Almost every stream and pool has its crocodiles, and snakes are fairly numerous.

One of the most dangerous pests is the jigger, no bigger than the point of a needle. Unless proper precautions are taken it burrows into one's flesh, and hatches a colony of young who work farther into the body, often bringing on death.

Sharp eyed native girls make a business of examining the feet of those traveling in infested regions and removing the dangerous creatures before they can penetrate the skin.—*The Geographical Society Bulletin.*

"MY CHURCH."

My Church is the place where the Word of God is preached, the power of God is felt, the Spirit of God is manifested, the love of God is revealed.

It should be the home of my soul, the altar of my devotion, the hearth of my faith, the center of my affection, and the inspiration of my daily life.

Having united with the church in solemn covenant, I will advance its interests by my faithful attendance at its services, by studying its holy Scriptures, by observing its ordinances, by contributing to its support, by encouraging its members and its leaders and by joining with them in all good works!

By thus honoring and serving God I shall share with many others the life of the kingdom of heaven.—*Christian Advocate.*

THREE PICTURES FROM AFRICA.

In the forests of Africa a network of pathways runs between towns and villages. When villages lie nine or ten miles apart with no houses in between the paths are often as dangerous as they are lonely, and natives do not care to traverse them except in companies.

If a man carries money with him this is apt to be known, and he may be waylaid and murdered on the journey.

In this fashion hundreds of black men disappear in Africa every year. They may be murdered and buried in the bush, or their bodies may be found lying by the wayside, and the utmost efforts to discover the perpetrator of the crime prove unavailing.

A native will often travel to markets distant from three days' to a week's journey from his home. If, when far away from his own people, such an one is done to death in the bush, his wife and family may never hear of what has happened to him. His friends wait and long for his return in vain.

* * *

As the houses are ill-lit there is no temptation to sit up late, except on moonlight nights when a native play is being acted in the village.

One night when the shouting, blowing of horns and beating of drums in connection with the play went on to a late hour, the missionary sent down a black lad from his house asking them to desist as he could not get to sleep.

In a little while a deputation arrived at the mission-house to inquire if the messenger had brought a correct report of his request.

The missionary said that he had, and explained that as he was going on a long journey next day he wished to be up and off before the sun arose in its strength.

The deputation thereupon expressed its regret for the annoyance caused, and said that the noise would be stopped forthwith and the play continued on the following evening.

This courtesy and consideration was shown by heathen men. Is it any wonder that a missionary finds it easy to love such people and worth his while to labour for their good?

* * *

It is Sabbath evening. The services are over; the darkness has fallen; the long day closes. The missionary sits on the verandah, after the torrid heat, enjoying the cool of the African night, when the sound of singing is borne to his ears.

Lanterns gleam through the trees, and a body of young people pass by on their way to the township. It is the Church choir, which with the elders as their leaders, go out every Sunday night to sing hymns and preach the gospel in the streets of the neighbouring villages.

He recalls how twelve years ago when first he came to this district, the grown-up people held aloof from him in the towns, and the children stood far-off, timid and afraid at the sight of a white man.

Coaxing some of the little ones near to him, he taught them the simple words and tune of "Bia ma Jesus ubua" ("Come to Jesus just now"), while their seniors sat at a distance making game of the white man and his foolish ways.

Then he unrolled a picture of Jesus and told the tiny tots of the Good Master who loved little children.

And now! Now there go some of these same people singing, "Sinners, Jesus will receive," "Mighty to Save," "Lead, kindly Light," and other hymns that celebrate the Great Redemption.

This singing is priceless. It is carrying the gospel into the hearts of the people.

MORE BIBLE TRANSLATIONS.

The Bible must be translated into one thousand more languages before it can be said to be available to all the peoples of the world.

The eight hundred different language versions into which the Bible is now translated meet the needs of three-quarters of the people of the globe.

To reach the remaining quarter of the people another thousand dialects will have to be studied and translations made for these tongues.

For the inhabitants of Canada one hundred and ten translations have still to be made. Twenty-five of them are for the benefit of the Indians.

The difficulty of finding words in some of these primitive tongues to express Bible thoughts is shown in the following:—

A missionary among the Chinook Indians in British Columbia has an assistant named Clark.

When he first met him in the morning he would say, "Clark, how are you?"

The observant natives copied the greeting into their language as one word, "Clakawaya."

So now the beautiful salutation in the New Testament, "Hail, Mary," reads in the Chinook Bible "Clakawaya."

The Bible is still the most popular book in the world. From the British and Foreign Bible Society alone, thirty thousand volumes are sent out daily. This makes distribution of more than nine millions a year.

These books are not sent out free of cost, which might encourage careless and wasteful scattering of them.

"SO LONG IN COMING."

A Letter from North India.

By a Missionary.

One day we went to eleven villages. Eleven meetings in eleven different villages in one day? We were gone from eight-thirty in the morning until eight-thirty at night.

We were in an especially needy part of the district. It was far from our center, with no railroad. No missionary had been there to do village-to-village work for nine years.

A new preacher was put in this year and I was sent out to help him in reclaiming the villages, as a great many of them had gone back to heathenism. We had the joy of reclaiming them all but two or three.

* * *

In one place there was an old man with a long white beard, reminding me of Abraham. He was overjoyed to see us and kept saying over and over, "You have been so long in coming. You have been so long in coming."

Under the tree in the courtyard I saw a pile of old bedding. I went over and looked under it and found, as I had expected, an altar. We talked to them about the sin of idolatry and the old man turned on me:

"I know it is all wrong for us to have the altar here, but you must bear your share of the blame. We have sinned, but you have a part in that sin. Twenty-five years ago I was baptized, the first Christian in these parts.

I went to one village after another, telling my friends and relatives of the joy I had found in the new religion, until they, too, believed and were baptized. All the work in this section is the fruit of my effort. The preachers and missionaries came regularly to teach our children and we were happy in the new way for years.

* * *

"But about ten years ago the last missionary came to the village and since that time there has not been a single one here. The Indian preacher quit coming after a while.

"I tried to keep the village in the Christian way, but I could not read the Book myself and knew only the little that I had learned from the preacher.

Meanwhile these young men of the village were growing up without a real knowledge of any religion. They began to ask me questions which I couldn't answer and by and by I gave up trying to tell them about the religion to which we were all supposed to belong.

"Then one day one of the old holy men happened along and the young men listened eagerly to him.

"I tried to remember the old teaching that the preachers had taught me, but he only mocked me and told me the preachers and missionaries had forgotten all about me; I would better return to the old religion of my fathers, for in that there were always plenty of priests to help one.

"What could I do? They were all for returning to the old ways. At last I gave my consent that if they wished they might build an altar. I would not worship at it, but they must have something to worship and I could not teach them the new ways I had learned from the missionaries.

"I sinned in thus allowing them to build the altar, for I was older in the village and my word was law; but, Miss Sahiba, you, too, have a part in that sin. Why have you neglected us for so long? Why has the Church forgotten us and allowed us to go on alone? I confess my sin before God, but you must confess yours before we will tear down the altar." Thust spoke the old man.

* * *

There was only one thing I could do. I stood up before the congregation, and, in a voice not quite steady, I confessed my sin in behalf of the Church of Christ in leaving them so long without teaching.

I promised them in the name of the same Church, that although what was past could not be undone, in the future we would do our utmost to carry out the commands of the Master to take the glad tidings to the farthest village in India.

Then to the shouts of "*Masih ki jai*" (Glory to Jesus) the old elder took the spade, and in a few moments what had been an altar was merely a heap of mud.

They all laughed heartily when a tiny toddler, in imitation of his grandfather, took up the spade when he threw it down and began to dig vigorously amid the debris, but I took it as an omen of the future, when those baby hands would carry on the work so ably begun by his grandfather.

* * *

But evangelistic missionaries are so few! Beloved prayer helpers, take no rest and give Him no rest until His kingdom be established in India.

Cannot we have more missionaries?

I cannot go back again this year, for I still have seven hundred villages that I have not visited, and other places are just as needy as that.

Everywhere we go we hear the same cry: "Why don't you send us a teacher? Day before yesterday three villagers followed me half a mile pleading. "We will build a home with our own hands." We will be willing to pay him ten rupees a year."

Ten rupees a year looked like a big sum to them, but when I told them that even one hundred and ten rupees a year would not be sufficient, and that we had no money at all for a new worker, they went sorrowfully back to their heathen surroundings, to struggle on in the darkness after they had once had a vision of what the light could have meant to them.

THE TRIAL BY RICE.

They have peculiar methods of trying suspects in Bengal. One of these is called "Trial by Rice."

After a priest had been consulted as to an auspicious day, every person suspected, and those who were usually near the place at night, were ordered to be present at 10 o'clock that morning.

On that date all turned up. First the people were made to sit in a semi-circle, and a "plate" (a square of plantain leaf) was set before each. Then a priest walked up and down chanting and scattering flowers.

This ceremony over, one of the clerks went to each man and gave him about two ounces of dry raw rice and told him to chew it to a pulp.

Then commenced what looked like a chewing match. After about ten minutes had elapsed they were told to stop and spit it into the plantain leaf.

All did so easily with the exception of three men. In the case of these three the chewed rice had in two cases become slightly moistened but not sufficiently so to allow of its being easily ejected, and they had much trouble to get rid of it.

The third man had chewed his into flour, and it came out perfectly dry.

One of these three men promptly commenced to cry, and begged for mercy, confessing everything, and stating that man number three, who had acted as a kind of flour mill, was the chief instigator.

It is a curious fact that fear, arising from an evil conscience, prevents saliva coming to the mouth, with the result described.—*Ex.*





SLANDER.

Never throw mud. You may miss your mark, but you must have dirty hands.—Joseph Parker.

Slugs crawl and crawl over our cabbage, like the world's slander over a good name. You may kill them, it is true, but there is the slime.—Douglas Jerrold.

When will talkers refrain from evil-speaking? When listeners refrain from evil-hearing.—Hare.

The slander of some people is as great a recommendation as the praise of others. —Fielding.

There would not be so many open mouths if there were not so many open ears.—Bishop Hall.

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God's place for a Christian is where he is most needed.

Whoever fights against truth is sure to lose in the end.

If you would convince a man that he does wrong, do right.

The way to heaven—turn to the right and keep straight on.

Nobody works harder and gets less for it than the hypocrite.

Be careful that your pleasures injure no being which has life.

Character of the divinest sort can always be built with tools right at hand.

The man who is right with God doesn't have to have a big income to be happy.

The way we treat men is the surest test of the state of our hearts toward God.

The first dart the devil aims at a young convert is always pointed with a doubt.

A good deal of the world's noise is made for the purpose of stilling the inner voice.

Others will judge you by what you are; but you must judge yourself by what you can be.

When alone, watch your thoughts; in the family, your tempers; and in society your tongues.

Let friendship creep gently to a height; if it rush to it, it may soon run itself out of breath.

Do you want to know the man against whom you have most reason to guard. Look in the glass.

Those who try to make others happy get paid for it in Heaven's money, in happiness to self.

If we cannot strew life's path with flowers, we can at least strew it with smiles.—Dickens.

To be patient under a heavy cross is much; to be contented is more; but to be cheerful is most and best.—Bishop Hall.

We are tested by our faithfulness in the common days. To fail in this is to come unready to great crises.—J. R. Miller.

All my theology is reduced to this narrow compass—Jesus Christ came into the world to save sinners.—Archibald Alexander.

The great thing in this world is, not so much where we stand as in what direction we are moving.—Oliver Wendell Holmes.

A man that has simplicity, honesty, truthfulness, purity, and fidelity, whether he is rich or poor, is prosperous.—H. W. Beecher.

Right and wrong, in every bosom work their own result at last; grow their own true fig or thistle e'er the harvest time is past.

Never bear more than one kind of trouble at a time. Some bear three kinds—all they have had, all they have now, and all they expect to have.

Not until you make men self-reliant, intelligent, and fond of struggle—fonder of struggle than of help—have you relieved poverty.—Phillips Brooks.

Though men should rend your heart, let them not embitter or harden it. We win by tenderness, we conquer by forgiveness. —Frederick William Robertson.

Read your Bible, make it the first morning business of your life to understand some portion of it clearly, and your daily business to obey it in all that you do understand.—Ruskin.

The happiest, sweetest, tenderest homes are not those where there has been no sorrow, but those which have been overshadowed with grief and where Christ's comfort was accepted.—J. R. Miller.

I am not careful for what may be a hundred years hence. He who governed the world before I was born shall take care of it likewise when I am dead. My part is to improve the present moment.—John Wesley.

Drink withers a nation, mars society,destroys home, brutalizes man, debases woman, mars the constitution, blights the faculties, stirs the passions, unhinges the mind, and ruins the soul. Drink fills workhouses, peoples asylums, and hurries many to an untimely grave.

A neglected Bible means a starved spirit, a comfortless heart, a barren life. If those who are running about to meetings for help and comfort, would stay at home and search their Bibles, there would be more happiness in the Church, and more blessing in the world.—F. B. Meyer.

The Presbyterian Record

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

VOL. L MONTREAL, MAY, 1925 No. 5

THE SMILING MONTH OF MAY.

Whence the smile, the warmth, the beauty, the life? Why Smiling May and Frowning Feb?

It is all in the changed attitude of the earth towards the sun. The earth has turned this northern end a little more towards the sun and is receiving of his warmth and life.

The sun is the same as in February, but our land had then turned away from him and lay in Winter's chill. Now it is turned towards him and begins to smile with life and beauty.

What a picture of the human spirit and its Sun! When that human spirit turns away from Christ, it is dark, cold, cheerless, "without God and without hope." When it turns to Christ, its Sun, there comes into it His love, His cheer, His Life.

When a congregation is cold, cheerless, dead, it is not because the people are few or poor, but because they are turned away in spirit from Christ. And when they turn to Him, the congregation receives a new life.

When a nation-wide Church is cold and dead, it can become warm, living, bright, beautiful, not by numbers or wealth, not by new name, machinery or form, but by turning to Christ, keeping heart and life and work more fully in His light.

Whether the human spirit, the congregation, the Church, is cold and chill or warm and smiling, Christ remains "the same yesterday, to-day and forever." All that is needed to change our Winter into Spring is change of attitude to Him.

The difference between the earth in March and May depends not upon any change in the sun but in the earth itself. The difference in a life, a congregation, a Church, depends not upon any change in Christ but upon its attitude towards Him.

If earth did not turn to the sun, then no May, no warmth, no life, no hope. If the human spirit, the congregation, the Church, does not turn to Christ, then spiritual death.

O Month of May, teach us wisdom from thy smile!

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"She makes a beautiful climate for me," said a mother of her daughter. That is what should be said of every Christian. They should temper the moral climate of this world—warming its coldness, cooling its heat, soothing its sorrows, cheering its discouragements.

To be physically strong and keep so, a man must exercise his muscles. To be mentally strong and keep so, a man must study and think. To be morally strong and keep so, a man must do right and overcome temptation. No one can be good without effort.

It is a great deal better to live holy than to talk about it. We are told to let our light shine; and if it does, we will not need to tell anybody that it does. The light will be its own witness.

Jesus never sends a man ahead alone. He blazes a clear way through every thicket and woods, and then softly calls: "Follow me. Let's go on together, you and I." —S. D. Gordon.

He who goes down into the battle of life giving a smile for every frown, a cheery word for every cross one, and lending a helping hand to the unfortunate is a true missionary.

The man who carries a grudge little realizes that he is carrying instruments to wound and lacerate himself; that he receives the damage which he intended for another.

Use what talents you possess. The work of the world is done mostly by ordinary ability, while geniuses are waiting for splendid opportunities.


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WHAT THERE'S TIME FOR.

Lots of time for lots of things,
Though it's said that time has wings;
There is always time to find
Ways of being sweet and kind;
There is always time to share
Smiles and goodness everywhere;
Time to send the frowns away,
Time a gentle word to say;
Time for helpfulness, and time
To assist the weak to climb;
Time to give a little flower,
Time for friendship any hour.
But there is no time to spare
For unkindness anywhere.

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The Presbyterian Record

VOL. L MONTREAL, MAY, 1925 No. 5

THE RECORD, A PERSONAL WORD.

In view of impending changes in our Church, will our readers kindly pardon a personal word.

In 1891, thirty-four years ago, the writer was entrusted by the General Assembly with the conduct of its Official Monthly RECORD.

The average issue of the RECORD for this whole period has been about fifty-six thousand copies monthly, part of the time with fifty-two pages, making a total issue of over eight hundred millions of pages, equal to about eight millions of ordinary volumes of three hundred pages each.

During all these years the RECORD has paid its entire cost, salaries and all else. It has, in addition, when costs were less, aided from its earnings the Funds of the Church, but it has never asked from the Assembly a cent.

* * *

An incident in the work of those thirty-four years was the rescue of the Sabbath School Lesson Helps. These Helps, consisting of The Teacher's Monthly, The Senior, Intermediate and Primary Quarterlies and Leaflets, were begun and well conducted for some years by Rev. T. F. Fotheringham, in St. John, N.B. But they were not self-supporting, and in 1897 discontinuance was imminent.

The Editor of the RECORD offered to make trial of them for the year 1898, in addition to the RECORD and "Children's Record" without cost of any kind to the Church, and was privileged to close the year with a large increase in circulation and a goodly credit balance, and to propose their transfer to Toronto and the appointment of Rev. R. Douglas Fraser in charge of their publication.

* * *

For eleven years previous to his thirty-four years on the RECORD, the Editor, then a pastor in New Glasgow, N.S., published "The Maritime Presbyterian," similar to the RECORD, chiefly for the Foreign Missions of the Maritime Synod in the New Hebrides and Trinidad, the earliest Foreign Missions of our Church.

During these years in New Glasgow he also began, and continued for thirteen years, "The Children's Record," for the whole Church, the first publication of any kind for the young people of our Church. It reached a circulation of twenty-five thousand, and was finally given over to the newly established S. S. Publications in Toronto, and published as "The King's Own."

All the work and management of the "Maritime Presbyterian" and the "Children's Record" in those earlier years was gratuitous, and their proceeds, above cost, were given to the Missions of the Church.

* * *

And now, with four score left behind, with constant service since licensure in May and ordination in September, 1875, through all the fifty years of our Church's history;—with attendance, as member or correspondent, at all but four of her fifty General Assemblies;—with forty-five years continuous monthly publishing of the Home and Foreign Work of the Church, and not an issue, page or paragraph but was personally prepared, selected or revised;—with over forty years on her Foreign Mission Committees and Boards;—with thirty-four years of his present appointment, the longest official service in the Assembly's history; with grateful memories of generous words and work by those who through the years have distributed those millions of missionary pages to the Church;—with thanks to a kind Providence for life's opportunities and regret that they were not better improved;—this trust, so long held from this Assembly, comes, with the June issue, to an end.

THE JUNE RECORD.

The RECORD for June will be slightly delayed in order to report the proceedings of the General Assembly which meets on the third of that month.

As that meeting of Assembly comes previous to impending changes in our Church, it is fitting that its work should be given in the June RECORD.

For "The RECORD after June" see next page.

THE RECORD AFTER JUNE.

The "Presbyterian Witness," the weekly paper of our Church, has announced that on and after June 10, its publication will be discontinued, and that, together with the "Christian Guardian" and the "Congregationalist," it will be merged into "The New Outlook," the Official Weekly of the new Denomination to be formed at that date.

That announcement has called forth inquiries as to what will become of the "PRESBYTERIAN RECORD" after June, and we have been asked to state, as a matter of information, that the continuing Presbyterian Church, on and after July, 1925, will continue to publish its RECORD as heretofore.

A YEAR OF JUBILEE.

The RECORD this year celebrates twofold jubilee, that of the Church whose mission work it was established to promote, and that of its service in promoting that work.

Fifty years ago the Presbyterians in Canada were grouped locally and provincially in four separate organizations. This was owing in part to their separate origin, and in part to distance and lack of communication. Some of these four had behind them nearly a century of history and work. In 1875, they came together to form one organization, The Presbyterian Church in Canada.

Each of these four had its Monthly Record, as Presbyterian Churches always have, and the four "Records" were united in this "Presbyterian Record," which now, together with its Church, keeps jubilee.

Fifty years ago, this Church began its new stage of work and history with less than ninety thousand members. But it had a mind to work, a spirit of devotion to the great truths of God's Word and of obedience to Christ's Command, and in that spirit it sent forth and went forth, and in the doing of its work it has increased more than four fold its membership at home, and increased manifold its work abroad.

Whatever may be in store in the days to come, that work remains, a goodly thing in itself, a cause of gratitude, an example and inspiration to all.

Man has a right to do as he pleases only when he pleases to do right.

THE PARTING OF THE WAYS.

A few weeks hence, on June 10th, the great body of people who have thus far worshipped and worked together in the Presbyterian Church, will divide, and will worship and work separately, some of them continuing in the Presbyterian Church as heretofore, some of them leaving it for a new Denomination.

This writing has not to do with the causes or results of the parting, nor with the merits or demerits of the parted ways, but simply with the fact of the parting and the separated ways.

Of that parting and those ways some things are true.

1. "If any of you lack wisdom"—as to which of the ways he should take—"let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him," James 1:5.

Asking wisdom of God means that you will use every right means for gaining all the knowledge which Providence may place within your reach. One of the ways in which God gives wisdom and guidance is by giving opportunity to learn.

Asking wisdom of God further means that having used every possible means of gaining knowledge you trust to Him to guide you aright and yield yourself implicity to what you believe He would have you do.

2. Whichever way is taken at the parting of the ways, each must give account of himself to God, and to God only.

3. No way can be right with God in so far as it wrongs, in any way, the conscience of a fellow man, or comes between him and his conviction of what God would have him be and do.

4. No way can be right with God in so far as it departs in any measure from the great Christian principles of truth and love.

5. No way can truly prosper except in so far as God is in it, and all else is made subservient to His will.

6. Every way in which God leads will make supreme Christ's own words "Ye shall be witnesses unto Me" "Go ye into all the world and preach the Gospel to every creature."

Be what thou prayest to be made; Let the Master's steps be thine.—Bonar.

THE PASSING OF A PIONEER.

By Rev. R. G. MacBeth.

For The Record.

Rev. Alexander Dunn, D.D., the last of the early band, passed to his rest a few days ago. He came, a young missionary, from Scotland to British Columbia near fifty years ago. Cultured in mind, courteous in manner, gentle of speech, he was strong to will and do what he believed the will of God. Unused to the ways of a new country he triumphed over an almost trackless wilderness in missionary journeys that might well have daunted the hardiest frontiersman of them all.

His parish had no limits except those of human strength and the flight of time. But in a general way, except for a short period in Vancouver Island, he ministered to the Fraser Valley from Fort Langley to Yale. The roadmaker was then practically unknown. Trails were cut through the bush, but were often blocked by fallen trees and sometimes the night had to be spent by the wayside.

Aberdonian by birth and training he had all the sturdy optimism and persistence of his race. He had a supreme sense of the vital importance of his mission in proclaiming continually the Gospel of the Kingdom of God and the saving power of the Cross. From this message he never swerved.

He found much comfort in the uniform kindness of the early settlers. He was welcomed on every hand. They were glad to have the missionary call, with his word of cheer and his wise counsel upon all matters affecting their welfare. But his great work was teaching and preaching the Gospel of his Lord and Master, sound in his adherence to Biblical truth and the Doctrines of the Church, to which he remained true to the end.

Since his retirement he made his home in New Westminster, but he lived in the hearts of the people, who came in numbers from near and far to join in the tribute of the funeral service and to look upon the face of him who had been a faithful friend to them and their forbears for half a century.

In the glory of Eastertide, amid the flowers which are symbol of the Resurrection and the Life, we laid him to rest in the famous old burying ground with the pioneers and founders of Sapperton and New Westminster.

"Father in Thy gracious keeping
Leave we now Thy servant sleeping."

The man who scorns faith in God will mount a train in the darkness and trust his life to an engineer because he has faith in him. Mostly he has never seen that engineer. He has faith in an unseen engineer, but counts it foolish to have faith in an invisible God.

SEQUEL TO "A KOOTENAY CAMPAIGN."

By Rev. W. D. Reid, D.D.

Dear Dr. Scott:—

The Record for April reprints "A Kootenay Campaign" of fifteen years ago, in which I was privileged to share, when the bartender of one of the hotels decided to quit the business and to become a Christian. May I give a sequel to that story.

Some years later when I was superintendent of missions in Alberta, I was conducting anniversary services in a little prairie church, then forty miles from a railway.

It was a hot day in July. The building was packed. Several little ones had been baptized, and the Lord's Supper observed, and after the service, there were many cordial greetings.

* * *

The first was the mother of one of the little ones that had been dedicated to God in baptism. "Do you not remember me. I joined Victoria Church, Montreal, when you, then a student, were preaching there."

The second—"My daughter was a nurse in the Royal Victoria Hospital, Montreal, often attended Taylor church and through a sermon when you were minister there, was converted. I have often wanted to thank you."

Next came a fine, bright looking young man. "Do you remember the young bartender in M . . . , in the Kootenays, who, after your address on the liquor-traffic, stepped up to the platform, and told you he was done with the business forever, and joined the church the following Sunday? I am that man."

"Have you stood true to your decision that night?"

"Yes sir. I did not even go back to the hotel the next morning, God has been wonderfully good to me and by His Grace I have remained true.

"Shortly after that I left M . . . , and came to the prairies. I have a farm and am doing well. I have driven fifteen miles to-day to meet you again."

* * *

The Superintendent left that little church that day, humbled, but with a great gladness, realizing, as never before, what a great opportunity is the minister's, and saying to himself "I would not be anything else in the world than a minister."

I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than receive.—Paul.

CHURCHES CHANGE, CHRISTIANITY CONTINUES.

Amid the changes in the Church, it is well to remember that Jesus Christ is "the same, yesterday, to-day and forever," and that Christianity, the expression of Christ, is not a variable thing. It may wear different clothing in different places and at different times, but it remains in its essence the same, as He is the same.

In so far as changes in the Church help to further Christianity, to build up in each member of the Church a deeper, fuller sense of individual responsibility to God, and to lead each member to follow the way he believes God would have him go, the changes are for the better. But in so far as the changes come between the individual and God, and place the keeping of his conscience in the hands of others, and enforce obedience in spiritual things to the will of others, the changes are for the worse.

In so far as changes lead to a firmer stand for the great truths of the Word of God, they are for good. But in so far as, in any way and to any degree, they lead to laxity regarding those truths, changes in the Church are for evil.

In so far as changes in the Church tend to promote unity and peace, real Christianity, they are for the better. But in so far as they lead to and result in dissension and strife they are for the worse.

In so far as changes in the Church inspire with greater love and obedience to God, in promoting His cause and Kingdom, they are for the better. In so far as they tend to halt or hinder the progress of that Kingdom they are for the worse.

* * *

On Christianity and its continuance, the "Presbyterian Magazine," the Monthly Record of the Presbyterian Church, U.S.A., has the following, which is worthy of careful study. It states of Christianity that—

"It does not survive because it has had an easy path and had no obstructions and enemies in its way, for it has encountered apparently impossible obstacles and fierce attacks at every point.

Intellectual opponents have assailed all its facts and doctrines and contested its progress through its whole history.

The world has hated it because it cuts right across the ways and spirit of the world.

Rival religions have swarmed along its whole path, but they have mostly withered away while it survives and grows more aggressive and wins ever wider and deeper acceptance.

There are grounds for this fact. It is not a faith that flatters human nature and offers an easy and popular salvation, but it ever has been the religion of the cross, and sacrifice ever holds a central place in both its doctrine and its life.

There are reasons for this survival.

* * *

1. Christianity as a religion appeals to and satisfies the deepest needs of man and therefore has a root that cannot wither or be destroyed.

Religion is the oldest, widest and most persistent fact and need in human nature and history and is as constitutional in and essential to human welfare as hunger and thirst or knowledge and love.

It could not be killed out of human nature without destroying the essential faculties and fibres of human nature itself.

There is no danger that it will disappear; the only danger is that it may assume false or imperfect forms.

* * *

2. Christianity survives because it is a true religion founded upon historical fact. It did not originate in a myth or legend or mist of antiquity, but it runs back to historic roots as certain and solid as the rocky ridges of Palestine.

This thing was not done in a corner, but in the broad light of day and it stands out in the open and bares its breast to every wind of investigation and truth that blows.

Its own Bible insists upon truth from the beginning to the end and its Lord calmly declared, "I am the truth.' It is pervaded with the scientific spirit of truth-seeking and truth-speaking, and this is the very breath of its life.

Any religious faith or cult that is afraid of the light and hides its head in any form of obscurantism cannot survive in the twentieth century. Christianity challenges all comers to follow the invitation of its Lord, "Come and see."

* * *

3. Christianity survives because it grew out of and perpetuates in the world the life of a Supernatural Person who is the solution of the deepest problems and needs of our world.

It contended with a swarm of mystery religions in the century of its birth, but these have all vanished like morning mist before its presence.

They all had as good chance to show their worth as Christianity and some of them were very aggressive and gave promise of permanent success, and yet they are all gone: why?

"Because it had an historic Person as Founder, whose Person was greater than His teachings. Herein lay its originality, and the main secret of its power. Christian enthusiasm was awakened and sustained not by an ideal but by a Person.

"Christianity was the new spiritual power which entered our humanity from the personality of One who had been a familiar figure in Palestine."

That Person is still the central Fact and Force of Christianity that makes it a redemptive religion atoning for sin and reconciling man with God.

This lays the axe at the root of human ill, it cuts out the cancer of sin and guilt, and cleanses the blood and lets it flow pure and life-giving through all the arteries of humanity.

* * *

Christianity survives and will survive because it is the last true historic religion. No other religion gives promise of permanent survival because none other has these roots of fact and truth that are permanent in their nature.

If Christianity goes the last hope of humanity for a worthy and effective faith will go with it. It is the last experiment of God to show and prove His redeeming grace and love to the world. If this fails "there remains no more sacrifice for sin."

All these roots and reasons combine to explain why Christianity has survived and to prove it will survive. We are engaged in no short-lived and fruitless task in preaching and living it and spreading it around the world.

It has in its bosom the seeds of unnumbered future harvests, it throbs with the eternal life of God. We put our faith and service and sacrifice and treasure in it for we know our labor is not in vain in the Lord."

SEVEN WHOSOEVERS.

Whosoever shall confess me before men, him will I also confess before my Father who is in heaven.—Matthew 10:32.

Whosoever shall deny me before men, him will I also deny before my Father who is in heaven.—Matthew 10:33.

Whosoever doth not bear his cross, and come after me, can not be my disciple.—Luke 14:27.

Whosoever shall call on the name of the Lord shall be saved.—Acts 2:21.

Whosoever believeth in him shall receive remission of sins.—Acts 10:43.

Whosoever believeth on him shall not be ashamed.—Romans 10:11.

Whosoever will, let him take the water of life freely.—Rev. 22:17.

The world needs men and women who are moved by great motives to do commonplace duties.

NO COMPROMISE.

The following words spoken by Rev. C. H. Spurgeon half a century ago are as true to-day:—

"A chasm is opening between men who believe their Bibles and the men who are prepared for an advance upon Scripture. Inspiration and speculation can not long abide in peace. Compromise there can be none.

"We can not hold the inspiration of the Word, and yet reject it; we can not believe in the atonement and deny it; we can not hold the doctrine of the fall and yet talk of the evolution of spiritual life from human nature; we can not recognize the punishment of the impenitent and yet indulge the larger hope. One way or the other we must go. Decision is the virtue of the hour.

"Neither when we have chosen our way can we keep company with those who go the other way. There must come with decision for truth a corresponding protest against error. Let those who will keep the narrow way keep it, and suffer for their choice; but to hope to follow the broad road at the same time is an absurdity. What communion hath Christ with Belial?"

THE FICTION OF FRICTION.

It is often said that the friction between denominations is doing much to hinder the advance of the cause of Christ.

There is conflict in each of the Churches between the Modernists and Fundamentalists, but there is almost no trace of conflict between the denominations.

What can be gained by the oft repeated charge of antagonism between the denominations, it is hard to see. There never was a time when there was less of it, or when the Churches worked more harmoniously together.

If those who are constantly holding up this scare crow will drop it and go to work in the fields white for the harvest they will raise a better crop, and they will find that their neighbors in the adjoining fields are doing good work for their common Master.—*Presbyterian of the South.*

SUSTAINED BY TRUST IN CHRIST.

Blanche Ganoud, a Huguenot woman persecuted under Louis XIV, was stripped to the waist and beaten by six women under orders, with bunches of willow rods. She was tied to a beam in her kitchen. She writes:—"At this moment I received the greatest consolation that I can ever receive in my life." She said her peace and joy were beyond description. The women said, "We must double the blows, she does not feel them; she neither speaks nor cries." "How should I have cried?" she writes, "since I was swooning with happiness within."

OUR PRESBYTERIAN HERITAGE.

(There has been for some years in the Presbyterian Church, U.S.A., (North), the largest Presbyterian Church in the world, a definite conflict on, between those who hold to the great Evangelical truths of the Christian Faith, and those who do not. This fact will explain in part some statements of the following address delivered by Dr. Clarence Edward Macartney, Moderator of the General Assembly, U.S.A., at the National Presbyterian Conference held recently in Philadelphia.—Ed.)

* * *

"It has become the fashion of late for some Protestants to belittle their Denominations and to boast that they have long ago broken through the trammels of creed and sect.

There is much professional groaning and lamentation, too, over the great numbers of forms of worship and ecclesiastical organization which Protestantism has assumed during the ages.

But this can be overdone. Any Denomination which bears a witness to truth or principle has the right to exist for such a witness.

All true Christians deplore bitterness and schism over trifles, and none more earnestly than the Presbyterian.

But it is fitting that we should remember that, although there are minor differences between the various Protestant denominations, such as orders of the ministry, the modes of baptism, etc., there is a noble accord as to the grand essentials of the Christian faith.

As Presbyterians we rejoice in the witness of our sister Churches and we take a just pride in our own Church.

* * *

Presbyterians have a great inheritance in that lofty and systematic summary of the Christian faith which is contained in the Westminster Confession of Faith. Adherence to the cardinal doctrines of that Creed have made the Presbyterian Church what it is.

Men who had been shaped and moulded by the Westminster Confession of Faith fought tyrants in Church and State, hurled despots from their seats, broke the shackles of enslaved peoples, brought forth new nations, established colleges under every green tree and on every high hill, and carried the everlasting Gospel to them that sat in darkness.

Yet there are so-called Presbyterians who would sell the great birthright of their Creed for a mess of the pottage of the world's praise and favor.

The fact that it is bound to the Westminster Confession of Faith has made the Presbyterian Church a leader and captain for all those who contend for the faith of historic Christianity.

In the long battle line of the Evangelical Churches the Presbyterian fortress has been most attacked and most feared by those who would reduce Christianity to a mist of sentiment or a parcel of ethics.

In the present crisis, God has greatly used and will yet greatly use the Presbyterian Church, because it is still able to say to the world what it believes and why it believes.

* * *

We contend for our Creed not because we are interested in any Presbyterian peculiarities, but because we are devoted to the grand doctrines of evangelical Christianity, and because our Creed bears a true and noble witness to those doctrines.

Against the present drift away from the Christianity of divine facts, divinely interpreted, the Presbyterian Church must stand like a rock.

It owes it to mankind so to stand; for the denatured and semi-agnostic form of Christianity, which is the vogue in some quarters, can no more save our world than the pious reflections of the philosophers could save Roman society from dissolution.

The Presbyterian Church stands for those great truths of revealed Christianity which are the hope of mankind. Once we abandon that revelation, the world will be plunged back into the darkness of human ignorance and despair.

* * *

As Presbyterians we have a great heritage in our venerable Christian customs. The dissent of the Christian Society from the Society of the world must show itself in Christian customs.

One of these long honored in Presbyterian circles is the Christian Sabbath. Take the Sabbath day out of the history of Protestantism, and half its glory and power are gone. The Sabbath Day is, as Daniel Webster said, the mainspring of God's moral government of the universe.

Yet more and more the tendency is for Christian people and Churches to get along without the religious observance of the Lord's Day.

The Presbyterian Church has in the past remembered the Sabbath Day to keep it holy. When you sum up the rich contribution that Presbyterianism has made to the nation and to the world, you must give a very important place to the influence of the hallowing of the Sabbath Day.

We have invented Mothers' Day, and Fathers' Day, and Flag Day, and others too numerous to mention, but no one has yet discovered a substitute for the Lord's Day.

* * *

Another Presbyterian custom, now vanishing rapidly, is the recognition of God in the home. The only altar that Presbyterians know is the Family Altar, with

fathers and mothers for priests and Levites. Take out of the ministry to-day the men who are in the pulpit because they were trained in such a home, and half our churches would be unmanned.

Why is it that the latest issue of "*Who's Who*" shows that as a class the children of Protestant ministers outrank in amazing manner all other classes? It is because they came out of homes hallowed with prayer and decorated with plain living and high thinking.

Much of our religious conference working and planning and exhorting is like the tinkering with the roof. Where we need to center our effort is in the home. If that foundation be destroyed, how shall the Church endure? Take God out of our homes and it will be impossible to keep Him in our churches.

* * *

As Presbyterians we have a rich heritage in doctrine and in customs. But we have back of us, too, a long and noble tradition of Christian activity. In Christian education the Presbyterian Church blazed the way for other Churches.

Merely because of the rapid development of the great universities with their splendid scientific equipment, the Presbyterian Church must not think its labor in education accomplished nor lay its armor down. The drift against Christ is as strong in our colleges as anywhere else.

The atmosphere of faith, of the fear of the Lord which is the beginning of wisdom, is something which cannot be secured by millions of endowment. This is where the Presbyterian Church has served in the past, and here it must serve in the present crisis.

* * *

One of the splendid things about Presbyterian history is the fact that scholarly standards and logically defined doctrines have gone hand in hand with a glowing devotion to Jesus Christ as the world's Redeemer. That devotion runs like the golden thread of the mediaeval bookmaker's art through all the pages of our Confession of Faith.

That personal witness to Jesus Christ we must still maintain. As more and more the tendency is for the Christian religion to be bottled up and confined to its official and formal channels, the Presbyterian Church must arouse its membership with the last solemn charge of Jesus: "Ye shall be witnesses unto me!"

That takes in not only apostles, and preachers, and teachers and elders, but all who name the Name above all names.

The early rapid spread of the Christian faith through the Roman empire was, on the human side, due to the fact that all Christians considered themselves witnesses for Christ. The merchant told the story to the merchant, and the slave to the slave, and the soldier in his bivouac beneath the stars told it to his fellow soldier.

The tremendous hopes and joys and warnings of the Christian faith were carried everywhere by Christian men. May God awaken our people to their duty as Christians to spread their faith throughout the world! Awake! Awake! Put on thy strength, O Zion!

RECEIVE POWER, BEAR WITNESS.

"Ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses unto Me."

Seldom have these words been the theme of discourse under more impressive conditions than recently in Rome, Italy, at the opening of the Evangelical Protestant College. The address was by the Dean of the Theological Faculty. It is a model for every College Faculty in Canada and elsewhere, bearing the name Christian, and should be graven deep in the hearts and minds of all engaged in or looking forward to the Christian ministry, or Christian work of any kind, in home or Sabbath school, or elsewhere.

That college in Rome is of martyr lineage. It was founded in 1855, seventy years ago, by the Waldenses, at Torre Pellice, in the Waldensian Valleys' transferred to Florence in 1860, and to Rome in 1922.

It's recent session opened with an address by the Dean of the Faculty who spoke to the students and the large audience from the above words, as follows:—

"Witnesses! That is Christ's categorical imperative to you, dear students. You are called to witness that which you have seen and heard; therefore the Christian truth must be for you a matter of experience.

"Witnesses! that means, according to the Greek, martyrs. In your coming ministry you must be ready to suffer, and your suffering will make your witnessing beneficient and effectual.

"Witnesses! called of God to spread the Evangel throughout the whole world. Great is the charge; great also is the promise which goes with it: 'Ye shall receive power after that the Holy Ghost is come upon you.'"

There followed an incisive address from Professor Longo, who urged on the students the need of personal meditation on the Word.

"Turn to its pages with constant diligence, and see to it that you enrich your memories with those great passages which will enrich your own souls and be a treasury of price for your work in the ministry."

THE REFORMED CONCEPTION OF THE CHURCH.

By Rev. Prof. Dickie, Knox College, Dunedin.

Condensed From The "Quarterly Register," The Official Organ of The World's Presbyterian Alliance.

I suppose it is held everywhere that the Church properly means the whole body of the faithful, and that every member of the body has certain rights and responsibilities.

But in certain quarters Church members are divided into two distinct castes or classes, known as the "clergy" and the "laity," and the function of the latter in relation to the former is almost entirely passive. It belongs to the former to teach and rule; it belongs to the latter simply to hear and obey.

* * *

Now in this sense the Reformed Church has never had or acknowledged either clergy or laity. Every Church member has a definite responsibility as regards both teaching and government.

Every function of the Church is vested ultimately in the whole body of the faithful. In the last resort they choose both the ministers to teach and rule, and the elders to rule.

No one can be admitted to any sort of office in the Reformed Church till the Christian people have declared themselves satisfied as to his fitness. The call of a congregation is equally necessary to a valid ministry, with ordination or induction by the Presbytery.

Our Reformed theory is that the Christian people are the sole competent judges of a man's spiritual fitness to edify the body of Christ. Only after they have judged him worthy, and called him to exercise his ministry over them, does the Presbytery examine into his Christian character and learning, and if they find no sufficient reason to set aside the judgment of the people, proceed to ordain or induct him to the office in question.

Throughout our whole procedure the originating judgment, which is always in theory, and generally also in actual practice, a judgment of the Christian people as a whole, is the only positive one.—"This man has been lawfully called to a certain office. We find no just cause why we should regard him as insufficient for the discharge of its duties. Therefore we now proceed to induct him thereto."

* * *

That this originating judgment of the whole Church is sometimes in error occasions us no perplexity; for we have never held that any sort of infallibility resides even in the Church Universal throughout the whole world, but only an insight into Christ's mind and will proportionate to its knowledge and faith, both of which are always in some degree imperfect.

This repudiation in principle of the whole theory of ecclesiastical infallibility explains, I think, why "conversions" to the Church of Rome are rarely heard of among our ministers and other educated church members.

In the light of what has already been said, it is natural that we should utterly renounce the theory that the Church is in any sense constituted by the possession of a particular form of ministry. All Reformed theologians, whether conservative or modernising, are agreed that the ministry depends upon the Church and not the Church upon the ministry.

The contrary opinion is regarded as obscuring the real nature of the Church, doing violence to the freeness of divine grace, falsifying the term upon which the God and Father of our Lord Jesus Christ actually admits into fellowship with Himself, introducing something that is arbitrary and unworthy of God's true character into our conception of Him.

* * *

There have been at least four distinct dangers to which the Church has been subjected, and by which its work and influence in the world have been seriously impaired. These dangers are:—

(*a*) Unspiritual and unworthy views of the Church's nature and mission.

(*b*) The domination of the Church by a hierarchical caste or class, unable to distinguish between its own class interests and the eternal well-being of Christ's Church and Kingdom.

(*c*) The subjection of the Church to the civil government till it becomes a mere appendage to the State.

(*d*) The domination of the Church by worldly considerations and interests in some other shape or form.

Probably in actual practice no Church has altogether escaped any one of these dangers. The Reformed fathers were only too familiar with all of them in the corruptions of the Mediæval Church, and sought to guard against them, both in the doctrinal sphere and in the practical. They endeavoured to prevent concentration of ecclesiastical power, whether in an individual or a caste.

In this sense, and to this extent, they were not anti-hierarchical, but anti-clerical as well. This was the real aim of their doctrine of ministerial parity.

Their ideal was that position and influence in the Church of Christ should entirely be according to spiritual fitness, and so at every point they provided constitutional checks to prevent the setting up of anything like an autocracy.

Presbyterianism is not a system of clericalism. The clergy have no power except what they excise by the free assent of the whole body of Church members, nor have they any means of enforcing their power except moral suasion.

Not only is the general body of Church members the ultimate source of all ecclesiastical authority, but they are discouraged from anything like passive, uncritical acceptance of the teaching of their clergy, and are trained to use their own powers of Christian discernment.

Even the limited power which the clergy possess under this system they can exercise only in conjunction with something like an equal number of laymen, freely chosen by the general body of Christian believers, and designed originally as a check upon clerical professionalism.

It would, moreover, be contrary to all our principles to make anything like a radical alteration in our constitution, whether doctrinal or disciplinary, without in some way directly consulting the whole body of our Church members.

Throughout its whole history the Reformed system has consistently inspired its adherents with a burning hatred of tyranny, whether civil or ecclesiastical, and has at the same time educated and disciplined their characters so as to fit them for the right and proper use of their liberties once achieved.

STRANGE THINGS IN ROME

By Rev. Albert G. Mackinnon, M.A.

Minister of U. F. Church, Rome.

The presence of a manse on the old "Via Semita" of ancient Rome is a strange thing in itself. Were I a believer in ghosts I ought to see many a sad one here, for adjoining this spot disobedient Vestal virgins were buried alive.

The "Songs of Zion" now echo over those tragic tombs. Where eyes closed on the merciless cruelty of man, hearts are gladdened by the message of the mercy of God.

The congregation is a strange one. Half of it is new each Sunday. It comes from the ends of the earth, is here for an hour, and then disappears.

For instance, looking at our Visitors' Book for last Sunday, I see that amongst those present were four from Japan. In face and name they carried a map of their country. India sent four, none of them missionaries. A mother and daughter came from Australia. Portugal was represented by a young lady, while England, Scotland, Ireland, Canada, the United States, filled the other pews. I wonder if there ever was a more cosmopolitan congregation. Italy is always present, often in the form of an officer or two, possibly to learn English.

* * *

Talking of language reminds me of an interview I had recently in my study. An Italian youth called to see me. He could not speak English, and to make matters worse was evidently suffering from a fit of nerves. Such a symptom gave him away at once, he was in love, and with an American girl who had been a member of our flock, and had come to ask me if I had any objections to his marrying her. I learned as I talked with him that the girl knew no Italian. How had they become engaged? Only lovers can answer.

A minister in Rome plays many parts. If he is a spiritual guide in the pulpit, he is also a city guide in the streets. But old ruins make excellent pulpits too, and many a sermon shaft can get home in the Forum or on the Palatine.

* * *

The "Appian Way" is a sermon in itself, and I take people there so frequently that one of the tourists, writing about this excursion in a recent magazine, described the monk who discovered "the House of Hermes" as a "crony" of the minister. Certainly he and I are very good friends.

One day, about four years ago, he was detailed to dig a grave for a brother Franciscan. He had almost finished, when suddenly he fell through the bottom of the grave into darkness.

It was a disconcerting experience for a monk brought up in the theology of the Middle Ages. Had he followed his departed brother farther than the grave? He had really tumbled through the roof of the baptistery of the "House of Hermes" mentioned in "Romans."

To-day you descend, not by the same hole, but by a flight of stairs some thirty feet; and there you see the actual house which Paul must often have entered, and on the roof in stucco is the Vine and its branches. Had John also been there? And was this the first illustration in plaster of his favourite sermon?

* * *

When asked to write this article, it was suggested that I might have something to say about "The Holy Year." I had forgotten it until now, just as Rome has, all except the hotel-keepers, who will not forget their experience in a hurry.

They were told by the Vatican that everybody was coming to Rome, and straightway they doubled their prices.

As yet hardly any have come. The hotels are more than half empty, and "The Holy Year" is not a word to be mentioned to these proprietors!

When will Britain and America wake up to the fact that they are being gulled?

Perhaps the strangest thing of all in Rome is the great church of St. Peter's, which is a monument to the sins of the fifteenth century, for it was built out of the money gathered by the sale of indulgences, and thus reflects the morality of that age.—*Ex.*

Our Church Calendar

MEETINGS OF CHURCH COURTS. CALLS, INDUCTIONS, ETC.

The General Assembly.

Toronto, first Wednesday, June, 1925.

Presbytery Meetings.

Bruce, Hanover, May 19.
Chatham, Chatham, 4th Tues., June.
Glenboro, Belmont, Sept., call of Mod.
Inverness, Pt. Hawkesbury, 1st Tues., May, 11 a.m.
Lindsay, Lindsay, May 19, 11 a.m.

Calls From

Olds, Alta., to Mr. J. C. Herbison, Accepted.
St. Andrews Ch., Hamilton, Ont., to Mr. C. L. Cowan, of Picton, Ont.
St. Andrews, Cobourg, Ont., to Mr. T. W. Goodwill, of Toronto.
Holstein & Fairbairn, Ont., to Mr. Wallace Johnston, of Churchill, Ont.
Knox, Georgetown, Ont., to Mr. Kenneth McLean, of Stayner, Ont.
Cookes, Toronto, to Dr. L. B. Gibson, of Woodstock, Ont.

Inductions Into

Mt. Royal Vale, Montreal, Mar. 12, Mr. A. W. Drysdale.
Gordon Memorial, Redcliff, Alta., Mar. 22, Mr. R. N. Matheson.
Knox, Weyburn, Sask., Mar. 24, Mr. G. Glover, of Ellisboro, Sask.
Trenton, N.S., April 9, Mr. John D. MacLeod.
Youngstown, Alta., April 6th, Mr. A. T. McIntyre.

Resignations Of

Merigomish, N.S., Mr. Gerald F. Rogers.
Kingsbury, Que., Mr. W. T. Crombie.
Rose Bay, N.S., Mr. L. P. Archibald.
Yarmouth, N.S., Mr. D. K. Grant.
Knox, Harriston, Ont., Mr. J. L. Small.
Milton, Ont., Mr. W. D. McIntosh.
Streetsville, Ont., Mr. W. A. MacKay.
Finch, Ont., Mr. R. J. Wilson.
Erskine Ch., Hamilton, Ont., Mr. S. Burnside Russell.

Congregation Vacant.

Kincardine, Ont.

Deaths in the Ministry.

Rev. James Farquharson, D.D., April 15th, at Pilot Mound, Man., aged 78 years.

A GOOD INVESTMENT.

"Did I ever tell you of the most valuable Bible I ever bought?" said a gentleman in the office of the American Bible Society, recently.

"Well, it was this way. Some years ago I bought a Bible from the Society for seventeen cents. We were having a revival at our church, and on my way to the meeting one day I met a young man and said to him, 'Are you a Christian?'

" 'No sir.'
" 'Have you a Bible?'
" 'No sir.'
" 'Would you read one if I gave you one?'
" 'Why, yes I would.' '

"So I gave him my seventeen-cent Bible. A few days later I was coming out of the church and some one touched my arm, and on looking around recognized the young man to whom I had given my Bible."

" 'Are you the man who gave me a Bible?'
" 'Yes.'

" 'Well, I have been reading it. I was reared a Catholic, but I don't find any place where it says that Jesus had a confessional, or that Peter ever went to confession or had a confessional.'

" 'No, they didn't.'

" 'Well,' he said, 'I haven't anything but a nickel and I should like to pay that much on that Bible you gave me.'

"In a few weeks, this young man professed conversion, was baptized and united with our church.

"That was several years ago, and now the young man is prosperous and a few weeks ago he gave our church five thousand dollars.

"I shall never be able to give that much, but this young man did, and he declares that, while he never had given much thought to religion, in spite of his wife's appeals, the gift of this seventeen-cent Bible set him thinking, and the reading of it led him to conversion."

A seventeen-cent investment in a Bible brought a soul into the kingdom of God, established a Christian home, and helped the Church in its work.—*Rev. F. Marston, Sec. Am. Bible Society.*

Our Foreign Missions

WORKERS NEEDED IN HONAN.

By the Honan Mission.

Since 1915 there have been four removals of ministers from the field, viz., Mr. Arthurs, Mr. Slimmon, Mr. Clark, Mr. Luttrell and one minister only has joined the staff. Hwaiking has had practically only one Canadian minister for the last eight years.

It is particularly desirable in these days when almost every other institution in China is in confusion, when new tides of radical thought, political upheavals, and civil wars are breaking up the foundations of Chinese civilization, when people's hearts everywhere are failing them for fear—that there should be one great steadying and constructive force at work in North Honan, both in society and in the infant Church *i. e.* the force of gospel preaching.

Half instructed and ill-experienced preachers can do much harm along with the good that they do.

There is danger of people entering the Church with a mistaken idea of what it means to be Christian, and an even greater danger of a pagan Church growing up, because of its being an uninstructed Church.

We believe that if the foundations of the Church are to be well and firmly laid, and if the Church is to be guided into wise and healthy activity, several Canadian ministers must speedily be added to our staff.

For nearly three years Mr. Boyd has been the only pastor in the wide and populous field of Hwaiking. He has been keeping three tents at work, each with a staff of preachers, and he has made these tents veritable training schools of the prophets.

Much of the service has been on a voluntary basis, and most of the menial work has been done by the preachers as a labor of love.

The Seventh Day Adventists have redoubled their efforts this autumn, using a large tent, three Americans and several assistants, offering temporal and monetary advantages to the brethren in Christ.

Past experience has shown that they are unable to foster those who have fallen to their blandishments. The almost inevitable order of growth and decay is, first, pagan, then a weak Christian, then an Adventist, and gradually a pagan again.

Tent preaching has been conducted in almost all the different parts of North Honan. Under certain leaders four days was the usual time given to one place, and preaching was carried on morning, afternoon and evening.

Under other leaders, the usual time in one place is two weeks. Experience is showing the advantage of the longer period in one place since a more complete presentation of the Christian Truth can be given.

Our evangelists in the tents find that half of their audience are women, and the women show no hesitation in coming out at night. On the other hand Miss Hodge finds that in her village work half of her audience are often men, and they show no unwillingness to receive the Truth from a woman.

DESIGNATION OF MISS ANTHONY.

Rev. Neil M. Rattee, our missionary, writes from New Amsterdam:—

"The service was unique in the history of our British Guiana Mission, the designation of Miss Anthony, the new Principal of the Girl's High School, to missionary service.

"For ten months the mission has been without any designated lady workers, and the Girl's School without a permanent head, Mrs. McLeod, and after her departure, Mrs. Rattee, in addition to their home duties and other missionary work, having acted as Principal.

"Under these circumstances Miss Anthony was asked by the F.M. Board to go at earliest date, and within six days of her appointment was on her way to British Guiana, and the Mission Council there was asked to arrange for her formal designation.

"It was held in a room of the Girl's School, which also serves as the New Amsterdam Church, until the Home Church can aid the local mission church in providing a proper place of worship.

"The large gathering showed the interest of the different districts of our mission and of the whole Christian community.

"The coming of Miss Anthony has relieved the situation in one respect. Other needs, no less clamant, remain to be filled. Men! Women! Finances! Only those in the field realize how urgent is the need of all three.

"The Catechist Training Institution closed; three extensive fields being overseen by two men; one home woman in Girls' Work and one home man in Boys' Work where about a year ago there were two in each; catechists and teachers laid off, schools closed, buildings unrepaired,—such are some of the things British Guiana workers are 'facing as a result of the Home Church failing to measure up to the needs.' "

NEEDS OF WOMEN'S WORK IN HONAN.

Also of Medical and Educational Works.

By the Special Appeal Committee.

Of Honan Presbytery.

To The Record:—

We have now reached a crisis in the Honan Mission, for our staff of male evangelistic workers has lately been getting smaller instead of larger, and the remaining missionaries are no longer young men.

Our first and great need, which our church can supply, is for more men for evangelistic work. But lest you may think all our other work is flourishing, we wish to let you know something about it too.

* * *

In the women's work the greatest need is for more evangelistic workers. But all branches are suffering, because the present staff is overworked, and the funds are entirely inadequate for carrying on the work we are trying to do.

Yet it is always cut! cut! cut! We need more workers badly, but perhaps almost more we need funds to carry on the tasks we have already undertaken.

Our christian community is growing, and at our educational centres children of christians have to be turned away because there is no room in our christians schools. Over one hundred country schools, scattered over a wide area, are feeding our mission institutions.

The best investment of a small amount of money would be for a Supervisor for these schools, but there is no money for his salary—no money for expansion—we must stay where we are or retreat. How much longer will our Church leave us in this position?

* * *

In thinking of the present medical mission work in North Honan, we realize that it is impossible under any conditions for us to care for all the Chinese in this area. But we are now doing evangelistic and educational work at six centres, and at three of these places no medical work whatever is being done.

It is out of the question with our present staff to do regular medical work at any one of these stations. The need for medical help is appalling and the opportunity for rendering effective service is greater than in the past, for the people now have unlimited confidence in western medicine and hospital methods.

Missionary work and methods change with progress and development. Medical missions formerly often made openings which could not have been made in any other way.

They are still opening the hearts of the people to receive the Gospel Message, but a further service is now possible,—that of giving the Chinese an example to follow, so that they themselves may learn to care for their own sick, and do it in the spirit of love, not the spirit of gain.

To us is committed the great task, not only of caring for such patients as seek our aid, but of trying to give to the young Chinese doctors and nurses who are now being trained, an ideal of love and service, so that they may go out among their own sick, not to earn larger incomes for themselves, but to earn the greater rewards that come to those who render a noble service in the spirit of Christ. Three centres have no doctor to represent this ideal!

MACKAY MEMORIAL HOSPITAL.

From Taikohu, Formosa, Dr. G. Gushue Taylor, our new medical missionary, writes:—

"To-day, at 7 a.m., after being closed six and a half years, this hospital was again opened.

"There were present, Mrs. Gauld, and her two daughters, Nurse Gretta Gauld and Dr. Flora Gauld, Miss Elliott, Nurse Senior, from England, and my wife, also a nurse; Mrs. MacMillan, a nurse, was present, but will be stationed at Tamsui.

"The presence of these four regular nurses, (I am now counting Mrs. G.-T.) will make a great difference in the working of the place. It will mean efficient nursing, cleanliness, the native nurses well trained, the doctor's life more effective. Bless them one and all—and blessings on the good folk at home who sent them ! ! ! They looked so nice in their white uniforms and caps.

"Then there were other missionaries present, also other members of the hospital staff.

"Our new Formosan doctor, Dr. Ang, was also present. He has been in private practice some eight years, is an earnest Christian, and will be a great help.

"At the service, emphasis was laid upon the necessity of making the hospital a place where patients would see exhibited the love of our Lord.

"After the friends had been shown around, we saw the patients, there were not many, as we had not advertised our re-opening—not wanting a crowd on the first day. Here are samples:

No. 1. "Had been operated on eight times at Taihoky General Hospital for diseased bone of jaw, now left with a hole in cheek. Wants us to finish the job and close hole in cheek.

No. 2. "Woman with nose trouble, had paid two visits to Japanese hospital—not cured, so changes to us. She needs many visits, and demands speed!

No. 3. "Small child, chronic disease of eyes, mouth, skin—a most pitiable object, but one of 'those little ones.'

"In the late afternoon, a man came begging me to and see a dying man; the filial sons wished the satisfaction of having done all they could for their father,

"At 9.30 p.m. I caught the night train — went three hours South, and at a junction, spent a few hours at a Japanese inn.

"As my next train was 4.25 a.m. I tried to get a few hours' sleep. After I had been about half an hour in bed, the innkeeper came and said I must fill up the traveller's form of arrival and departure.

"It was now 1.45. At 3.45 he called me up for the next train, then a journey of three and a half hours, and a trolley ride at the end.

"Arrived at patient's home. He is seventy-four years, and wealthy. He was evidently dying, but quite conscious. Friends, relatives and servants, as always here, came to the room while I examined him. He was dressed in silk and satin—bed clothes rich in display—on the floor, the bystanders spat as a matter of course. They know no hygiene yet.

"I prescribed a little comforting medicine. They gave me an envelope containing my fee. I had a few words with them there on the call of God to prepare for life's end. Please pray for that household.

"On the train homeward, I opened the envelope and found $28.00 for the mission. Some day I may get a donation from them towards our new building. And next time a Christian visits them, they may give a sympathetic hearing. It was worth while.

"I reached home at 2.30, seventeen hours away, and found two calls to sick homes. I felt that the hospital patients alone could take all my time, and much as I'd love to attend to all such outside calls, I should have to confine myself to the hospital. One cannot do it all."

AT WUAN, HONAN.

By Rev. J. H. Bruce.

(Wu An is the farthest north station of our Honan Mission.—Ed.)

At Wu An we have not been so much disturbed by the clash of armies, because so remote from the railway. But even on this secluded plain, beautiful for situation, girdled with its circle of hills, there have been many evidences of the storm outside.

Communication by mail and railway have long been abnormal. Some mail from the south has been arriving, but no papers reporting war news except what was about three weeks old. We hear only vague rumors from other provinces, except as reported to us by letter.

The property of many of the richest men in the city and villages has been confiscated by the Honan war-lord, who was hard pressed for funds to carry on his campaign.

Morphia sellers have been made to pay fines amounting to thousands of dollars. The special war tax on all land has been heavy on those who reaped only half a crop last summer.

Many mules, carts and carters have been seized by the military and forwarded to the fighting areas a thousand miles north.

Some of the carters who escaped report that the mules starved to death on the trains, and that the carts were used by the soldiers for fuel. This makes owners of pack-mules nervous about exposing their animals on the highways.

Trade is at a standstill. Merchants are unable to ship this season's large harvest of walnuts and dried persimmons. Prices of foodstuffs are now much higher than during the famine of 1921, and the price of labor is nearly double what it was four years ago.

* * *

In spite of the great unrest caused by these conditions, the tent preaching band, sent out by this Northern Presbytery of our Chinese Church, found a hearty welcome at each place visited in Wu An county during their five weeks' tour spending a week in each of five large centres.

As those of us returning from furlough reached the station just two days before the campaign opened, we had not much time for setting up house.

All our staff except Mrs. Bruce, who was still at Changte, joined up with the band as soon as arrangements could be made, and remained with them until the meetings closed.

It was a great privilege and joy to be back in Honan in time to have a share in this effort of the Chinese Church, and to enjoy the fellowship of these Chinese brethren, men of God, obedient to His Spirit, able to set forth with clearness and power the salvation that is in Christ.

* * *

Four or five hundred people came to our tent every day, among whom were quite a number of women, who had a corner reserved for them. The attention and orderliness in the tent were remarkable.

There were three meetings a day, each two hours long, during which two addresses were given, making one address from each of us each day.

The Chinese brethren had their own baby organ, and three of them had sufficient musical ability to accompany the hymns.

The Spirit of God was manifestly working in many hearts, as speaker after speaker poured forth his message, and in answer to the prayer that was being continually offered.

At each place a number made open confession of their faith, and we are confident that many others were brought under conviction of their need, and will respond in due time to the call of Christ.

THE SITUATION IN HONAN.

From "The Special Appeal Committee" of Honan Presbytery.

We are quite sure, from letters received from Canada, that the Church, as a whole, does not understand our critical situation in Honan.

First let us point out that North Honan has for many years been the most undermanned mission field of our Church. Its eight millions of people constitute one-half of the foreign mission responsibility of our Church.

But, not including the workers in Tsinan and Shanghai, the Mission has almost exactly one quarter of the foreign missionaries of our Church. To finance this work we use less than one sixth of the foreign mission funds of the Church.

* * *

Do not misunderstand us. We would be the last to hint that any other field of our Church is receiving too much. Quite the contrary—several other fields are greatly handicapped by the scarcity of funds and workers.

In fact, in view of the more ready acceptance of the Gospel message by the people of some other lands, in days gone by, it was perhaps wisest, considering the staff and money available, to make a proportionately less strenuous effort in Honan then in those more promising fields.

But the situation has changed, and we in Honan now face an unprecedented opportunity. Our staff, especially of evangelistic missionaries, ought to be enlarged at once, with adequate funds to carry on the work.

Instead, our staff is shrinking, and shows signs of imminent breakdown, by which we mean that the time is near when we must give up active work in some part of this great field, unless reinforcements come at once.

* * *

Consider a few details. In Wuan, where we used to have two ordained workers, Mr. Bruce is now the only one, in spite of enlarged opportunities.

In Changte there were formerly five ordained men in evangelistic work, there are now three, Mr. Eadie being in full time educational work.

Of these three, this year, Mr. Menzies is forced by ill-health to take about six months away from the field, on advice of the medical committee. Mr. Griffith must take over Mr. Boyd's work in Hwaiking during the latter's furlough.

This leaves Dr. MacKenzie, who came to China thirty-six years ago, as the only full time evangelistic worker.

Now this Changte field alone is equal to about three-fourths of our whole Korean field. The work of fostering the growth of the Chinese Church in the Changte field should have the full time of several men, to say nothing of organizing the preaching to non-christians. What parts of the work would you like Dr. MacKenzie to leave undone?

Weihwei still has the same three workers who have been there for some years. One of these has intimated his intention to lay down this spring the work in the district for which he has been responsible for the past nine years, and it is possible that he will withdraw from the work in Honan next autumn.

Hwaiking, whose population is equal to half the entire Central India field of our Church, once had three ordained workers. For the past eight years there has been only one man in evangelistic work. Is it fair to let Mr. Boyd face that great and promising field alone, with no associate in prospect?

* * *

The net total of ordained workers engaged in evangelistic work in North Honan is now five less than ten years ago. And all are ten years nearer the time when they must leave the work.

And there is only one man in language, who can be available within the next three or four years to begin to take over the work of any present member of the staff who must resign for health or other reasons.

One-third of the twelve men now doing full time evangelistic work came to China over twenty-seven years ago, one-third over eighteen years ago, and one-third over ten years ago.

Neither the Mission's past experience, the years of service of some of the twelve, nor the health of others justify a hope that these twelve will all be active members of the staff five years from now. We say nothing about the needs for staff in other departments just now, because this need is so critically urgent.

* * *

What about funds? Do you know that the money spent in Honan for actual running expenses of the Mission, apart from salaries, travel, etc., of missionaries, is smaller than the corresponding amount in almost any other of our foreign mission fields? Ought this to continue?

We do not suggest that you should cut other fields. But ought not Honan to be increased? Is it economical that our present staff, evangelistic, educational and medical should have only about $12,000 to work with each year? A few thousands more would make possible much greater results by employing native workers, with practically no increase of present overhead expenses.

Considering these conditions, and remembering that it is the Lord's work in which we are engaged, can we do otherwise than most vigourously urge the church in Canada to come to our aid?

There are situations and tasks that can wait until better times. This is not one of them. If you do not take favourable action at once, it will mean great and irretrievable disaster.

By failure to send five men this year harm will be done which ten men sent a few years hence cannot undo.

Can you not find us an additional $25,000 a year from this year on, to be used largely in paying for the salaries and expenses, and later the work, of new ordained missionaries? This is surely not impossible if you realize the alternative to our getting these needed workers immediately.

We are already retreating. How rapidly and how far this retreat must continue depends upon the Church's promptness in sending ordained men and additional funds.

CAN YOU NOT HELP US.

BY REV. GEORGE K. KING, WEIHWEI, HONAN.

FOR THE RECORD:—

One of the most striking and depressing sights in a Chinese city is its beggers. Tattered, wretched, filthy beyond description, how persistently they will plead for a copper.

A Salvation Army officer, who had done service in some places in India, where beggers had been gathered from the city streets and placed on farms, supervised by the Army, was asked, a couple of years ago, to prepare a plan by which the city of Peking might be rid of this plague.

A detailed plan was carefully prepared and submitted. If the Government would provide suitable grounds, and make a small payment per inmate each year, the Salvation Army would relieve them of all responsibility.

No reply was received to this proposal, but a few days later the newspapers stated that the Government had now completed plans for keeping the city streets free from beggers. As soon as a suitable person could be found to take charge of the work, the plan would be put into operation.

This makes a fine press statement; but the record of the Chinese Government does not lead one to expect its fulfillment. And great and lasting reforms are not achieved by pious statements to the press.

* * *

How then shall reforms be brought about?

A short time ago two Canadian missionaries entered a walled town in the fertile and densely populated district around Hwaiking. Threading its streets and narrow brick-walled lanes, they turned in at the home of the Shih family.

Mr. Shih, a man of wealth, dressed in beautiful silk robes, came out to receive them. He was about forty years of age, of medium height and slight build, with bright, kindly face and gracious manner.

In a few moments he had his unexpected guests seated with him at his humble noonday meal of unsalted millet porridge, moa (heavy steamed buns), and Chinese tea.

Two years before, Mr. Shih had been an opium addict. He realized that to continue so was to ruin his life. Just at that time his father died and he became head of the clan. He must choose now what kind of a leader he would be, opium or . . . ?

A tent with a band of men preaching the Gospel under the direction of the Presbyterian Church in Canada was in the town. Mr. Shih attended their meetings and decided to accept Christ as his Lord and Saviour. He was cured of the opium habit. He began at once to energetically support all good works. Two schools for the daughters of poor people in the community were opened and are being supported by Mr. Shih.

The military leaders are the real temporal authorities in China. In many parts of the country they not only allow, but even force the cultivation of the poppy, and engage in the lucrative opium traffic.

* * *

A friend of Mr. Shih's, once a recognized scholar and honored leader in the community, was now, with his wife, an opium addict. He had sold his home. He had borrowed from whoever would lend. He had begged.

Mr. Shih had himself on more than one occasion, had him removed from the gutter, overpowered with drug. Would the Canadian missionary try to have this man and his wife entered for treatment in the hospital at Hwaiking? (An institution supported by the Bloor Street Congregation, Toronto), Mr. Shih would pay all expenses. Four months later this man and his wife were cured. What is more, in the hospital they had learned to know and love the Lord, who had saved their friend, who had saved them.

Not by the pious prattlings of a weakling Government are men saved; Not by thousands. But only by that method which Jesus used, of caring for the individual. By ones we were born. By ones we must be born again.

* * *

What prospect have we of withdrawing from North Honan, leaving a self-supporting and conquering Christian church?

Imagine the whole population of Canada grouped in an area one-half the size of Nova Scotia, only five thousand of whom had learned to trust and worship the true God, and they still in need of teaching and much patient guidance.

To instruct this group and to reach the untouched masses, we have in North Honan only twelve men directly engaged in evangelistic work.

Of these, four came twenty-seven years ago, and it is not fair to except them to

continue for many years to work as strenuously as at present.

Of the others, four have been on the field nineteen years or more, and the remaining four ten years. Only one man is in language study preparing to take up the work.

The best possible distribution of this force has resulted in the Hwaiking District in which Mr. Shih lives, with its population more than half as great as our entire Central India Mission Field. (That is with over two million people in an area half as large again as the Province of Prince Edward Island) being left with only one Canadian evangelist at work during the past eight years.

One missionary supervising four preaching bands with their Gospel tents—and that is more than he can adequately supervise!

If a series of ten days meetings were to be conducted only once in such centers of that district as would enable all the people to hear the Gospel message explained once, one man with his four preaching bands could not complete the work in a life time.

But we cannot even figure that way, for we are retreating. Our numbers are diminishing. There are to-day five fewer men engaged directly in Evangelistic work in North Honan than there were ten years ago. And signs of a further dropping off are not lacking. Can you help us immediately? If not, what will you have us do?

THE "CUT" IN CENTRAL INDIA MISSION.

The chairman of the Finance Committee in our Central India Mission, writes of conditions, in part as follows:—

"Our estimate for the work of 1923 in this field was $73,000. Of this the church was only able to allow us $46,000. This was further reduced, in March 1923, to $36,000. The work would suffer disastrously if other funds could not be obtained, and in response to appeals from India, members of the church at home made it possible to carry through to the end of the year without as great injury to the work as we had feared, though practically every field suffered severe losses.

The financial situation for 1924 was even more distressing. In place of the altogether inadequate $38,000 of the previous year, we were only allowed $31,000 for the whole work.

Again private gifts came to our aid, though not to the same extent as in 1923, more native workers lost, more work abandoned.

* * *

The decreasing amount of money available, does not however, begin to reveal the amount of injury done to the work during these two years of crippled resources.

1. Helpers lost have not been replaced; and the work they were doing is at a standstill.

2. Vitally important work has been closed. The loss of the men made it essential to close the work they had been doing.

3. Needy work could not be opened. Openings, the fruit, as a rule, of patient preparation, could not be entered.

4. Missionaries touring is hindered. Our districts are large, distances are great, and the workers must have some means of getting about, and there is no money for touring.

This is the cold season, the most fruitful of the year in this work, and a time when we picture the villages of Central India ringing with christian hymns and crowds of village people listening eagerly to the Gospel Message. But in how many districts the village streets are silent, for there are deficits to face.

5. Missionaries are not making the best use of their time, in attending to necessary work that native helpers could do, if they had them.

6. New helpers are not being trained. Native young men, seeing no hope of being given work to do must seek work elsewhere. We believe better days are coming, when we shall have more nearly what we need in the way of funds for our work, but what of the workers?

If we do not train them to-day, we will not have them for to-morrow.

* * *

But are the results of retrenchment all to the bad? We believe not. We have been trying to find good in all this apparent evil and we believe there are at last traces of it.

We have had to exercise and insist on economies which have in many ways been helpful. We have come to recognize the relative values of work as we had not done in the past. We have been compelled to adapt our policy to these conditions in a way that will make for better and more efficient work in the days to come.

Our difficulties have tended to develop the resources of the Indian church. And while some of our Indian christian people, have been critical of us and the church at home, even this, under wise guidance, has not been unfruitful. And throughout all God has been good to us, and the Gospel has been winning its way to the hearts of men.

We have many reasons for confidence that when the church shall have made it possible for us to resume our full activity as a Mission, it will go on from strength to strength until Christ shall have won Central India for Himself.

Faith makes the Christian; life proves the Christian; trial tests the Christian; death crowns the Christian.

The Children's Record

AN AFRICAN COURTSHIP.

By a Lady Missionary.

A hundred dusky maids filed out of the little African bark school-house, with whoops of delight. The missionary sighed relief, but as she also started to leave, she saw Abene Dan—"Excelling-in-Beauty"—at her side.

"What do you wish, Abene Dan?"

The girl was evidently much distressed; "It is this. My father gave me in marriage to a polygamist when I was a very little girl. Now he has come to take me away to his far-away town. I hate him, and I tell my father that I will not marry him. He says I must go. What shall I do?"

Just a slip of a girl, she stood wrapped in her bit of a cloth, but in her face was the bravery of a real woman, struggling against the ancient customs of her people.

"Do not fear, Abene Dan, you shall be kept, if possible, from this marriage which you hate. You may remain here at the mission until we see what can be done." So we left her in the care of the matron of the boarding school for girls.

* * *

In the cool of the early evening, as the missionary stepped out on her porch, she found a man awaiting her.

"I hear that you have hidden my sister away in your dormitory. I have come to get her, for she must go to her marriage to-morrow."

"But," protested the missionary, "her father is sending her to a polygamist marriage. The Government has a law to protect girls from such a marriage. Abene Dan objects to this marriage, and the mission will not permit it."

"That may be," said her brother, "but she has been tied to this man since a little child, when he gave her father 500 francs for her dowry. He has paid for his goods, and now he demands that she be given him." (Exactly like a sheep or a goat, for such is the custom of this land). "Now she must be turned over to her husband, since she is now of marriageable age."

Fourteen perhaps, but marriageable according to African standards.

* * *

"Suppose we step over to the pastor's house and discuss the matter with him," said the missionary, for she knew that a masculine voice carries weight with the African male.

But the pastor, much to Meka's disgust, reaffirmed most emphatically what had been said.

"Then," said her brother, "I will take the palaver to the village headman, to decide."

The pastor agreed that Abene Dan should be given over to them, in the morning, to talk the matter before the village headman. But in an aside to the missionary he said, "You had better accompany the girl; I would go myself, but I am starting off on a communion round to-morrow.'

Arriving at the big airy palaver house, the next morning, they found Eba, the heathen suitor, awaiting them. A very threatening and terrible suitor he must have appeared to the trembling would-not-be-bride.

All those interested in the palaver, seated themselves about on the low bamboo beds. The interested village spectators filled the open doors.

The brother then arose and stated his case, making it appear that he and his father had been much abused in having their "goods" thus rudely taken from them.

The missionary pleaded for the girl, explaining that she was a Christian, and wished a Christian marriage; that she hated Eba, the polygamist, and said she would not marry him.

Then came Eba, business-like suitor, demanding instant payment of "goods" long over due—so much money given for so much "goods," said "goods" not yet delivered.

All eyes were now turned toward the headman, expectantly awaiting his decision, but at this critical moment, in came rushing a young man, the medical assistant at the Mission.

"My brother has also given a dowry for this girl, not knowing that her father had already received one from Eba. He and Abene Dan love each other, and I demand that they be allowed to marry!"

* * *

The brother, throwing all calmness and caution to the winds, began to talk in an angry bellow. Grabbing his sister by the arm, he dragged her to Eba, and told him to take her away with him. Eba grabbed her by the other arm, and poor Abene Dan, shrieking and struggling, cried, "I won't marry him, I won't marry him!"

Then the missionary turned to the headman. "Is there not a law in this colony that a girl cannot be forced into a marriage against her will?" The headman bowed his assent.

"And is there not also a law that a father cannot take more than one dowry on a girl? Then why do we need to talk longer? Is not the case too evident?"

All breathlessly awaited his answer as the headman arose to speak. "You have heard the voice of the white woman. But if you wish a higher authority than mine, take the matter before the Governor." Crafty old headman. He would keep the

favor of both the mission, and his black friends too.

Putting a protecting arm about the trembling girl, the missionary led her back to the mission, followed by the angry and threatening brother. Shaking his fist in her face he cried, "I pity you, if you ever fall into my hands!"

The following day the younger suitor asked that he might have an interview with Abene Dan, to find out whether she truly loved him, and really wished to marry him. "For why should I endure to hunt for 100 francs and a goat, which her father now demands that I give extra, unless I know that she truly loves me?"

"Abene Dan, do you love this young man and want to marry him." Abene Dan, with downcast eyes, in pleased embarrassment, answered naively, "Yes, I love him if he loves me."

"And why should I have endured to hunt all this dowry for you if I did not want to marry you?" asked the suitor. So Abene Dan returns to the school while the suitor seeks his fortune.—Mrs. L. D. Heminger, of Efulen, West Africa, in—*"All The World."*

A MISSIONARY DOCTOR IN AFRICA.

It was Saturday. From early morning it was seeing patients and dispensing medicines to the crowds who came to the hospital. So as the sun began to drop into the west we dragged ourselves to the bungalow and hoped for a little rest and peace.

Suddenly there arose cries and yells, and the in-patients jumping through doors and windows, some head first, some feet first; but any way at all to get out, and none stopped to think of the ten-feet drop from the windows.

Imagine them trussed up with bandages so that when they reached the ground all they could do was to wave their arms and legs and yell for some one to come and drag them away. How they yelled!

A patient had suddenly run amok—had split one mans head open and then proceeded to attack the rest with his machette. We heard him yelling upstairs, but he had barricaded both doors, and for the moment had to be left alone.

None of the patients' friends would help us to rush the doors, but we soon had a batch of men from the town, and with these both doors were rushed and the madman got under control.

It was well for him that the doctor was there when he was caught, or his life would not have been worth much. Those whom he had injured, those who had hurt themselves in jumping, and the rest of the patients, all with a grievance, now poured into the hospital and would have killed him.

* * *

One morning we noticed that a man who walked to the theatre for his operation brought with him half a dozen strong men, and we asked the reason. It was this:—

When a man goes to have this operation done by a native doctor the pain is so awful that he takes as many friends with him as possible to hold him down, while those who can't find a place to hold on to beat their tom-toms to drown his cries.

The attendants having been told to wait outside, we soon had the man "under" and the operation finished, and then told them to come in and carry him up to the ward. It was good to see their look of bewilderment. They were ignorant of chloroform.

One of the chiefs brought his child with tuberculosis of the lungs, and was told that to make her better we must have her for many "moons." He said he would never take the child away until the doctor said he might. The girl's mother came and stayed with her for ten days, and then she insisted on going home. What could one do? "Sufficient unto the day" is their motto. They thought the child was a little better, and that was enough for them.

* * *

Some of their beliefs are strange. After an abdominal operation, during which two parts of the intestine had to be joined, the other patients were astonished that the man began to recover; but they managed to meet all their difficulties by saying that the doctor must have a small sewing-machine in his pocket, as no man could make fine enough stitches with his hand.

They believe that in operating for a cataract the doctor takes out the eye and lays it on the patient's cheek, cuts the eye open, and having removed something, sews up the eye and replaces it.

Before an operation we give the patient an injection of morphia. Many of them coming out of chloroform find themselves lying in their beds. Only after a time do they realize where they are, and then they remember that they were to have an operation, so they call the dresser and ask him when it is to be done.

What a surprise when they are shown the bandages and are told that it is all over! They say the doctor first "kills" them, then cures them, and then brings them back to life.

Sin is not an abstraction, a fantasy, a dream. It is a menace that is ravaging human souls. One has but to look about and see its deadly work. Sin is that barrier between a man's soul and his God, which causes him to do evil instead of good. Sin is that which drags men down, mars the joy and beauty of life, provokes trouble, stirs up strife, makes men weak, darkens their minds, disturbs their souls and destroys honesty and harmony. Sin is a reality and must be dealt with as such.—*Ex.*

LEARNING TEAM PLAY.

A Winnipeg Story For Boys.

By The Missionary of the All People's Mission.

Looking out from an upstair window I saw a group of boys creep from under a fence, stoop down, seize a handful of gravel, and fling it into the faces of passers-by.

By the time these men had got the sand out of their eyes, the youngsters had run down the back lane, and wriggled under the fence.

This went on for some time, and when I went down on my wheel and passed that corner a stone whizzed past my face. Jumping off my wheel and chasing round the woodpile and down the lane that I knew, I eventually caught a little red-headed kid and asked him what was his hurry.

As I didn't pull his ears, or kick him, but stood talking to him for a while, the rest of the gang, who had been watching from their hiding places, came round to see who I was.

"Oh, it's the Mission guy!"

"Sure, come on over to the Mission and have a swim."

"No sir!" the gang replied.

* * *

A few days afterwards this gang of thirteen were up before the Juvenile Court for trespass and petty thieving. I asked the judge to put them under my care, which he did, ordering them to come to the Mission.

They came, and everybody else knew they were there. It was necessary for them to meet in the Mission alone and I found it very difficult to get them into organized games.

We have an old green bag, weighing about fifty pounds, which serves the purpose of a medicine ball; after dividing the gang into two groups and lining them up against the opposite walls, and placing the green bag in the centre of the room, I told them that on my blowing of the whistle each group was to run and try to push the green bag over to the opposite wall.

When I blew the whistle the groups came together with a bang, tearing and scratching at each other, and fighting like wild cats; one little Syrian boy hopped out of the game complaining that some one had trod upon his toe.

After twenty minutes those little tigers were still pulling at each other and the old green bag remained in the centre of the room. I blew the whistle and told them to lie where they were while I told them a story of team play.

After a swim they went home.

* * *

This same thing happened for over a month until one day, after I had got the boys lined up, I noticed the little Syrian boy talking to his group.

When I blew the whistle he made a dive for the green bag. Putting his arms around it he kicked his feet high in the air and yelled "Hold my leg! Pull my leg!"

The members of his group seized both his legs and pulled until I thought the boy would be pulled in two; his boots came off without being unlaced, his stockings followed them; the buttons of his trousers flew; but still they pulled.

The opposing group seized his sweater and pulled his hair, but gradually the old green bag began to move until it was pulled to the other side of the room.

I blew the whistle and the boys got up. I shall never forget the look in the eyes of the Syrian boy as he hitched up his trousers and pulled his sweater down and said to me, "We won." This was the beginning of social consciousness.

* * *

I took them down to the gymnasium and tried to teach them basketball, but the same old fight had to be gone over again; the Syrian boy wanted to stand under the basket and let the rest of the team throw the ball to him so that he could have the honor of doing all the scoring. And another lesson had to be taught.

But slowly the lessons were learned until, a few years afterwards, the constant practice of team play enabled them to meet the teams from other schools in the city, and not only win the shield, but get a letter of commendation for the splendid spirit of team play from the officials of the League.

Needless to say, very few of these boys have had to be brought before the Juvenile Court since.

* * *

Last Christmas they learned another social lesson; being anxious to help a family in need they got together to devise ways and means of raising money. They put on a picture show and charged two cents admission.

I wish you could have been there when they gathered to go down with their leader to spend the money on Christmas cheer for the poor family.

Would it not be better to spend all the money in potatoes and cabbage and beef—you get more for your money—it will help them a longer time. But others thought that perhaps some apples and candies—and, as it was Christmas, they ought to have chicken.

And so they debated the question for the whole morning and gradually the money was spent, and the basket was made up and taken. And the boys had so much pleasure out of it that they immediately began to plan to raise money to help more families next year.

The spirit of the "other fellow" is growing among them. Recently, a boy who had been hanging round the club got into serious

difficulties, and two of the gang waited on me to see what could be done.

The detectives had a strong case against the boy and the magistrate felt it was his duty to give him a jail sentence.

And while keenly disappointed at their next meeting the boys decided, if it was allowable by the jail authorities, to delegate a boy each week to write a letter to the prisoner so as to keep connection and keep him sweet until he comes out, and then they will vote him into the club and try to help him.—*Ex.*

A RESCUE.

The rain froze as it fell. Young Thurston slid toward the curb as he turned a windy corner, and in so doing seemed to shrink from touching a ragged wayfarer.

"Afraid of me, aren't you?" as the man lifted a haggard, sneering face.

"Why afraid?"

"Afraid I'll hold you up for a dime or that my dirty rags'll smirch you."

"I didn't notice you until you spoke, and then I wondered, as I always do when I see a man in your fix, what it was that led to it."

"I guess you don't wonder hard enough to make you want to find out."

"You are mistaken. I should like to know the facts of your case. But we can't talk out here. Come around to my rooms?"

* * *

The appeal to the man's famished appetite prevailed even against his bitter grudge against prosperity, and he followed.

Thurston brought a coat and a pair of well-worn carpet slippers. "Just slip into these while yours dry. Then we'll have dinner."

"You're a parson, ain't you?"

"I am an optimist."

"Never heard of that denomination, but, judging by the way you've acted, it must be a pretty good thing."

"An optimist," said Thurston cheerily, believes that badness which has gone wrong can be righted if one goes about it earnestly.' '

"It's a new thing—that religion of yours ain't it?" asked the tramp.

"Oh, no; it's almost two thousand years old. The first Optimist was the kindest and noblest of them all," and he told the ever new story of Christ and His sufferings and death for sinful, thankless men.

"I never heard it before. What was His name?"

"They called Him our Elder Brother. I like the name, don't you?"

The tramp nodded. It sounds friendly and home-like."

"It is marvelous how well He knew all human needs," Thurston went on "He left us all something to turn to in every crisis of our existence. I have a book of His teachings here. Would you like me to read you a line or two?'

"I really would."

"I take it that you are a bit discouraged just now, so I'll read what He said to comfort you." He took a black-bound book from the table near him, and read verse after verse from various Gospels until half-an-hour had passed.

* * *

Then the man told his own sad story, full of disheartening hardships, failures, poverty, drink, and, finally, vagrancy.

There had been two arrests, after which he had fared with the outcasts of society until he had become one with them, shunned by outsiders and hating them in return.

"All that is over and done with forever," said Thurston solemly. "It is now in your power 'to put off the old man and put on the new,' as we have just been reading. That is what our Elder Brother lived His earthly life for—to lift such lives as yours up to the great standard that gives light and peace and happiness of soul.

I think I may be able to help you a little, if you will let me. You will drop in and see me often, won't you? And then we can talk this all over.

I will try to help you get some sort of honest employment in the meanwhile, and I shall expect you to use all the strength that is in you to live honestly in the sight of all men."

* * *

The tramp rose, half ashamed of his long stay. "I'll be going now," he said uneasily, with the old, harassed look.

"You must not think of going in this storm. You can sleep in my bedroom yonder. I shall sleep here, on the couch, which is comfortable. We can finish our talk some other time, for I see you are tired now."

After a night in a bed, the like of which he had not slept in for many a long, long night, and a hearty breakfast, the man who had lately hated his fellow beings and doubted the existence of God, went softly down the narrow stairs and out into the wintry morning, warmed in body and heart and soul.

At the street crossing he paused and looked back at the uncurtained windows of the top story flat.

"If it's in me to get up where he is, I'll do it, if it takes me all the rest of my life!" he vowed.—*Ex.*

A trader passing a converted cannibal in Africa asked him what he was doing. "Oh, I am reading the Bible," "That book is out of date in my country," said the foreigner. "If it had been out of date here," said the African, "you'd have been eaten long ago."

Jesus came to Nazareth where He had been brought up; and *as His custom was,* He went into the Synagogue on the Sabbath day.—Luke.

Life and Work

CHARACTER-BUILDING.

By Mr. J. J. Kelso.

Superintendent Neglected Children of Ont.

For The Record.

In estimating the value of our work for children, it is not the large numbers dealt with, but the quality of the service rendered that should attract admiration, for the best results are not obtained by wholesale.

It is the extent to which we have influenced the individual life—the thoroughness with which we seek to make lasting impressions on character that counts in the long run.

A few children carefully guarded, protected and trained, means more accomplished for humanity and the world than a much larger work done in a routine way and perhaps changing but little the habits and character of the child.

Faithful, patient service, may not loom up large in statistical reports, but it means infinitely more in permanency and in the personal satisfaction that always attends devoted effort.

THE UNREST OF TO-DAY.

Human society is in a state of profound disquietude. In the field of religion there are manifestations that give anxiety to all earnest souls.

Numerous cults have arisen, and, unless all signs fail, others will follow. The voices of strange prophets are heard in the land. Multitudes are being drawn into paths that lead not to the city of God.

The Fundamentalist and Modernist controversy has revealed a sad lack of harmony among those who claim to be followers of Christ.

We must not allow these facts to make us weeping prophets. Students of history are well aware that struggle is often associated with progress, and that unrest may be the forerunner of brighter and better days.

Let us get thoroughly awake to the truth that we are in a real fight, and a desperate one at that. But let us have an indomitable faith that everything that is out of harmony with the life and teachings of Jesus Christ is ultimately doomed, and is surely headed for the scrap-heap.

Let us be certain that we ourselves are uncompromisingly loyal to Him, that we love Him devotedly, that we will stand by Him through thick and thin, through sunshine and storm, "till the day break and the shadows flee away."—*United Presbyterian.*

THE COUNTRY CHURCH.

Some years ago it was my privilege to serve two very small country churches, each being a part of a different group. These are now perhaps ready to be dissolved, the changed industrial and social conditions having caused the removal of most of the people.

Was it worth while to maintain these weak churches, just to die out in such a short time?

In reply I would call attention to the following facts:

First, during these years the gospel was preached to many who otherwise would not have heard it; and who can tell the results, though unchronicled?

Second, out of these two handfuls of faithful Christian people, more than sixty per cent. have obtained a vision of larger things, and some years ago went out into other fields, as active workers for the Master, faithfully taking up the work wherever their lot was cast, thus strengthening other churches.

Of this number from these two small churches there has gone two Presbyterian ministers and fully forty consecrated young people in the various walks of life to take part actively in the forward work of our Church. In view of these facts, even though changes and readjustments result in the loss of organization, do you not really think—yes, know—that it paid?—*In The Presbyterian of The South.*

"I'M TRUSTING THEM."

There is a quaint old story, how once the Lord Christ and the Angel Gabriel were looking down on the earth.

"They're not getting on very well down there," said Gabriel. "What are you going to do about it?"

Jesus replied, "I went long ago and opened a Way of Life for them and showed them how to live."

"Yes," said the Angel, "but that was a long time ago; have you no other plan?"

"No," said Jesus; "I made it all clear to Peter and John and the rest, and they in their turn have passed it on to others.

"Yes," said Gabriel, "that's all very well, but it does not seem to be a great success just now. Even those who call themselves Christians don't really live the life of love which you lived. Have you no other plan?"

"No," said Jesus, "I have no other plan. I'm trusting them."

CREATING AN ATMOSPHERE.

An ominous silence fell upon the deacons' court. They were dealing with "supply" during the pastor's vacation, and the pastor himself had made a suggestion.

A few Sundays before he had taken an afternoon service at Stubley-under-Water, a village where Rev. Silas Horner had a stipend of forty-five pounds a year (irregularly paid) and a whitewashed manse.

Harry Desmond's heart ached as he shook hands at parting with the pale-faced wife, and noticed the neatly-patched clothes of the children, all showing the difficulty of making both ends meet, and he had suggested getting Rev. Silas a supply at his own church during the vacation.

* * *

Alderman Bywood, the senior deacon, at last broke the silence. The alderman was somewhat inclined to pomposity, though the minister knew what a heart of gold lay somewhere beneath.

"With due respect to you, sir,' he began, "I am inclined to think that we shall make a serious mistake if we invite an inferior preacher from the country. I was about to propose that Dr. Cheedle be asked for the first Sunday."

"Ay, ay, the alderman is right, said another deacon, an ex-lieutenant of the Navy.

"But I am told," said the pastor, "that Mr. Horner is an excellent preacher and I take it that our city churches have some responsibility for the village causes of the denomination."

"That may be true," said the alderman; "but—ah—he's an unknown man, sir, and an unknown man would not draw in our pulpit. I'm sorry to oppose you, pastor, but it would not do sir."

"Besides," said Brother Broadbent, a prosperous draper, whose word as treasurer carried weight," we have the offertories to consider. They fall considerably when you are away, Mr. Desmond.

* * *

Deacon Waterhouse, beloved of old and young now put in a word.—"Perhaps our pastor has some reason for suggesting Mr. Horner."

"Yes, said the minister, I was at Stubley-under-Water a few weeks ago, and I happen to know that our brother is in great need. He has forty-five pounds a year, and four children.

"They had sickness and a specialist had to be called in. I heard accidentally, that for three months the family had gone without meat, and lived chiefly upon oatmeal to pay the specialists fee of ten guineas. Of course I do not wish unduly to press the matter."

Again a silence. The alderman found it necessary to take off his glasses and wipe them.: "I—ah—have no personal objection, of course, to Mr. Horner. Could we only be assured his visit would be a success, I—ah—should be disposed to withdraw the name of Dr. Cheedle."

"There is no doubt it would be a success," the pastor hastened to say, "if our friend Jones would only create the atmosphere."

How much the minister and church at Linnet Street owed to that famous phrase of Deacon Jones will never be known in this world. Some dozen years before the good deacon had listened to an eloquent sermon, in which a popular preacher had enlarged on the creation of an atmosphere in which the pulpit could come to its best.

"Without the sympathy of the pew, no ministry can be effective," declared the preacher, and then he went on to describe how such a desirable state of things might be brought about.

This chance sermon had sunk deep into the deacon's soul; the phrase "creating an atmosphere" was often upon his lips; and, what was best of all, from that day he had set himself to the creation of such an atmosphere in the church he loved.

"I will certainly do my best," said the little man as the pastor thus appealed to him.

"Well, well," said the alderman, "then I move that Mr. Horner be asked for the first Sunday in August."

"Second you, alderman," cried the treasurer.

So it came to be recorded on the minutes that Rev. Silas Horner be asked to supply the pulpit.

* * *

A fortnight later, Rev. Harry Desmond, away on his vacation, stood in the window of his apartments with an open letter in his hand. As he read it again the tears came unbidden to his eyes. It was a note from Stubley-under-Water, and this is what he read:

"I had an exceedingly happy day with your dear people, and their kindness made me feel very much at home. It is a long time since I had such an uplift in the pulpit.

"But I am uneasy about one little matter. When your secretary wrote me, he said that the fee was three guineas. On my way I opened the envelope which he gave me, and found inside a bank note for ten pounds. Do you think that this is a mistake?"

The minister brushed away the tears and laughed aloud. A mistake? His treasurer did not make mistakes of that sort. He rushed across to the post-office and sent off a wire: "Not a bit of it." Then he uplifted his joyous heart and thanked God for his dear church at Linnet street.

This was how the mistake (?) came about. The morning service at Linnet Street was over and the congregation was dispersing.

"A very excellent sermon," said the alderman to Deacon Jones as he was about to

step into his carriage. "I—ah—had no idea we had such ability in the country—no idea, sir."

Deacon Jones agreed with enthusiasm.

"By the bye, alderman," he said, as that gentleman sank back on the carriage cushion, "did you ever live for three months on oatmeal porridge?"

"Bless my soul, certainly not, sir, most certainly not," replied that dignitary.

"No offence, alderman, no offence, I thought not, but you remember what the parson told us; three months, my dear alderman, on oatmeal porridge, four young children—one a baby. Don't you think that for once we might venture to increase the fee?"

For a single moment the alderman looked surprised, then his face cleared. He even forgot his dignity.

"Deacon," he cried, "you're a brick, sir, a regular brick; put me down for a couple of guineas.'

During the afternoon, the little deacon had several similar interviews, and thus it came to pass that a bank-note for ten pounds found its way into the treasurer's envelope. Assuredly, Deacon Jones knew how to create an atmosphere.

PRELIMINARIES.

It is said that there once was a preacher who thought he had a message to deliver to his Sabbath morning congregation.

But by the time all the preliminaries were gone through and the announcements made and exhortations to attend all the week-day functions were given, the congregation was exhausted and the sermon had evaporated.

And there also was a Sabbath-school teacher who had prepared well to teach the lesson to his class.

But by the time all the bazaars, sales, socials and special things were disposed of in the preliminary announcements, and the class repaired to its place and disposed of its class activities, he found that he had only ten minutes for the lesson, and did not know where to begin—and it didn't matter much whether he began or not.

THE BIGGEST THINGS.

The really good things, the big things, are inside and not outside the man. The big thing is not luxury, but contentment; not a big house, but a big satisfaction; not accumulated art treasures, but a fine artistic appreciation; not a big library, but a serene studiousness; not a big estate, but a large vision.

The big things are not "the things that are seen, but the things that are not seen." "Seek peace and ensue it." "Seek the things that are above." "Seek ye first the Kingdom of God and his righteousness." Such are the goodly pearls.—J. H. Jowett.

THE STRENGTH OF SONG.

St. Augustine tells in his Confessions, that it was the experience of trouble that brought the joy of hymns into the Western Church.

Justina began a persecution of Christians, and "then it was first instituted that after the manner of the Eastern Churches, hymns and psalms should be sung, lest the people wax faint through the tediousness of sorrow."

And in the great section that tells of the death of his sainted mother, Monica, he tells how they filled the room with singing, instead of weeping, just after she had breathed her last: "The boy then being stilled from weeping, Euodius took up the Psalter and began to sing—our whole house answering him—the Psalm, 'I will sing of mercy and judgment to thee, O Lord,.'"

In like spirit St. Gregory of Nazianzus beautifully says that "the dead Caesarius was carried from hymns to hymns."

When you sing "Jerusalem the Golden," you are using the raptured words of Bernard of Cluny, who lived about 1145.

"O sacred Head, now wounded," is ascribed to that illustrious figure of mediaeval Christianity, St. Bernard of Clairvaux.

Those lovely lyrics that give voice to the heart's longing for closer fellowship with its Saviour,—"Jesus, thou Joy of loving hearts," and "Jesus, the very thought of thee," are the work of that same saint.

When you sing those sturdy words, "Christian! dost thou see them," you owe gratitude to St. Andrew of Crete, back in the seventh century.

The Day of Resurrection comes from the Greek Church, the work of John of Damascus. If "The Father's love begotten" has been sung ever since, it was written by the Spanish Prudentius in the Fourth Century.—*Ex.*

BE TRUE.

It is not always easy. But it is always worth while. In times of crisis the demand is not for men of genius nor men of world-wide fame, but for those who are true.

It is not necessary that we should succeed as the world counts success, but if life be worth the living it is essential that in all things we should—Be True.

Be true to your ideals. Set them high. Let them lift you in spite of life's undercurrents. Keep your eyes up, your vision clear, your faith steady.

Be true to your convictions. Only test them well. See if they will hold when the strain is heavy, the sky starless, your friends few. If they hold, follow them.

But there is only One who makes the true life possible? He uses old memories, high ideals and earnest convictions to make men strong and good. His name in Jesus. He is within calling distance, nearer than you have realized. Let Him help you to—Be True.

THE CONVERSION.

From Masefield's Famous Poem.

"The Everlasting Mercy."

Summat she was, or looked, or said,
Went home and made me hang my head.
I slunk away into the night
Knowing deep down that she was right.
I'd often heard religious ranters,
And put them down as windy canters,
But this old mother made me see
The harm I done by being me.
Being both strong and given to sin
I 'tracted weaker vessels in.

So back to bar to get more drink,
I didn't dare begin to think,
An' there were drinks an' drunken singin'.
As though this life were dice for flingin'—
But though the drinks and songs went round
That thought remained, it was not drowned.
And when I'd rise to get a light
I'd think, "What's come to me to-night?"

There used to be a custom then,
Miss Bourne, the Friend, went round at ten
To all the pubs in all the place,
To bring the drunkards' souls to grace;
Some sulked, of course, and some were stirred,
But none gave her a dirty word.
A tall pale woman, grey and bent,
Folk said of her that she was sent.
She wore Friends' clothes, and women smiled.
But she'd a heart just like a child.

She came to us near closin' time
When we were at some dirty rhyme,
And I was mad, and ripe for fun,
I wouldn't a' minded what I done.
So when she come so prim and grey
I pound the bar and sing, "Hooray,
Here's Quaker come to bless and kiss us,
Come, have a gin and bitters, missus.
Or may be Quaker girls so prim
Would rather start a pious hymn

The men stood dumb as cattle are,
They grinned, but thought I'd gone too far,
There came a hush and no one brake it,
They wondered how Miss Bourne would take it.
She up to me with black eyes wide,
She looked as though her spirit cried;
She took my tumbler from the bar
Beside where all the matches are
And poured it out upon the floor dust,
Among the fag-ends, spit, and sawdust.

"Saul Kane," she said, "when next you drink,
Do me the gentleness to think
That every drop of drink accursed
Makes Christ within you die of thirst,
That every dirty word you say
Is one more flint upon His way
Another thorn about His head,
Another mock by where He tread,
Another nail, another Cross.
All that you are is that Christ's loss"

The wet was pelting on the pane
And something broke inside my brain,
I heard the rain drip from the gutters
And Silas putting up the shutters,
While one by one the drinkers went;
I got a glimpse of what it meant,
Miss Bourne stood still and I stood still
And "Tick, Slow, Tick, Slow," went the clock.
She said, "He waits until you knock."
She turned at that and went out swift,
Si grinned and winked, his missus sniffed.

I hear her clang the Lion door,
I marked a drink-drop roll to floor
A drop from my last glass of gin,
And someone waiting to come in,

Out into darkness, out to night
My flaring heart gave plenty light,
So wild it was there was no knowing
Whether the clouds or stars were blowing;
And in my heart the drink unpriced,
The burning cataracts of Christ.

I did not think, I did not strive,
The deep peace burnt my me alive,
The bolted door had broken in,
I knew that I had done with sin.

O glory of the lighted mind,
How dead I'd been, how dumb, how blind!
The station brook, to my new eyes,
Was babbling out of Paradise,
The waters rushing from the rain
Were singing 'Christ has risen again.'
I thought all earthly creatures knelt
From rapture of the joy I felt.

O glory of the lighted soul.
The dawn came up on Bradlow Knoll,
It's dawn, and I must wander north
Along the road Christ led me forth.

WHAT SCIENCE CANNOT DO.

Science has lengthened vision. We can see in action, pictures of happenings in China. It has increased our hearing. Parisians listen to sermons preached in Pittsburgh. It has given wings to men. They have flown around the world.

So marvelous have been the works of man through science that the Creator seems forgotten in his own world. As a witty Frenchman put it: "Men allowed God to make the Universe, then bowed him out."

But in the midst of all the progress and plenty there is uneasiness. Science has no cure for an aching heart, no relief for a guilty conscience.

What will it advantage if we travel fast and see and hear afar, and lose our souls.—*Presbyterian Banner.*

If asked the remedy for the deepest sorrows of the human heart—the power to sustain under trials—I must point "the old, old story," told in an old, old book, the greatest and best gift ever given to mankind.—Hon. Wm. E. Gladstone.

World Wide

RESULT OF ATTENDING A CONVENT SCHOOL.

The Churchman's Magazine has a pathetic story. In the autumn of 1919, Mr. and Mrs. Richardson, of Westcliff-on-Sea, England, sent their only daughter, Retta, aged fifteen years and a half, to a Convent School in Namur, Belgium, to improve her knowledge of French and music. She remained there for three years, always coming home for her holidays.

On December 21st, 1922, she was expected home as usual, but her brother arrived alone from a school at St. Berthuin, Malonne, bringing a letter from Retta, in which she said that on Christmas Eve she would be received into the Church of Rome and would make her first communion.

The parents started at once for Namur, but they were not allowed to see Retta. They sought the aid of the police, but were told by the authorities that if the girl expressed a desire to remain at the Convent, parents could not compel the nuns to give her up.

Accompanied by a police officer, Mr. and Mrs. Richardson again went to the Convent, where they saw Retta in the presence of the nuns. The bright, happy girl from whom they had parted a few weeks before seemed to have turned to stone. She scarcely noticed her mother's pleadings, and for half an hour she stood like a statue, without showing any sign of emotion, almost as though under the influence of hypnotism.

The parents laid the matter before the Secretary of State for Foreign Affairs. A reply was received saying that their daughter had been interviewed and had said that it was her intention to stay at Namur, and take the veil.

Mr. Richardson tried every further means within his power to secure the return of his daughter, but he was told that nothing could be done while the girl expressed her determination to remain at the Convent.

In June, 1924, a surprise visit was paid to the Convent, but Retta's attitude was unchanged, and it was realised that she was lost to her parents for ever.

Such is the result of Convent Education. In Wycliffe's days a great cry of indignation went up at the kidnapping of boys by the monasteries. In the present day the Romish Church by subtler methods is still intent on the capture of the children. When will Protestant parents resolve that their sons and daughters shall only be trained in schools where the Word of God is taught.—*The Christian Irishman.*

HOW CHINA LIVES IN FEAR.

Ignorant and superstitious, the majority of the country people of China, and multitudes in cities, live to-day as their fathers did before them, giving homage to a host of gods, and in bondage to fear of innumerable spirits and demons. The prevalence of spirit-worship in China is always evident. Temples and wayside shrines are everywhere. In the more populous parts of Manchuria almost every large tree has its shrine to the earth-god; and faint blue coils of incense-smoke rise from the groves on a thousand hills.

It is natural that in such an atmosphere there should exist a strong belief in devil-possession, and this is especially found among the women of China. Just as in Britain, little more than a century ago we feared and hated witches, so the Chinese to-day think that there are those who, from hatred or revenge, can cause others to become devil-possessed.

* * *

Sometimes women come to the hospitals suffering solely from this strange malady, held by it in a grip of fear in the intervals between attacks of frenzy.

A missionary doctor once told me that she has found only one thing efficacious in such cases—the Gospel, and the protecting power of Christ to aid the sufferer. When an attack has seemed imminent, the patient has prayed "Heavenly Father, protect me," and has been gradually restored to strength and lasting self-possession.

Those who have seen such things occur are not altogether satisfied when auto-suggestion is cited as the explanation of them.

Chinese parents believe in the power of a mascot. It is common to see little boys wearing ear-rings, and babies with silver padlocks hanging at their necks. The ear-rings are to deceive the gods into thinking the boy is a girl, and his soul is not worth spiriting away. The padlocks are to secure the baby life against anything that might draw it away from this earth.

* * *

The women and girls of Manchuria have a horror of the weasel, believing that it has magic power and can cast a spell over them. A stoat with its family following it along the wall of the compound has been known to throw a girls' school into panic.

Stoats are said to make their homes in hollow elm trees, and so it is unlucky to have such a tree near one's house. From its home in the elm the animal is thought to be able to enchant the people in the

vicinity, making them so ill that they develop actual fever and delirium.

Stories are told of weasels entering dwelling-houses, and pointing their tails at any object that takes their fancy, compelling that thing to leave its place and follow them.

I once asked my Chinese teacher why women, more than men, should fear the stoat. He replied that a man is strong, so they respect him; secondly, men have learning, and this counteracts the stoat's power. Women, having neither strength of muscle nor scholarship, are at their mercy.

Even to name the weasel is in some districts unlucky, and Christianity itself does not easily dislodge this superstition.

* * *

An example of how fear of evil spirits haunts the minds of the people was not long ago in a women's hospital in Manchuria. Two women were sleeping in a small room.

In the evening they heard cracking sounds in the ceiling, and thought that evil spirits must be at the root of the matter. Hastily they left the haunted room, and went to another and composed themselves to sleep, without letting any one know.

Later a hospital assistant saw flames issuing from the roof owing to a flaw in the chimney. None were more surprised than the two who had heard the crackling of the fire in its beginnings.

* * *

In times of illness many strange customs are observed, especially when death is near. The Chinese makes his entrance into the spirit world in the clothes in which he leaves this one, and his status depends upon creating a good impression at the start.

Grave-clothes in China are of similar pattern and colour to those worn upon ordinary occasions, but of finer materials, and donning them gives great peace of mind to those about to leave the world. The greatest kindness that relatives can do to a sick person is to see that these clothes are at hand when the illness becomes critical.

One evening I heard mournful funeral music in a house opposite. An old man, who had been ill felt his end was near. Calling his relations he asked them to bring his grave-clothes and put on him, to place his coffin beside him, and to let him hear the dirges with which they would lament for him when he was gone.

This they did, and he contentedly breathed his last two days later.

* * *

There is a more sombre side, however, to the Chinese attitude to death. When a child dies, its parents fear that its spirit may call away a little brother or sister as a playmate. So when a child is hopelessly ill, they will sometimes carry it to a distance, that it may not die under the family roof.

One such little child, whom my colleague found lying still alive by the roadside last winter, had its eyes smeared with soot, in order that its spirit, leaving the body, might not be able to find its way home again. Probably this baby's parents were fond of it. Yet fear for the children who remained caused them to abandon it in this way.

Girls may be greatly loved by their parents; yet such is the strictness of the national idea of family descent that a girl is not truly accounted to be a member of a family, until she marries. If she dies unmarried, her grave is made in some corner of a field, or common burying-place, not among the ancestral tombs.

But occasionally the heart of some one in her home is wrung by the thought of her lonely state, and, if circumstances favour, documents will be drawn up marrying the dead girl to some youth who has died. She then has a place and name in his family line, and her coffin is reinterred in his ancestral burying-place, that her spirit may have peace.

* * *

Last winter I was with a party making a three days' journey by cart. As is the custom we were on the road long before dawn, in order to be well on our way by sunrise. Soon there passed us in the semi-darkness a cart on which was a coffin, and we heard the crowing of a cock which was in a cage on the top of the coffin.

When daylight came we saw that beside the driver of this cart there was a man clad in the white garb of mourning. He told us he was taking the body of his father back to his native place for burial.

The journey was a long one, over rugged and unfamiliar country. The cock was a guide to the spirit of the departed (which was accompanying the body to its last resting-place), lest it should wander from the road and be lost among the mountains.

As one thinks of the great people of China, in all their strength and their weakness, held down by such beliefs as these, there rises before one the picture of an old temple in Liaoyang, where the priests burn incense every evening at the hour of sunset. It is the temple of the Fox-god. Over the door, in Chinese characters, are the words, "Ask, and ye shall receive." There the gods sit, wooden and serene, and there the people pray.

A Quaker woman with beautiful complexion was asked what kind of cosmetic she used. "I use for my lips, truth; for my voice, prayer; for my eyes, pity; for my hands, charity; for my figure, uprightness; for my heart, love."

TO-DAY IN CHINA.

The situation in China to-day is complex and chaotic. There are currents of thought and counter currents, movements and counter movements. There are organizations and associations for the promotion of all kinds of ideas and for the advancement of all sorts of plans.

The political situation is fearfully mixed and almost hopeless. A few ambitious military leaders have led this peace-loving people into wars without reason and at the expense of much blood and money have accomplished little or nothing of value to the Republic.

While fighting has ceased for the present, the leaders are manœuvering for advantage to themselves and unmindful of the public good. Rival military camps are struggling for supremacy, and but little hope of a lasting peace is in sight.

* * *

But China is disturbed otherwise. Many of her brighest young men and women have been students in Britain, America, France, Japan, and Germany for years, and they are now at home and expressing the ideas they have gotten abroad. They are the leaven that is leavening the whole lump, some of it good and some of it very bad.

China, the "Great Sleeping Giant," is beginning to awake from her long night. There is a general dissatisfaction among thinking Chinese concerning the present situation. They have reached the conclusion that China has been exploited by the foreigner and many precious trade privileges granted without due compensation. Extra territorial rights granted to foreigners in treaty ports are strongly resented by many of the leading Chinese.

Race consciousness has been quickened. Intelligent Chinese are beginning to ask why the rights, property, and life of the yellow man are not just as sacred as those of the white man.

National consciousness is finding expression. They are beginning to think "China for the Chinese." The property and life of the foreigner have been regarded as especially sacred during the fighting. Our missionaries have not been disturbed.

The "returned student" wants to know why this difference. He cannot see why the foreigner has any more rights in China than the law-abiding Chinese.

* * *

As race consciousness and nationalism increases the anti-foreign feeling grows.

While the foreigner is feared and respected, he is not now looked upon in the same kindly way that he once enjoyed. This is not true among christians, of course, but among non-christians the feeling against foreigners is not so good as formerly. There is no danger of violence, but the sentiment exists.

Some of the leading Chinese do not hesitate to say in the public press that foreigners ought to be denied any special concessions and that all favors already granted should be revoked.

* * *

In such an atmosphere an anti-christian movement might well be expected. The Chinese believe their country has been exploited by foreigners, and they know that these foreigners have come mostly from christian countries.

They seem to think that, since those who have exploited them are from christian countries, they must be christians and representatives of all christians everywhere. It is hard for them to see the difference between real christian men and un-christian men who come from christian lands.

The anti-christian movement is sponsored mostly by returned students who have never accepted the christian religion, but who have studied abroad in non-christian atmosphere. Some of them have been for some time in France, where they imbibed the agnostic atmosphere of that land.

They are well organized and willing to spend money in combating the christian religion. They are publishing pamphlets and using the daily press as far as possible. One group of these young men is giving out through the daily press in Shanghai a weekly statement combating the tenets of the Christian Church.

* * *

Last summer some of the educators passed resolutions in a public meeting asking the government of China to stop the teaching of the christian religion in any and all of the schools of China, including the schools under the control of the various missions operating in the country.

The missionaries are not alarmed, but this goes to show the trend of affairs at this time. Just how soon all this anti-foreign and anti-christian feeling will pass away no one can tell. Probably it will grow more intense before it begins to wane. It is the outgrowth of the times, and some of us are hoping that it will help to forward the real cause of Christianity. The Church has always made its best growth in the midst of persecutions. "The blood of the martyrs is the seed of the Church."

Think of the vast resources of this republic, with its four hundred millions of people and its almost unlimited wealth. If these millions could be educated and brought into the light and liberty of the children of God, what a power for good they would be.

This great nation ought to be christianized and given the opportunity to take its rightful place among the nations of the earth. The religion of Jesus Christ is the only thing that can do it.—*Abridged from Bishop H. A. Boaz, in "The Missionary Voice."*

THE IDEAL SUBSCRIBER.

How dear to our heart is the steady subscriber
Who pays in advance at the first of each year;
Who lays down the money and does it quite gladly,
And casts round the office the halo of cheer.

How welcome her check when it reaches our sanctum,
How it makes our pulse throb, how it makes our heart dance;
We outwardly thank her, we inwardly bless her,
The steady subscriber who pays in advance.

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MANY HAD A PART.

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If you want your troubles to grow, keep on telling them.

Those who prefer the service of sin must expect with the wages of sin.

When a man reaps the whirlwind, he is always astonished at the crop.

Whatever men's conduct may be, Jesus is still the ideal of the world.

What shall it profit a man if he shall gain the whole world, and lose his own soul?

As nothing from without can defile a man, so nothing from without can adorn him.

There are few things more beautiful than the calm and resolute progress of an earnest spirit.

To presevere in one's duty and to be silent is the first answer to calumny.—Washington.

They are never far from home who take God with them, for he is himself their dwelling-place.

There is a time when silence is golden. Happy is he who knows just when that time has come.

Little things are little things, but faithfulness in little things is something great. —St. Augustine.

In two things we should thoroughly train ourselves—to be slow in taking offense and slower in giving it.

He who receives a good turn should never forget it; he who does one should never remember it.—Charron.

Cultivate the habit . . . never drawing other people's attention to words or things which will irritate them.

When God calls a man to a great task, he puts into his heart the faith that he can accomplish a great task.

Recreation is intended for the mind as whetting is to the scythe. He, therefore, that spends his whole time in recreation is ever whetting, never mowing, and he that always toils and never recreates is always mowing, never whetting.

Gentle words are never lost, howe'er small their seeming; sunny rays of love are they, o'er our pathway gleaming.

The angels broke into song when Jesus came. So to every life, song comes with the coming of Jesus into it.

I love such mirth as does not make friends ashamed to look upon one another next morning.—Isaac Walton.

The most agreeable people in company are those who are perfectly agreeable at home. Home is the university of life.

The heart that loves sets no time limit to its service, nor stays to measure its gifts, for Love must serve, and Love must give.

Life is a chartless, pilotless sea to one whose spirit has not been yielded to the direction of the Omniscient, Beneficent Pilot.

It is a false notion that we must meet the world on its own level—drink to win the drinker, and play the world's game to win it to Christ.

Instruction in things moral and spiritual is most necessary to the making of the highest type of citizenship. — Theodore Roosevelt.

A young man who combines personal agreeableness with the ability to do things is apt to find that things come his way.—W. J. Beecher.

True greatness is not in what we have but in what we are, and that greatness, with God's help, is in our own hands, under our own control.

It is still true that it is more blessed to give than to receive. The gladness of receiving often ends with the thing received. The gladness of giving has no end.

Many a man believes that whatsoever a man soweth that shall he also reap, but later in life he does not believe that whatsoever a man reaps that he also sowed.

My experience is that the Bible is dull when I am dull. When I am really alive and set in upon the text with a tidal pressure of living affinities, it opens, it multiplies discoveries, and reveals depths even faster than I can note them.—Horace Bushnell.

The miraculous birth of Christ is either a fable, or else it denotes that entrance into humanity of something that is distinct from it. . . . If God were ever to be incarnate in the world, in what other manner, so natural, beautiful and real, could he enter into the life of the race?

The Presbyterian Record

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THE PRESBYTERIAN RECORD.

The Record is issued as usual, The Record of the work of The Presbyterian Church and therefore The Presbyterian Record.

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Notes from everywhere of what is doing in our Church will be gladly received. Write to cheer and help other places that are fighting bravely the battle for Truth and Freedom.

Questions, too, will be welcome, and will, as far as possible, be answered.

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A QUESTION OF HONESTY.

Bishop Brown, U.S.A., who achieved as an Episcopal clergyman whatever distinction he possesses, has just been unfrocked as a bishop because he proclaims his disbelief in the divinity of Christ, and much is made of this alleged suppression of free thought.

Bishop Brown has the right to believe whatever he likes. The point is that he has no right to belong to an organization the beliefs of which he rejects.

Why a man should put up a fight to stay within an organization to which he is no longer loyal, can only be explained on the ground that he wishes to retain whatever advantages may be derived from the maintenance of his nominal connection, without possessing the honorable instincts which would lead a sincere man to voluntarily deliver himself from an equivocal position.—*National Republican.*

THE GOLDEN GRACE OF COURTESY.

Courtesy is a grace of high degree, a self-ignoring, a readiness to take the humbler place, a disregard of legitimate rights, a quick understanding of the other man's point of view, and an inward mastery peculiarly sensitive to the mind of Christ. Courtesy is an atmosphere. If it be a manner, it is a manner that mirrors the soul. It is a delicacy of touch caught from some intimacy with the most courtly One who ever lived. The courtesy of the Master was perfect.

The test of christian courtesy and good breeding is found less in our bearing towards our superiors than towards our inferiors so-called.

If we ever hope to get the best out of others it will be by courtesy. The superiority of self-esteem always isolates a man from his fellows.

The story has it that a beggar asked an alms of the great novelist Turgenieff. He had nothing to give. Embarrassed, yet full of understanding, he seized the outstretched hand, saying, "Don't be vexed with me, brother; I have nothing with me."

Quick came the brave reply, "Never mind, brother; thank you. This, too, was a gift, brother."



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Beyond all social rank lies this grace of courtesy: it is the monopoly of no class. No one is too humble to offer it. No one is too highly placed to dare neglect it. It is never out of season. It covers the whole field of life.

Courtesy is a grace of high degree. By its kindliness of touch it beautifies many a dusty road. It can make the grinding machinery of business go so much more smoothly. Like a vase of gay blooms in a dingy room, it invests with an air of distinction the commonplace conditions under which most of us live out our modern life.—*Abridged from The Record of The U. F. Church of Scotland.*

The Presbyterian Record

The Official Monthly Record of
The Presbyterian Church in Canada.
Edited by E. Scott, M.A., D.D.

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The Presbyterian Record

VOL. L THE PRESBYTERIAN RECORD No. 6

LETTERS FROM ASSEMBLY

LETTER I.

TORONTO, June, 1925

DEAR RECORD:—

For many a year you have had "Letters from Assembly" by the same old pen, and however poor the letters may at times have been, their theme was always great, the work of the Kingdom of God as carried on by our Church at home and in foreign lands.

Whatever of light or shadow there might be in their story, those letters could always tell of undivided aim and purpose in the promotion of that work.

The letters which you now are reading have the same great theme, the work of the Kingdom of God as carried on by our Church, but they have to tell of division and change in the doing of that work, change the like of which they have not told heretofore.

These letters differ not only from those of previous years, but from their own first intention in the present year; not a difference of the writer's choosing, but made necessary by the omission—in other official stories of Assembly and its work—of facts which all Presbyterians should know.

These letters have to tell of four great series of meetings—the two sections of the Assembly itself, of one week each, the Presbyterian Congress close linked with it; and the W.M.S., the four of them making the greatest Presbyterian gathering,—in numbers, in enthusiasm, in purpose, and in wide-spread representative attendance, in all Canadian history.

Yours, etc.,
EmS.

LETTER II.

What is the Church of Christ?

TORONTO, June, 1925

DEAR RECORD:—

The Church of Christ consists of all in every clime, of every color, tongue, and name, who trust and love, obey and serve the Lord Jesus Christ. All such, whatever their outward name or sign, are one in Him.

The Church of Christ, while owning the one Lord and King, has many differently named parts, as an army, enlisted under the one earthly King has many regiments, but is yet one army.

The Church and its service being spiritual, each one must believe and serve in the way he thinks Christ his King would have him believe and serve. As men think differently there are different lines or ways of service, and as men and women group themselves together with others like minded, they form different Churches of differing name and type.

No one has a right to command or coerce any one out of one group or Church into another, or to compel anyone to do what he believes Christ would not have him do.

All these groups or Churches, however varied in name or form, living to Christ and serving Him in their own way, showing His mind and spirit towards all men, constitute the Church of Christ on earth, all one in Him.

Love to the Church of Christ as a whole, and special devotion to our own particular part of that Church, are as reasonable and right as love and care for one's own family, for which one is responsible, together with regard for one's brothers and sisters who have families of their own to care for.

But that does not mean that all brothers and sisters and their families, with all their different ideals, must all keep house together as one big family under one control. No matter how loving they may be they would not remain long together.

So the Church of Christ on earth has many members not all under one name and control, but in many and varied groups, each member grouped as he believes is the will of Christ, and cherishing the spirit of Christ towards all who show the Spirit and live the Life of Christ.

There will come a time when the Church wil be wholly spiritual. But in the meantime we live in the flesh, and the Church must walk by present light, and each one live and work as he believes Christ would have him do.

Yours, etc.,
EmS.

LETTER III.

What is the Presbyterian Church?

Toronto, June 3, 1925

Dear Record:—

The Presbyterian Church is simply the body of men and women who accept and profess the great Scriptural Truths and Principles, the System of Doctrine or Religious Belief and of Polity or Church Government, which Presbyterians believe to be founded upon the Word of God, and which they accept as "in accordance with that Word."

That System of Doctrine and Polity is well known, and wherever any number of men and women band themselves together, accepting that system of Doctrine and Polity, and pledging themselves to live and work together as a Presbyterian Church, holding that System of Doctrine and Policy, there is the Presbyterian Church.

That Presbyterian Church may be in Britain, Canada or the U.S.A.,—in Australia, South Africa or New Zealand,—in India, China, Korea—or any other country. Wherever it may be it is "The Presbyterian Church" in that country; and those in Canada who hold to that System of Religious belief and that mode of Church Government, constitute "The Presbyterian Church" in Canada.

The Presbyterian Church is not created or formed or called into being by Civil Law, or by Charter from Civil Government, or by Act of Parliament, or by any other decree or permission of any authority outside the minds and hearts that accept it. It is simply the free, voluntary banding together as a Church of men and women who accept those great truths.

If any change their beliefs, they are free to withdraw from this Church, but they have no right to compel others from it so long as they conform to its conditions. The people may come and go but the Church remains, so long as there are any banded together who accept the Truths and Principles, the Doctrine and Polity for which it stands.

The Presbyterian Church in any place may die from lack of members, but no one has a right to kill it. The Presbyterian Church is not a Corporation created by Government, and Government cannot destroy it. Civil Government did not call it into existence and Civil Government cannot put it out of exisence. Civil Government did not give it life nd Civil Government cannot take away that life. The Presbyterian Church asks no man's leave to live and at no man's bidding will it die.

Where two or three, holding the Presbyterian Doctrine and Polity, choose to band themselves together and take the name, there is the Presbyterian Church.

Wherever these twos and threes combine in a larger grouping, there is a larger Presbyterian Church, it's limits depending only upon the numbers of those who accept its Doctrine and Polity and wish to join it. Thus, "it's line has gone out through all the earth, and it's word," it's Doctrine, Polity and Name, "to the end of the world."

"The Presbyterian Church" therefore exists in Canada—on and after the tenth of June, as she did on and before the ninth of June, the only difference being that some have withdrawn from her to enter another and different Church, not holding her System of Doctrine and Polity.

The General Assembly, therefore, of which these Letters tell, was—on and after June tenth, as well as on and before June ninth—the General Assembly of "The Presbyterian Church" in Canada.

Yours etc.,

EmS.

LETTER IV.

What is the General Assembly?

Toronto, June 3, 1925

Dear Record:—

The General Assembly is the Supreme Court of "The Presbyterian Church," whether in Canada or elsewhere.

Our Church has four Courts (1) the Session, the Court of the congregation, which is composed of the minister, and any number of elders from two to twenty or more, as may be found advisable; (2) the Presbytery, which is composed of the minister and an elder from each Session in a given district, convenient for meeting; (3) the Synod, which is composed of several Presbyteries; (4) the General Assembly of the whole Church.

The ideal General Assembly would, like Presbytery and Synod, consist of a minister and elder from each congregation. But in a large Church such a gathering would be unwieldy, and for some years the General Assembly of The Presbyterian Church in Canada has consisted of one in six of her ministers, chosen by Presbyteries, and an equal number

of elders. These are called "Commissioners" to Assembly, commissioned to represent their Presbyteries.

The Presbyterian Church has but one class of men entitled to membership in her Courts, viz., elders. The Greek New Testament word for elder is "Presbyter," hence the word Presbyterian Church, the Eldership Church.

These elders of the Church are of two classes, ruling and teaching elders. Some—usually called "elders"—are chosen by the people to "rule" or manage the spiritual affairs of the Church. Some—usually called "ministers"—are trained and set apart to preach and teach the Word of God, as well as to assist in managing the spiritual affairs of the Church.

All these elders, both ruling and teaching elders, must first be chosen by the people, either called as ministers or elected as elders, before they can be ordained or set apart to manage the spiritual affairs of the Church or have a place in her Courts.

All these elders, both ruling and teaching, are solemnly pledged to the Doctrine or Religious Belief, and the Polity or form of Government, of the Presbyterian Church, before they are entrusted with the management of her spiritual affairs. Their power of management is thus strictly limited by that Doctrine and Polity. They have no power to go beyond it, or to discard that Doctrine and Polity or to replace the Church by another.

Yours, etc.,
EmS.

LETTER V.

The General Assembly of 1925.

TORONTO, June, 1925

DEAR RECORD:—

This Assembly has been different from all previous Assemblies in several respects.

1. It is outstanding in that it completes fifty years of our Church life and work. Fifty years ago, June 15, 1875, the Presbyterian Churches in the different Provinces of our Dominion, founded at different times, but all pledged in the same way to the same System of Doctrine or Religious Belief, and the same Polity or Church Government, came together in Montreal and formed The Presbyterian Church in Canada, which, with this, its fifty-first General Assembly, completes its fifty years of work for the Kingdom of God.

2. This Assembly was unusual in its composition. Some Presbyteries, instead of following their usual custom of sending Commissioners—wholly or in part—by rotation, thus more or less fairly representing the Church, chose only those who were in favour of displacing the Presbyterian Church by a new Denomination. Hence the Assembly during its first week, has been in name the Assembly of The Presbyterian Church, while a majority of its members were not Presbyterian in belief, in sympathy or in fact.

3. The Assembly was unusual in its duration, extending over two full weeks, from 3-16 June, having in all twenty-seven sederunts or sessions.

4. The Assembly was unusual in that it was divided into two distinct parts, nearly equal in duration. The first part was from 3-9 June, with thirteen sederunts or sessions, the second part from 9-16 June, with fourteen sessions. These two parts were held in different churches, with a largely different constituency and with different Moderators.

6. It was unusual in the direct opposition of aim and purpose between the first and second parts of the Assembly. The aim and purpose of the majority in the first part was to wipe out the Presbyterian Church, merge it into a new Denomination, leaving not a trace of it behind. The aim and purpose of all in the second part, the second week, was to strengthen and carry on as before, The Presbyterian Church—in Canada.

Yours etc.,
EmS.

LETTER VI.

The Assembly's First Week.

TORONTO, 9 June, 1925

DEAR RECORD:—

The Assembly met, as per adjournment a year ago, in College Street Church, Toronto, on June 3, at 8 p.m., and was opened with a sermon by the retiring Moderator, Rev. Principal McKinnon, of Halifax, after which Rev. Geo. C. Pidgeon, D.D., of Toronto, was elected Moderator.

The week was marked by greater solar heat, for a longer period, than perhaps any previous similar occasion; the Assembly, nearly every day, being, more largely than ever before, a shirtsleeve bridgade.

Reports of the various lines of work, Educational, Benevolent, Missionary, etc., which have been set forth from month to month in the RECORD during the past year, were received and considered.

There was the time-honoured "Home Mission Night" on Thursday, the first night after the opening, with its survey, by different speakers, of our broad land from ocean to ocean, and the various lines of work carried on by our Church. There was the similar time-honoured "Foreign Mission Night" on Friday night, with its similar survey of Mission fields abroad.

What memories this "Home Night" recalled—memories of early "Home Nights" when the West was a "Great Lone Land" where Indian and Buffalo roamed wide and wild and free, with here and there a brave pioneer family, or a small settlement, the first ripples of the great human tide to later flood those western plains.

There were memories of Dr. James Robertson, our great pioneer Missionary Superintendent,—broad-minded, warm-hearted, Presbyterian to the core, who believed in his Church, and the fitness and fulness of her Message, and the suitability of her Polity to a great free people; who followed the early settlers to the far-off lonely places and helped them to set up their Church; who visioned the West and inspired the East; who would have rejoiced to lead the Presbyterian Church today in caring for her remote and scattered outposts.

There were memories of other Home Mission pioneers, East and West, most of whom have passed on, a few of whom are still with us; but to begin naming, one would scarce know where to end.

What memories too were recalled by "Foreign Mission Night," memories of the New Hebrides, Trinidad and Demerara; of India and Formosa, of Honan and Korea and South China;—of their beginnings and beginners; all of them foundations for the future self-supporting, self-governing, self-propagating Churches of these lands, when the Orient will no more need to say to the Occident—"Know ye the Lord," "but all shall know Him."

All the varied details of the routine work of this first week of Assembly have already been given in the daily press, and are widely known.

Yours, etc.,
EmS.

The thought of the Glory of God never passes away. It bears the soul up. It triumphs over all discouragement. It enables us to work where all is distasteful. It enables us to persevere where failure seems certain and success impossible.

LETTER VII.

The Parting of the Ways.

TORONTO, June 9, 1925

DEAR RECORD:—

Your May issue spoke of the nearing "Parting of the Ways." That parting came late this afternoon, at the end of the first week of the General Assembly, and within a few hours of the time, midnight, tonight, at which the Act of Parliament had decreed that "in so far and in so far only as it is competent to the Parliament to do so," the Presbyterian Church in Canada should be "merged in the United Church" and should cease to exist as a Presbyterian Church.

Towards the close of this afternoon session came a motion that the Assembly adjourn for a fortnight—"until June 24th"—"unless in the meantime its rights . . . . . shall have ceased"—"it being well understood that its rights would cease and that the adjourned meeting would not take place." This latter quotation is from "The New Outlook" the Official Organ of "The United Church."

* * *

On the passing of that motion by a majority of the Assembly, a respectful protest against adjournment under present conditions, with the object of blotting out the Presbyterian Church, and a claim of right to continue sitting as an Assembly of the Presbyterian Church, signed by over seventy members of the Assembly, was handed to the Moderator by Dr. T. Wardlaw Taylor, who asked permission to read it. This was refused, but the reading of a lengthy reply opposed to it was permitted and loudly cheered.

When the Moderator pronounced the benediction and left the chair, these seventy men remained in their places, asked Rev. Dr. D. G. McQueen, of Edmonton, an Ex-Moderator, to take the chair, and, amid the thunders of the organ, which blared its loudest to drown their proceedings, reconstituted the Assembly with prayer and adjourned to meet at 11.45 that same night in Knox Church, a few blocks distant. Such was the simple but momentous "Parting of the Ways."

* * *

As nothing that might be done at such a time could affect the final issue, the proceedings should at least have been marked by dignity and courtesy, and a sense of what was due to an occasion so solemn and momentous. Was that scene thus marked?

What of the action of the Minority in the Assembly? They presented, as they were entitled to do, a protest and claim of right, in language, manner and spirit respectful and worthy of any time, place or event.

When they could not obtain anything asked for, not even the poor privilege of reading their protest, they quietly remained, reconstituted, and adjourned to meet again in another church. All that was done by them was done decently and in order. All that they did was respectful and dignified, befitting the time, place and occasion, befitting the House and Church of God.

* * *

What of the actions of the power opposed to them? At the outset that power resorted to the subterfuge of moving adjournment for a fortnight, "until the 24th," "it being well understood that the adjourned meeting would not take place." Was that pretence a worthy act for a General Assembly on so important an occasion?

That power refused to allow the reading of a respectful protest, which was a matter of right, but it permitted and cheered the reading of a reply to protest. Was that worthy?

And when the minority were met in prayer, constituting their Assembly, there was attempt to drown their proceedings by the thunder of the organ. This disregard of common decency, this disrespect to a body of men engaged in a religious service, this disrespect to the House of God, to the specially solemn circumstances, will stand forth in history as among the outstanding examples of what should not be.

That organ thunder played out the old regime, not with honour but the opposite. One could almost fancy the organ pipes shrieking their protest against being used for such a purpose.

That closing act, as the curtain fell on the great drama, was singularly in keeping with the repression and coercion, the disregard for all but the attainment of its end, which has marked the Disunion Movement through the years and formed a fitting farewell by that Movement as it withdrew from the Presbyterian Church at "The Parting of the Ways."

Yours, etc.,
EmS.

Give us the courage that prevails, the steady faith that never fails.—Henry van Dyke.

LETTER VIII.

The Midnight Assembly.

TORONTO, June 10, 1925

DEAR RECORD:—

Last night, long before the appointed hour, throngs had gathered in Knox Church, and a prayer service led by Rev. Dr. Inkster, the minister of that church, was held continuously for nearly two hours until 11.45 p.m., when Dr. McQueen, interim Moderator, took the chair and constituted the Assembly, which sat over the midnight and into the beginning of today.

The hour of midnight, June 9, when the Act of Parliament had decreed that "in so far and in so far only as it is competent to the Parliament to do so"—the Presbyterian Church in Canada should cease to exist, found that Church very much alive, with no thought of ceasing to exist. It found the General Assembly of that Church in session in a noble edifice, packed to the doors by a deeply earnest people from all over Canada.

That midnight session of Assembly takes place among outstanding events in Church history. It was impressive beyond words. The time, the occasion, the great Church that it represented, all that it meant of struggle in the past and outlook for the future,—the attendance, the deep earnestness, the felt presence of the unseen, made it ever memorable to all who were privileged to share that "watch-night" of the ages. Our Presbyterian Church in Canada was coming triumphant through the greatest crisis in her history, with songs of thankful praise to Him who had led her all the way, and to whom she anew dedicated herself in those still midnight hours of her new life.

After a period of worship, the reading of the protest and claim of right to the great gathering, and a few items of business, the Assembly again adjourned in the early hours of this morning, to meet to-morrow morning, Thursday 11th, in St. Andrew's Church, to continue its work.

Later to-day, the 10th of June, those who had withdrawn from the Assembly, as mentioned in last letter, and were now left outside the Presbyterian Church, joined with others in forming a new Denomination, the United Church of Canada. But that is another story and does not belong to the Presbyterian Church or to its General Assembly.

Yours, etc.,
EmS.

LETTER IX.

The Reconstituted Assembly.

Its First Meeting in St. Andrew's Church.

Toronto, June 11, 1925

Dear Record:—

If the watchnight session in Knox Church was solemn and impressive beyond any other Assembly, because of the time and occasion, a great Church in the still midnight hour passing through the greatest crisis in her history, the session this morning in St. Andrew's Church, can also claim pre-eminence as larger in membership than any Assembly in our history, and, beyond any other, vibrant with joy and hope,—the crisis past, truth and liberty triumphant, and the way open to take up once more as freemen, our work for the Kingdom of God.

* * *

The Assembly met at ten o'clock. The Church was packed and many were unable to gain entrance.

Though not a new Assembly it was a new stage in the existing Assembly, and was therefore opened with sermon by the interim Moderator, Dr. McQueen, after which came the addition of members to its Roll.

The Assembly, since the withdrawal of some of its members, had consisted of the seventy or more who continued in Session after that withdrawal.

But the real representative constituency of the Presbyterian Church in her higher courts is the minister and an elder from each congregation. There were present hundreds thus chosen and commissioned by their congregations, and by "Presbyterial Advisory Councils," all over Canada, and the first business after sermon this morning was a resolution that all ministers present, in good standing, and an elder from each congregation and minority group, should, with the seventy already sitting, constitute the Assembly.

This made it in very deed a "General Assembly," representing the whole Church, and not a selective Assembly representing the Presbyteries.

This made it also the largest Assembly in the history of our Church. The roll at this writing is not available, but the larger part of the more than seven hundred congregations, with many minority groups, are represented by a minister or elder, or both.

* * *

Next came the election of Moderator, as the one chosen at the opening of the Assembly on June 3rd was among those who had withdrawn.

Dr. Ephraim Scott was then unanimously and heartily elected, and the only word he can say in thanks is that the most precious thing in all the world, after peace of conscience, God's "well done," is the kindly goodwill of fellow men, and it is all the more precious when they have known him long with all his faults and failings.

The quality and quantity of kindly goodwill given the Moderator in those days of Assembly was wealth for a life time. What must heaven be, with the generous goodwill of all to all, and through infinite duration!

The Moderator on taking the chair addressed the Assembly on the present situation in our Church, and the task before us. The address is printed elsewhere in this issue.

The final business of this morning's session was the reception of delegates with greetings and good wishes from sister Presbyterian Churches, the Church of Scotland, the Free Church of Scotland, the Presbyterian Church, U.S. (South), and later, the Presbyterian Church of Ireland.

Those greetings were highly prized both on account of the Churches from which they came, and from the fact that they were the first to come with benediction to our reconstituted Assembly, and their bearers were cordially thanked.

Yours, etc.,

EmS.

LETTER X.

Extent of the Presbyterian Church in Canada.

Toronto, June 16, 1925

Dear Record:—

The chief thing in a Church is to be right. Extent is secondary. But the extent and progress of our Church when we know her to be right is of interest and importance.

The ballot returns to date give the congregations voting to remain Presbyterian, as follows:—

Nova Scotia	82
Prince Edward Island	29
Quebec	46
Ontario	492
Saskatchewan	27
Alberta	43
British Columbia	31
Total	750

New Brunswick and Manitoba at this writing, are voting, but the vote is not received.

Besides these seven hundred and fifty con-

gregations there are well on to one hundred and fifty minority groups provisionally organized and holding services, making a total of nearly nine hundred congregations.

The total membership of the congregations that have voted to remain Presbyterian is one hundred and forty-five thousand.

Of these some will withdraw from the Presbyterian Church to enter the new Denomination, but, on the other hand, an equal or larger number of Presbyterians will withdraw from congregations that have voted Union.

On the whole the Presbyterian Church in Canada can be fairly estimated, when fully reorganized, as about one thousand congregations with one hundred and fifty thousand members.

This is a reduction from the reported membership of our Church previous to the Disunion, but it must be remembered that many in that membership were not Presbyterian.

Our Church in her great Home Mission work had gone out preaching the Gospel, and many had joined with her , not from conviction but convenience, because she was the only Church in that community.

It was right for them under these conditions to join with her. It was right for them to withdraw if they wished to do so. It was not right for them to coerce others. It is not correct to estimate them as a loss to the Presbyterian Church.

Presbyterians have thus a goodly fellowship. They have suffered injustice and wrong but as a Church of Christ they go forward anew in their work for the extension of His Kingdom.

Yours, etc.,
EmS.

LETTER XI.

Five Supreme Moments.

TORONTO, June 16, 1925

DEAR RECORD:—

Looking back over the Assembly five moments stand out on the horizon.

1. The first was on Tuesday, June 9, in College Street Church, when, after a large part of the Assembly had withdrawn to enter a new Denomination, some seventy members of that Assembly remained in session, as the General Assembly of the Presbyterian Church in Canada.

* * *

2. A second supreme moment was at midnight, June 9, in Knox Church, when that Assembly of seventy again convened and constituted and continued in session through the hour when civil governments had decreed that "in so far as it was within their power" that Assembly and its Church should die.

The Assembly convened to spend those moments, not in dying, but in living communion with the living God from whom alone her spiritual life can come, to whom alone in spiritual things she owes allegiance. In that Gethsemane she slept not, but "watched" with Christ, bearing testimony to Him, her only King and Head, proclaiming to all the world that she holds her life from no man, and depends upon no permit or charter from human governments. She expects civil governments to protect her civil rights, and will "render to Caesar the things that are Caesar's," loyal citizenship. But she will render "to God the things that are God's," the faith and love and trust and service of heart and life in the way she believes He would have her do.

* * *

3. A third supreme moment was in St. Andrew's Church when the Assembly had passed from its depleted stage of seventy members, had added the duly qualified representatives from its hundreds of congregations, had elected its Moderator and was ready to begin its work of restoration, and refitting, clearing the decks and setting the sails after the storm, then,—at that moment—the first act of that Assembly was a brief pause for thanksgiving to God who had led and kept his Church, and prayer that He would lead and guide her still, that He would keep her from all selfishness and self-seeking, from all pride and vain glory, from trusting to her own wisdom and from making mistakes, that everywhere and always He would lead and guide her in His own way, the only right way.

* * *

4. A fourth supreme moment was when the Assembly unanimously declared the name of the Church for which it stands, The Presbyterian Church in Canada.

There was but one name, but to make assurance sure a Committee was appointed to consider and report.

This committee, which had on it and with it two lawyers, two judges, and a number of business men was of one mind and brought in the only report befitting the situation. As the Church is the same as before, with the same Doctrine, Polity and Worship, it can be no other than the Presbyterian Church. It

is, in very fact, and from its very nature, the Presbyterian Church—in Canada, and no other, and can be called by no other name. Its name can only be what it is, and not what it is not.

* * *

5. A fifth supreme moment was when the Assembly adopted unanimously its resolution, reaffirming as "in accordance with the Word of God" the System of Doctrine or Religious Belief contained and set forth in the subordinate Standards of the Presbyterian Church, viz., The Confession of Faith and the Larger and Shorter Catechisms.

When this resolution was proposed, the Assembly spontaneously arose in testimony thereto. That was a moment supreme.

This declaration was the only honest one to make. These have always been and now are the subordinate Standards of the Presbyterian Church throughout the English-speaking world. If men do not accept them they are not Presbyterians and should not claim or pretend to be. Their proper place, their honest place is elsewhere, in some Church that is pledged to a different religious belief or pledged to no definite religious belief of any kind.

This does not mean that the Presbyterian Church seeks to impose her religious beliefs upon any, but that she herself accepts them as the teachings of the Word of God.

No other statements of religious belief have been more misrepresented and maligned, both by ignorance and enmity, than have these standards of the Presbyterian Church, but, like the Word of God in which they are founded, they stand.

Yours, etc.,
EmS.

LETTER XII

The Presbyterian Congress

Toronto, June 10, 1925

Dear Record:—

On Monday of this week, June 8, there were in Toronto, apart from the General Assembly, two thousand or more Presbyterian men and women, delegates from congregations all over Canada from Sydney to Victoria.

The minimum representation invited from each congregation and minority group was a woman, an elder or layman, and a minister where there is one.

How many others were present from near and far none could tell. Blue badges were in plenty, but there was nothing blue in the hearts of the wearers, save the clear blue sky of conscious right.

The meetings of Congress extended over three days, Monday to Wednesday, June 8-10. As no church was large enough to hold them all, both St. Andrew's and Cooke's Churches were utilized, and both thronged.

This Congress was for information and inspiration. Every part of Canada added its share to the story of freedom's struggle, sometimes retaining, sometimes losing its church home, but always keeping its own soul.

Space is too limited for even the barest mention of the subjects, addresses and speakers of the Congress. Not a letter but a volume would be required to do it justice.

The key-note of all was—The Truth as God gives us to know it—and—Freedom to live that Truth as God gives us to see it; none to come between us and our God, none to change or decide at will our Faith. Our souls our own, and His who created them.

The hospitality of the city oft proven in the past, was never more cordial and generous than on this great occasion, while the work of the Committee of arrangements and entertainment during the past months, is known only to those who helped to make it so great a success.

And it richly paid. Many hearts are lighter and their way clearer and their faith stronger and their hopes brighter because of those meetings.

And in going back to their homes to take up once more their work for truth and freedom, they will realize that they are not alone, nor few, but part of a great living Church, and they will have a new conviction that God is with them and their cause is right.

Yours, etc.,
EmS.

LETTER XIII

The Women's Meetings.

Toronto, June 12, 1925

Dear Record:—

When the Congress closed on Wednesday night, June 10, and the reconstituted Assembly reopened for business in St. Andrew's Church on Thursday morning, June 11, the representatives of the Women's Missionary Society from near and far gathered in Knox Church.

For two days, Thursday and Friday, that church was filled with one of the largest and most representative gatherings in our W.M.S.

history, reorganizing their work, considering and adopting their amended Constitution, refitting after the storm, to carry on once more as The Women's Missionary Society of The Presbyterian Church in Canada.

The women have had a large share in bringing their Church safely through her crisis. Their Church is dear to them and owes much to them, and now "the strife is o'er, the battle won" and freedom come to her own again, they take up once more with heart and hand their work, especially for women and children at home and in foreign lands. May they be blessed in the doing of it and have the joy of seeing it prosper in their hands.

Yours, etc.,
EmS.

LETTER XIV
FOREIGN MISSION NIGHT.

TORONTO, June 12, 1925

DEAR RECORD:—

Amid its work of reorganization, the Assembly had tonight a delightful "Foreign Mission Night," addressed by Rev. Dr. Wilkie and Rev. D. C. McDonald, of India, Rev. D. W. McDonald, of Korea, and Rev. D. A. Smith, of Vancouver, missionary to the Chinese on the Pacific Coast.

It was a treat. A crowded church listened with deepest interest to the end.

In addition, to the missionary inspiration, two things were learned;—that not all the missionaries nor all the native Christians wish to displace the Presbyterian Church by another.

Mr. Smith, of Vancouver, mentioned incidentally the action of two Chinese congregations, one in Vancouver, one in Victoria, with a church membership between them of nearly one hundred.

An agent, an official of the Church, missionary to the Chinese in Eastern Canada, had been sent west and had spent some weeks with those two congregations working for "Union" previous to the voting.

When the vote was taken, one congregation voted solidly Presbyterian, the other likewise, with one exception, and that was unintentional, a mistake.

A Chinaman on being asked why they had voted against the new Denomination, when they did not know anything about it, replied—"That is the very reason. We do not know it. We know the Presbyterian Church. We stay in it."

These men have evidently grasped the great truth that Christianity is something bigger than petty uniformity; that it is a thing of the spirit and not of the letter or form, that Christian unity is of heart and not of mere name, that while all true Christians are one in Christ they must be free to choose the Church they believe most Scriptural. that drawing together is Christian, lent driving into one outward organization is not Christian.

The evening was an inspiration for the immediate future when The Presbyterian Church will again have her own missions and mission fields, and will hear with gladness as of old—"the tidings from afar, of nations in commotion, prepared for ffion's war,"—the varied regiments with their varied names and uniforms, marching shoulder to shoulder as in the past, under the leadership of Christ their King.

Yours, etc.,
EmS.

LETTER XV
The Assembly's Close

TORONTO, June 16, 1925

DEAR RECORD:—

The second week of Assembly came to a close this (Tuesday) evening in St. Andrew's Church, about the same hour as it began in College Street Church, Tuesday 9th, just a week ago.

But how different the circumstances. It began in hostile surroundings, the hostility voiced by organ thunder to drown its proceedings. It closed in praise and peace.

After a better, gladder week than any previous Assembly of our Church has known, it closed with the song which for generations has farewelled Presbyterian Assemblies—"Pray that Jerusalem may have peace and felicity."

* * *

An Assembly may be summed up in three things, its body, spirit and work.

Its body is its membership, and attendance. As already stated, it has been the largest Assembly, with the greatest constituent membership of any General Assembly in Canadian Presbyterian history.

Better still, that membership was in regular constant attendance as never before, although the sessions were continued longer than expected.

Its spirit, the interest taken, was even more marked than its attendance. The writer has

been present at all but three or four of the fifty-one Assemblies of our Church and never before has he seen the deep intense interest in all that was done. The Church has been in peril, and the interest of those who love her stand for truth and freedom, was deepened thereby.

The work of the Assembly was largely getting the machinery of the Church again into working order. While a great body of the people who support the work of the Presbyterian Church have remained in their Church, the management of that work had in measure been disorganized by the withdrawal of those who controlled it; and the work of this Assembly was to reorganize the working machinery, so that these tens of thousands of willing hands and hearts might once more take up work again.

* * *

One change from previous years was the appointment of a "Board of Administration," consisting entirely of business men, to have the entire management of the financial affairs of the Church. Objection to having this Board composed entirely of laymen was answered by reference to the earliest financial Board of Administration in the Christian Church, re-recorded in Acts VI : 1-7, where a Board composed entirely of Laymen was proposed by the twelve Apostles and chosen by the people in the first Christian Church at Jerusalem.

* * *

Another change from the past was the appointment of one General Board of Missions to include both Home and Foreign work. This Board, in the details of its working, will naturally divide into sections, but will be one Board.

In view of most of the Assembly's work being in unfinished shape, and the fact that the division of property and of mission fields, cannot take place for some months, a Commission with Assembly powers was appointed to deal with emergencies during the year. Facts and details of this work will be given from month to month in the Record.

Meantime let every member begin work by "laying up in store as God hath prospered," that our many Home Missionaries now at work, and our Foreign Missions so soon as fields are settled, may be able to carry on, we working through them and with them.

Yours, etc.,
EmS.

NOTES

The Presbyterian Record is now—as for fifty years past,—the official monthly Record of The Presbyterian Church—in Canada.

Will every Presbyterian congregation, large or small, the few or the hundreds, take at once a parcel of Records for the half year, June to December, at half the yearly price, twenty cents, in parcels. Do not put it off till December. Take it now. It will help your congregation to stand fast and grow.

The present is a time when the elders of our Church must realize their responsibilities. In many cases elders could take service, to the benefit of themselves and others. Elders and members, upon you rests the responsibility for your congregation or group.

All students for the ministry of the Presbyterian Church please note that Knox College, Toronto, and the Presbyterian College, Montreal, will carry on the coming winter, as usual, their efficiency in no way lessened, but it is hoped, increased.

As far as possible ministers should take their vacations this year in helping congregations and groups that are without a pastor.

The new "Board of Administration" of our Church met in Toronto, 29th June ult. Mr. Thomas McMillan was appointed chairman, Mr. J. A. Milne, vice-chairman, and Mr. J. E. McNeil, provisional treasurer. In sending Budget money to the treasurer, address it meantime, till further notice, 121 Harland Smith Building, Toronto.

Will all congregations aim at raising for the Missionary Budget of the Church the same as last year. The Budget for 1926 will be prepared by the Board of Administration so soon as our Home and Foreign work is more definitely known.

Meantime we are responsible for caring for missionaries whose support may be discontinued from other sources. Let liberality abound. Christ gave Himself for us. What do we give for Him?

Will all congregations and minority groups forward their Budget money, as above, monthly, for the balance of the year.

In proportion as a Church works and gives, she grows. As she lessens her effort in work and giving she dies,

The Policy of the Board of Administration of our Church is to let all our missionaries who may have suffered in any way from coercion, know that our Church is behind them.

Truth and Freedom

An Address at the Presbyterian General Assembly

By Ephraim Scott, M.A., D.D., Moderator

THE TRUTH OF GOD AS HE GIVES US TO KNOW IT;
FREEDOM TO LIVE THAT TRUTH AS HE GIVES US TO SEE IT;
FOR THESE TWO THINGS THE PRESBYTERIAN CHURCH STANDS.

The Former is her Doctrine or Religious Belief;
The Latter is her Polity or Church Government.

TRUTH AND FREEDOM.

Fathers and Brethren,—Men and Women of the Presbyterian Church—in Canada,—

"When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter and our tongue with singing. Then said they among the nations, 'The Lord hath done great things for them.' The Lord hath done great things for us, whereof we are glad." Ps. 126: 1-3.

Our Zion, like that of which the Psalmist sang, has suffered cruel wrong. A storm of ecclesiastical and civil tyranny, alike beyond its power in both spheres, has swept over her, leaving wreckage in its trail,—sore hearts, driven from church homes with their life-long holy memories, severed friendships, broken faith and trust, divided families, split and shattered congregations, disunion everywhere, with loss untold in her reaping fields, near and far, "white unto the harvest";—while the spirit which rode and drove the storm, insatiate with the havoc it has wrought, is using utmost effort to break up loyal congregations that had withstood its blast.

Not all who shared the doing of that wrong are alike to blame. Some were coerced, others misinformed and misled. Many, today, regret their part. But, as so often in life, regret for the past cannot undo the wrong of that past.

* * *

This Assembly knows too sadly well the story of that wrong:—how some within our Church were entrusted with her care, and pledged by solemn vow to "maintain and defend" her,— to "follow no divisive course from the present order established therein"—and "to maintain according to your power" her "unity and peace;"—how when another Church proposed replacing the existing Churches by a new Denomination, these men unanimously and repeatedly in General Assembly, assured our people that before such a step would be undertaken it "must carry the consent of the entire membership" and have "practically unanimous action."

This Assembly knows how some who gave these pledges failed to keep them;—how, when they found the people, in great and growing numbers, opposed to such action, instead of taking the only truthful way, the only lawful and constitutional way, the only moral and Christian way, of quietly withdrawing from the Church and forming a new one after their own heart, they remained in the Church and used illegally their place and trust for her undoing;—how they joined hands with some outside her, of other Denominations, in seeking and compelling civil power to blot her out forever as a Church, and replace her by a new legal Corporation, created by Act of Parliament.

* * *

This Assembly knows how Legislators, many of them, stood manfully for right and freedom, but in vain;—how ,under political pressure, there was forced through Federal and Provincial Legislatures the greatest wrong in all Canadian history, the blackest page in the annals of Canadian Parliaments.

That wrong is two-fold. It is our country's greatest national crime against the living, attempting to take their religious liberty from a great body of the people. And it is our country's greatest national crime against the dead, breaking the faith pledged to the dead of a hundred years, by its wholesale confiscation of sacred trusts, made through a century past, under guarantee of the laws of our country, a moral crime unequalled in our country's story.

* * *

But this Assembly is itself a witness, that our Zion still stands upon her old foundations. Those foundations are too deep for any storm of ecclesiastical or civil tyranny to reach them. The Presbyterian Church is not a thing of wood or stone, or of Charter from Parliament. Civil government did not create it and no civil government can destroy it. Presbyterianism is a System of religious truth. The Presbyterian Church consists of those who

believe and accept that System of truth; and wherever two or three are gathered togethef, accepting that System of truth, there is the Presbyterian Church.

The Presbyterian Church asks Civil Government for protection in its civil rights, and wherever justice and righteousness reign, civil governments grant that protection. And if and when civil governments forget their place and duty as "ministers of God for righteousness" and sell their power for votes, prostituting, their high office to selfish party and political ends, and allow the Presbyterian Church to be robbed of her rights, then the guilt is their's, not hers; the loss is their's, not hers. She still possesses her soul, no earthly power can touch that, and she girds herself anew and goes on with her work for humanity and for God.

* * *

The Presbyterian Church, ever the champion of civil and religious liberty though wronged of her rights in Canada, —by the unconstitutional misuse of ecclesiastical and civil power, still lives, and will live so long as men and women realize their manhood and womanhood and refuse to commit the keeping of their consciences to any class or body of men, to be transferred at will from Church to Church, to anything of any kind, at any time that body of men may choose.

Our Church still lives. Her people have rallied loyally for truth and freedom, and today, as we give thanks for release from our twenty-year captivity to menace and unrest, and once more walk about our Zion, consider her palaces and mark well her bulwarks of truth and righteousness, and plan rebuilding where those bulwarks have been broken down, we sing anew the ancient song, "The Lord hath done great things for us, whereof we are glad."

* * *

This glad release comes to our Church at a fitting time. This is her jubilee year. On June 15, 1875, the Presbyterian Churches in our various Provinces, founded at different times, but all pledged—in the same way—to the same great truths and principles, came together, in Montreal, to form the Presbyterian Church in Canada.

Five days from yesterday yet remain of her jubilee year, and though the year thus far has been alien to its name, let these five days ring out anew to the weeks and years to come, the glad message of the jubilee of long ago, and "proclaim liberty throughout all the land to all the inhabitants thereof." These five days redeem our jubilee year and it can now as fitly bear the name as perhaps any other since jubilees were young, three thousand years ago.

* * *

The ideal of jubilee is summed up in the word "return." Every fifty years the Hebrew people, then the Church of God on earth, were to return to the religious and social order given by Divine command at their first settlement in Canaan. All of them in slavery were to be free; all debts cancelled; all lost estate and family heritage restored.

To some that jubilee would be unwelcome. They had gained wealth or power at the cost of others, and would wish to retain and not return it. They would brand the jubilee as "an old-time tradition," "bondage to an outworn creed," "not up-to-date," "not in keeping with the spirit of the times," and in their later history, they fell away from the jubilee ideal, as they forgot God, and drifted towards their downfall, with its long and weary captivity in Babylon, where they wept as they remembered Zion and the lost freedom of the old Church which had once been their's.

But whether jubilee was kept or forgotten, the Divine Command was "return" to the Divine order as at the beginning. Without that return the jubilee was but an empty name.

* * *

This jubilee year of our Church has hitherto in her Church Courts been but an empty name. It has had no return to lost Presbyterian Scriptural ideals but an ever farther removal from them. But very early yestermorn, the tenth of June, ere the stroke of the midnight bell had passed away, our Presbyterian General Assembly, for the first time in years, proclaimed return to what we believe the Scriptural ideal of the Church of Christ.

We do not, as a Church, claim Divine warrant, to the exclusion of others. We hold, as of the Church Universal, all who name the name and live the life and do the will and work of Christ, and we grant freedom to all others to do that will and work as they believe He would have them do. But we claim like freedom for ourselves. We believe our ideals are in accordance with the Word of God. This, for us, is Divine warrant. And wherever in our Church there has been enforced departure from these ideals by unjust coercion and

constraint, today, by our presence here, we proclaim "Return."

* * *

But what departures have there been? From what,—to what,—shall we return? Two cries, by those who forced upon our Church this wrong, have sounded loud above the din of conflict through the years. One cry was the need in our Church for change, for freedom from creed and denomination and prejudice and tradition, the need for keeping abreast of the times, for "interpreting Christ to the modern mind." The other cry has been directly the opposite—"There will be no change." Everything will be the same." "You'll never know the difference."

These cries, mutually contradictory, are alike untrue. The first cry is untrue, for we are not bound by creed or denomination or prejudice or tradition, but by the truth of God, as He gives us to see that truth. The second cry is not true, for there is a very wide difference between what we believe the Divine ideal of the Church of Christ and that which some have sought to force upon us.

* * *

Seven great ideals are held by the Presbyterian Church, three on Doctrine, or Religious Belief, four on Polity, or Government. From all but the first of these there has been wide departure.

The first and greatest of the three Doctrinal ideals, one which we hold in common with many in other churches, is that the Word of God is the only Rule of faith and life, and that all which claims to be moral and spiritual truth must be tested by that Word.

There is in our time a growing tendency to departure from this ideal and to make human reason supreme, not merely in understanding that Word, but as an authority outside that Word, and even above it.

On this our jubilee we proclaim anew that, in matters pertaining to God and His character and His attitude toward us, and our duty to Him, we sail the sea of life, not by the dead reckoning of human wisdom, nor by the shifting aurora of human fancy, but by the polar star of Divine Revelation. We join hand and heart with the Psalmist—"Thy Word is a lamp unto my feet and a light unto my path."

* * *

A second Presbyterian ideal is that the System of Doctrine set forth in the Standards of our Church, the Confession of Faith and the Catechisms, Larger and Shorter, is in accordance with the Word of God.

In that Word, as in these Standards which are founded upon it, are heights of Infinite Truth which our finite minds cannot reach, and depths we cannot sound. We cannot understand or reconcile God's Sovereignty and our own Free Agency. But we know that both are in God's Word, and our reason compels us to accept them both, for, if God be Infinite, He must be Sovereign in the fullest sense, and we know that we are free. And so we seek to obey His commands and trust His promises, and we leave to Him the mysteries beyond our ken.

There has been by some who once called themselves Presbyterian, departure from this ideal. Some of them have even declared that when they publicly accepted these Standards they did so with "mental reservation"; others solemnly pledged to them, have held them up to ridicule before the world, while a majority in the Assembly has cast them aside for an Act of Parliament.

On this, our jubilee, we proclaim anew our acceptance of these Standards as "in accordance with the Word of God." We leave "mental reservations" and the ridicule of sacred things, where they rightly belong, outside the Presbyterian Church.

* * *

A third Presbyterian Doctrinal ideal is that a Church of Christ should stand declared and pledged to definite Christian truth; that, bearing from Heaven a Message of Life Immortal to dying men, she should give no uncertain sound as to what that Message is.

There has been departure from this ideal, and attempt of some to coerce us into a new Denomination, pledged to no definite truth, not even to its own so-called "Articles of Faith."

On this, our jubilee, we proclaim return to the time honoured pledge of our Church to the great verities of the Christian faith for which she stands.

* * *

Four great ideals as to Polity or Government, with others based upon them, are held by Presbyterians, and from all these there has been departure.

One great Scriptural ideal of our Church on which her Polity is based, is individual responsibility to God;—that it is the right and duty of every man to decide for himself in matters of conscience; and that no man or class of men has a right to decide for others.

There has been departure from this Divine ideal. Some have assumed lordship over

other's consciences and have claimed the right to coerce us out of our Church, in which we believe it our duty to remain, and to coerce us into a new Denomination of a widely different type, which in conscience we cannot approve. As it has been expressed, "Your conscientious convictions have nothing to do with the question; your duty is what your spiritual adviser tells you."

Crude, ignorant and repellant as such a statement may seem, it is in substance and in fact what the majority in Assembly have said to our whole Church. It is what they have attempted to force upon our whole Church; and it is what they have accepted in the new Denomination made by Parliament, into which they have gone.

On this, our jubilee, we return to our ideal and proclaim anew as one of the Supreme Truths of the Christian Faith, that God is alone Lord of the Conscience, that no man has a right to assume that place, and that any who attempts to coerce men into doing what they believe God would not have them do, is not moved thereto by the Spirit of God but by his own misguided presumption.

* * *

A second great Presbyterian ideal on Polity, based upon this individual responsibility to God, is that the people, the whole people, and not the clergy or officials, are the Church;—that ministers are not a class apart, vested with special rights and powers, but simply members of the Church, set apart to serve in the Church, giving their time to that service, while other members of the Church, engaged in other callings, provide for their needs in that service, and thus the work of the Church is shared alike by all.

Presbyterians come behind no other Church in giving their ministry, when worthy of it, their respect and trust, and all the more because that respect and trust is voluntary and not compulsory. But they acknowledge no class or class privilege or power in the Church. Their ministers and officials are not greater nor better than other members of the Church, nor different from others, save in their wider opportunities for service.

There has been departure from this ideal, and some of these servants in the Church have claimed ownership and control of the Church; have assumed to be themselves the Church, having the right to do with it whatever they may choose, the right to wipe it out and replace it by another Church of an entirely different type, and to transfer the people into that other at will, and they have formed a new legal Corporation in which they are given that power.

On this, our jubilee, we return to our Divine ideal and proclaim anew the liberties and rights of the people, the whole people, as the Church of Christ; and that in so far as those liberties and rights are withheld or denied in any Church, in so far it is human, not Divine, a Church of man and not a Church of God.

* * *

Based upon this second great ideal, that the people are the Church, are other Presbyterian ideals.

1. As the people are the Church, no man is ordained—set apart—to the ministry of the Presbyterian Church—to serve in it—except perhaps a foreign missionary—until he has received a Call from the people and has thus the stamp of their approval.

There has been departure from this ideal and attempt to displace our Church by a new Denomination in which all the ministers are ordained without any reference to the people. On this, our jubilee, we proclaim return.

* * *

2. As the people are the Church—no man has a right to office in the Presbyterian Church, or a place in its Courts, either as minister or non-minister, until first chosen by the people, either called as a minister or elected as an elder.

There has been departure from this ideal, and attempt to displace our Church by a new Denomination, whose Highest Court, its General Council, having supreme power, is chosen entirely by other officials, wholly regardless of any previous choice by the people.

We believe that Christ never intended His Church to be a close Corporation of Officials, in which the people work, pray, pay and obey, and are transferred at the will of those Officials "to any other religious denomination" on any terms they may choose, as provided in their recent Act of Parliament; and on this, our jubilee, we return to our ideal.

* * *

3. As the people, not the ministers and officials, are the Church, the Courts of the Church, made up of these ministers and officials, are for service in the Church, only within the provisions of its Constitution; and as that Constitution provides only for the continuance of the Presbyterian Church, the Church Courts have no more right or power

to go beyond that Constitution and transfer the people to another Church, than has the Parliament of Canada to transfer the people of Canada to the control of Mexico or Russia or Japan.

There has been departure from this ideal and attempt to impose upon us a new autocratic Denomination, where officials are supreme, with no Constitutional limitations, but with absolute power to transfer their Church, wherever, to whatever, and to whomsoever they may choose. On this, our jubilee, we proclaim return.

* * *

4. As the people are the Church, it follows that even within the Church those in office have their limitations, and the people their rights, and so it is that no Court or Committee of our Church has the right or power to intrude upon a self-supporting congregation a minister whom they have not called and do not want.

There has been departure from this ideal and attempt to coerce us into a new Denomination in which a Settlement Committee has absolute, arbitrary power to appoint whom it may please wherever it may please. On this, our jubilee, we return to our ideal and anew proclaim the rights and liberties of the people.

* * *

5. As the people are the Church, they have the right to manage their own temporal affairs. In earlier Presbyterian Books of Rules the people at a congregational meeting, chose their own chairman. In later Books of Rules the minister presides everywhere, as of right. This is not Presbyterian. It constitutes a class privilege not in accord with our ideals. It is not the work for which ministers are ordained and set apart. It is the beginning of autocracy. It is not necessary, for in most congregations there are men who know as much about business affairs as does the minister. It is not helpful to the minister, either personally or in the esteem of the congregation, for they sometimes resent it and wish him absent. It is not helpful to the congregation for they will have a deeper interest where the responsibility is entirely their own. It has not been always helpful to the cause of freedom and right in the recent Church Disunion vote. May it be hoped that ere long our Church will return to her true ideal and that this vestige of class privilege will disappear.

6. A Presbyterian ideal is that as the people are the Church, they should know their Church, her Doctrine and Polity, her History and her Work. In Church as in State, an Autocracy requires people only to obey, not to know or think. A Democracy requires a people who know and judge for themselves, or they will be a ready prey to every vagary that makes its appeal.

There has been departure from this ideal for which we must all share the blame. There has not been the knowledge of our Church and what she stands for, that there should have been, hence the ease with which many have been misled. On this, our jubilee, let there be return.

Such are some ideals based upon the second Great Scriptural Truth held by Presbyterians, that the people, the whole people, are the Church.

* * *

A third great Presbyterian ideal as to Polity, is that the Church is a Voluntary Association and not a Corporation. The civil law does not create The Presbyterian Church and the civil law has no right to destroy it. It is on this wise. A number of people hold similar Christian beliefs. They band themselves together, as a Church. They say to others, "If you approve and accept these beliefs, and wish to come with us and aid us in teaching them, we welcome you. If you should change your beliefs you are free to go from us. But you will have no right to prevent our continuance in these our own beliefs, and in this Church which we have organized for teaching our beliefs."

From this ideal of the Church as a Voluntary Association there has been departure, and unlawful attempt to deal with our Church as if it were a legal Corporation; and to displace it by a new Church which is itself a legal Corporation, its Doctrine and Polity decreed and established by Parliament.

We believe this ideal of the Church as a legal Corporation created by Act of Parliament, her beliefs decreed by Parliament and liable to be changed by Parliament, is not Christ's ideal for His Church. In such a Church we will have no part, and in this, our jubilee, we proclaim return to the Presbyterian Scriptural ideal of the Church as a Voluntary Association of Christian people, any of whom are free to withdraw from it or to remain in it, but none to be coerced into it or out of it against their will, so long as they conform to its conditions.

We believe this is the only ideal of a Church worthy of responsible moral beings, and we will not give the keeping of our conscience to any Corporation to be transferred at will to any thing they may choose for us, nor will we consent to have our beliefs in matters religious decided by Parliament and changed by Parliament at will.

* * *

A fourth great Scriptural ideal held by Presbyterians, is that the Church is a purely spiritual organization, with spiritual powers and functions only, and that she should seek to influence only by spiritual means, by the appeal of the truth she teaches and of the life she lives, and that it is the function only of the State to wield civil power. The State has no right to intrude upon the Church and the Church has no right to ask or accept the functions of the State.

There has been departure from this ideal and attempt to merge our Church into a legal Corporation, having civil power, and with the further power to create within itself other legal corporations having civil power. On this, our jubilee, we return to our ideal and proclaim anew that the sphere of work and warfare of the Church of Christ is in the spiritual, and not in the "religio-political realm."

* * *

From this fourth great ideal other truths follow:—

1. As the Church is a purely spiritual organization, the unity of His people, for which Christ prayed, is spiritual unity and not mere outward uniformity.

There has been departure from this ideal and attempt to coerce timid souls by telling them that in wishing to remain in their own Church, true to their profession of faith and their conscientious convictions, they were resisting Christ's will and hindering the answer to His prayer.

On this, our jubilee, we proclaim anew the Divine ideal that all Christ's people are one in Him, and that, however varied their name and type, if they live in unity and harmony, they answer His prayer and make glad His heart, and that for men to claim that Christ prayed for their attempt to enforce their will upon the consciences of others, is to degrade that prayer and to dishonour that Holy Name.

2. As the Church is a spiritual organization her influence must be persuasive not coercive. Her work is to persuade men and women to Christ, and then as Christian citizens of the State they will use the means that are needful to restrain the doers of evil.

3. As the Church is wholly a spiritual body, the "United Front" which that Church presents to evil should be spiritual, not physical. Three ministers and congregations of differing name and type, in the one community, all living the life of Christ, and doing the work of Christ, in the spirit of Christ, will impress that community more deeply for good than will three ministers and congregations of one name and type by any possible physical means. The "United Front" of the Church of Christ in the world is of spirit and aim in Him, and not of enforced uniformity by physical constraint.

Such are the seven great ideals, three on Doctrine, four on Polity, with other ideals based upon them and flowing from them, which mark the Presbyterian Church. From all of these there has been wide departure, to all of them we proclaim return.

* * *

Turning now to the life and work of our Church we find here also more or less of departure from the highest and best,

Three things once featured the Presbyterian Church, Sabbath observance, family worship and religious teaching in the home. Each of these is so great and far-reaching in its working and results, that they can here be only named.

Without these three things no Church can be her best or do her best for humanity and for God. From these three things there has been departure more or less. And if we would have a strong and living Church in the days to come to these there must be return.

* * *

One thing more about a jubilee. It is not a time for rest, but a call to work under new and better conditions. As with jubilees of old we start once more with a free hand, a clean slate, a second chance.

We leave the past, except its lessons for our guidance in the days to come.

1. One lesson of the past is the constant tendency of human nature to seek for power and to assume control. Good men, strong of will, think their way the best, and seek to impose that will upon others, not always by the Christian way of persuasion and conviction, but by official dominance and control.

This tendency is seen in Church and State alike. No place is free from its intrusion,

and in the Church there is constant need to remember the Apostle's charge, "Not as lords over God's heritage, but ensamples to the flock,"—and the words of Christ "It shall not be so among you, but he that would be greatest among you let him be your servant, even as the Son of Man came not to be ministered unto but to minister."

* * *

2. A second lesson from the past is the tendency to multiply machinery. Some fertile brain conceives a new idea, and often the first step is to form a new organization, within or without the Church, to promote that idea, when the same time and effort put into existing machinery would give greater results.

To this tendency the Church seems specially exposed, perhaps because new organizations in the church cost nothing to the promoters, and so there is addition and multiplication (but seldom subtraction) of machinery, wheels within wheels, like Ezekiel's vision, until a large part of the driving power of the Church, in men and means, is sometimes required to drive the machinery alone, with little to spare for the actual work on human hearts and lives.

Take, as an illustration, the work of Sabbath Schools. There is first the Sunday School class in the individual congregation, where mind teaches mind and heart touches heart, where the real work of the Sabbath School is done. Then there are the Sabbath School Boards of the Church, with their Offices and Officials, a complete organization within the Church.

Outside the Church there are Sunday School Associations,—Township, County and Provincial, — Denominational and Interdenominational,—National and International,—and finally the World's Sunday School Union, all separate and independent, all drawing their support from the Church; all costing the Church much in men and money, except the first, the Sunday School class, which does the real work.

I am not here passing judgment upon any of these organizations, but simply using them as an illustration of multiplying machinery to do the one work. There is always the tendency to multiply agencies and agents, offices and officials, and as these increase in numbers they gradually control and manage the Church until the regular simple machinery of the Church becomes a mere attachment, the wheels kept running, but the Church managed and controlled by Boards and Agencies.

These and other lessons we may learn from the past as we turn to the work before us.

* * *

And what is that work? Besides the ordinary work of a Church there are awaiting us some special tasks.

One present, pressing task is to care for the Presbyterian minorities all over our land from whom has been taken by civil law, their Church, their heritage. A first duty is to help them, to link them where needful in pastoral charges and give them aid that they may worship and work as Christ's freemen in the Church of their choice from which they have been unjustly and cruelly driven.

2. A second great task is our share of the work in the regions beyond. The field is the world and wherever our part of that field may be, it must be our own, and its field arm and its home base alike in sympathy with our ideals of the truth of God, thus making it a work which all our people will heartily and loyally support.

But why mention our ideals in connection with Foreign Missions. Do we not send missionaries to preach Christ, not creed or denomination?

We send missionaries to the heathen to preach what we believe about Christ, and what we believe about Him is our creed. We do not preach Christ as merely a good man whose pattern the heathen should follow, but we preach Christ and Him crucified as the only Saviour from sin.

The familiar catch word, "preach Christ, not creed" is utterly meaningless, like so much else of empty religious platitude in our time. We "preach Christ and creed," Christ and what we believe about Him. And when the heathen accept Christ as Saviour, they may group themselves under any name or form they choose, into one Church or different Churches.

The people of India and China and Korea should and will decide their church order for themselves, and it is safe to say that these great peoples will not long be satisfied to be drilled into an autocratic uniformity, but will think for themselves, and where they think differently will assert their freedom, but will live in unity and harmony, as do the different Churches in Canada, and thus "keeping the unity of the Spirit in the bond of peace" will answer Christ's prayer.

3. A third great task is to guard our Church against the repetition of so monstrous a wrong as she has now suffered. Let all be free to join our Church who accept her stand for Christian truth and liberty, and who wish to live with her the Christian life, and let all be free to withdraw from her if they prefer some other, but let us see to it, that so far as we can safeguard our Church, such injustice and tyranny, with its violation of the Constitution of our Church, its coercion of conscience, and its confiscation of sacred trusts shall not again have place in our land.

The means to be taken to this end will be matter for wisest thought and earnest prayer, but whatever the means, for the sake of our children who come after us, for the sake of the Kingdom of God, the way must not be left open for so great a wrong to come again.

* * *

4. A fourth special task, great beyond the telling, is to train up a Church to these high, Divine ideals; to teach the young the great truths for which we stand. Had there been more of knowledge in our Church, about our Church, this crisis would not have come.

The lack of knowledge leaves the young an easy prey to the empty generalities, which have played so large a part in the campaign miscalled Union. For lack of knowledge the young are "carried about with every wind of doctrine." And the only way to prevent the harm of false teaching is to fill the minds of the young with knowledge of the truth.

* * *

5. A fifth special duty—or rather, privilege—is to give ourselves, as a Church, to prayer, as never before. On this will depend, in large measure, the future of our Church. Not every member of the Church can have a part in giving human guidance to the Church, but every member of the Church can have a part in bringing to our Church the guidance that alone can lead her aright, the guidance Divine.

* * *

And now, "seeing we are compassed about with so great a cloud of witnesses," men and women who in years and ages past have stood and sacrificed and suffered for the same great truths and liberties for which we stand, let us, like unto them, lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, hearing ever His voice beyond us, "Follow Me"—and beside us—"Lo, I am with you alway."

PRESBYTERIAN MINORITY GROUPS.

TO THE EDITOR OF THE RECORD:—

Hoping that this letter may be of some help to depleted Presbyteries or non-concurring members of congregations, I would like to state the position taken by Nontreal Presbytery.

We found that some of the members of these Presbyterian minority groups who wished to remain as congregations were of the opinion that they had to obtain from Session a certificate of membership.

The Act does not require this but it is necessary to give notice to the Clerk of Session, under Section 4, Sub Section E, that such person does not intend to become a member of the United Church, and when he has given such notice he is then a member of his former Presbyterian congregation.

This person, with all other members, be their numbers large or small, with or without—minister or church, are the original Presbyterian congregation, and all elders and managers among these members are in regular standing and will not require to be re-elected.

We found that some members had given their notice to the Clerk of Session previous to June 10, such were advised to send another notice after that date and before December 10, thereby complying with the Act.

There is no objection to having several or all names on one and the same notice, but in all cases it should be delivered to the Clerk personally or by registered letter.

The procedure is different with a member wishing to withdraw from a congregation which had voted to remain out of the Union. Such member should apply for his certificate in the usual way as the Act makes no provision for notifying Clerk of Session in the second case.

AN ELDER OF MONTREAL PRESBYTERY.

THE PRESBYTERY OF HAMILTON

The first meeting of Hamilton Presbytery after the General Assembly took place in St. Paul's Church, Hamilton, June 23. There were twenty-two ministers and seventeen elders present.

Four charges which became vacant when the former ministers voted Union and their congregations determined to remain Presbyterian, have already enjoyed happy settlements and two others are also beginning with their new pastors.

Three strong groups have been organized and regular services are being held. Very little rearrangement will be necessary throughout the presbytery, as the charges are mostly intact and flourishing.

Rev. George Atkinson, of Kirkwall, has resigned because Sheffield went Union and the other historic congregation will be reunited with "Christie Church," West Flamboro, a grand old charge of former days. The presbytery placed on record its high appreciation of the services rendered by Mr. Atkinson during his pastorate at Kirkwall and Sheffield.

AUSTIN L. BUDGE, *Clerk.*

Foreign Missions

SOME FACTS OF FOREIGN MISSIONS

There are three hundred and eighty principal Foreign Mission Societies sending out foreign missionaries, and with them, reckoning co-operating and auxiliary organizations, there are in all eight hundred and twenty-six societies directly and indirectly sharing in the evangelization of the world. All these are one in Christ, though of different names, and are doing far more free and independent, than they would under one name and control in which they did not believe.

The total annual contributions have reached $69,555,148, nearly seventy millions.

In 1903, twenty-two years ago, there were 15,288 foreign missionaries in the field. To-day there are 29,188. There were then 72,752 native agents; to-day 151,735. There were then 19,539 Elementary schools having 1,059,696 pupils. To-day there are 46,571 Elementary schools having 2,164,942 pupils.

There are 101 colleges and universities having 22,827 students; and 461 Theological and Bible Training schools having 11,363 students. There are 19 Medical schools with 914 students; and 72 schools for the training of nurses having 1,085 nurses in training.

There are 801 men, and 356 women physicians, and 1,507 graduate nurses in the field. There are 612 native doctors (513 men and 99 women) and 2,801 trained native assistants.

There are 858 hospitals having 31,264 beds and 1,686 dispensaries in which 10,441,539 treatments have been given. The total number of individuals treated was 4,788,258, and the total number of treatments 11,548,808.

There are 361 orphanages having 15,106 inmates. There are 104 Leper Asylums having 10,880 patients, and 47 homes for untainted children of lepers having 710 children. There are 32 institutions for the deaf and dumb having 1,136 pupils.

Our imaginations enable us but in a small degree to realize the amount of continuous self-sacrificing labour lying behind these figures, and it is telling work. There are results. In spite of all that may be said to the contrary, the way of the Lord is being prepared,—His paths are being made straight—the valleys are being filled—the mountains and hills are being brought low.

Dr. Samuel Zwemer told the Washington Convention that even the Mohammedans are yielding—the gates are thrown wide open—freedom of the press and of speech have become realities. In Abyssinia he says there have been six thousand Mohammedan converts, and thirty-five thousand converts in Java. When the Mohammedan begins to surrender, we may well say that nothing is impossible.

In North India one Board reports having baptized 31,000 a year for the four years, 1915-1919.

But while these outbursts of religious fervour are exhilarating, they are not the most important features of our day. It is the steady rise of the tide—the quiet growth of character—the absorption of the spirit of Jesus Christ, in community as well as individual life, that will be enduring." Com.

LETTER FROM THE BHIL COUNTRY

By Rev. J. Buchanan, M.D.

Ali Rajpur, India
May 28, 1925

Dear Dr. Scott:—

Owing to a runaway smash up in which our buggy was smashed and hurled up side down, but our lives miraculously spared, we have not been able to go to Toran Mal for the hot season as we intended. Our minds, however, are in good shape, even if my damaged leg will not allow me to climb the Bhil hill paths of the Sakpura Mountains. Of course these shocks tell on us both at our age.

We have been having a very enjoyable hot season with our Bible class work; especially with the seven young men, fifteen to seventeen years of age (one of them twenty). I have been taking with them the Parables, and that great book for young men, Daniel's Prophecies.

These boys all finished and passed their sixth standard in April. That is Amkhut School leaving.

So now we must either make some new arrangement to carry them on here or send them out. We do not want bright young fellows like these to be less than real developed leaders in the Bhil community.

Two, Yoshua and Yohanna, each fifteen, are very fine boys, one at least, if not both, should take a course in medicine .

Another, Nanko, also fifteen, led the class. He belongs to a wild, passionate Bhil family and he is that himself.

He has also professed conversion and has it in him to be a great power if that turbulent nature can be kept well in hand.

He with the others are the hope of the Amkhut Church. They would be better educated in their own Bhil country. Could we not get someone to become responsible for a graduate teacher, at say 150 to 200 rupees a month. The boys work half the day for their board.

All we are responsible for is doing our duty. How do we know how much good we accomplish when we do any good thing or utter any truth in love? Eternity will be full of surprises.—Theo. L. Cuyler.

THE YEAR IN HAMHEUNG, (KANKO), KOREA.

Letter from Rev. F. G. Vesey.

"We are face to face with serious problems and many perplexing questions. One has only to read the newspapers and magazines that are published by the vernacular press, and he realises that old Korea has passed away, and another nation has grown up from the old roots, which is an entirely different species of people both in outlook and purpose.

"You may read in your daily papers of troubles in India, Africa and China, but we can assure you that those tides of unrest are also moving the centuries-old, placid mind of the Korean people. One living in the East hears rumblings, sees smoke, that indicate international disturbances of a serious character. The whole world seems to be in a state of unrest, and there is everywhere evidenced the supreme need for a great peace.

"With this brief outline of conditions, you will readily realize that we are kept awake and at prayer, that we are carrying very serious and responsible burdens, that our hearts are pressed down with a great load of concern for those whom we have adopted as our wards—our children for Christ's sake.

"We have been sent here as the guardians of these people, as their shepherds and teachers, and no one with any real realisation of responsibility can lightly esteem the importance of the task given to us. Therefore we again crave for the unstinted and loyal affection and support of our home churches and friends, knowing that without the prayers and help of those who represent us in the Homeland we cannot carry on even for a day.

* * *

"And now to the past year with its many weeks and months of joyful service. There are many things that we could say, but one note is supreme above all others and that is 'Hitherto hath the Lord helped us, Praise be to His name.'

"God has blessed the preaching of His Word with fruit. Souls have been born again, churches have been established, believers strengthened and revived, and new interest has been awakened in the hearts of many for the things which are eternal.

"We have had the privilege of preaching the Word in the market place, in the inns, in the villages, both in the day and by moonlight. We have taken the lantern to the far off mountain hamlets and taught both heathen and christians of the Life of our Lord by picture and story. Our colporteurs have travelled with us, and more often alone, in scores of villages, and left behind them the Fragrance of Life.

"Every church in our field has been visited several times by our workers and ourselves, communion services have been held in the central groups, and many have been baptised and received into fellowship.

"Bible classes of a week's duration were held in four chief churches of the district, in the winter months, and each other group was visited and classes from two to four days were conducted. Sunday schools and country day schools have been given special attention, and classes for the training of teachers have been held in the city here.

"In all, the work has grown both in importance as a factor in the life of the people for good, and numerically. There have been spiritual developments. Our people know in Whom they have believed, and rejoice in the fellowship with God's children all over the world as never before.

"The Xmas gifts and tokens of kind interest that our friends at home have sent, have deeply touched the hearts of our people, and the churches everywhere give thanks for kindnesses received.

"Our workers have given a year of faithful service, and though some of them have retired, and are now receiving a small pension, and thus are no longer recognised as official leaders in the various circuits, yet they will continue to remain among us as a power for good, and a spiritual influence in their local churches. They are continuing to help us in our Bible classes and special revival meetings through the winter, and I am sorry the time has come for them to retire.

"Others who are younger and better educated will have to take their places later on, when funds are better, but as yet though we have selected their successors, we are financially unable to appoint them to their definite labours because we are not able for a time to provide them with the needful salaries.

"So for a time these many churches will be without the constant care of the native preacher, but we will have to do what we can to help relieve the situation. Thus with your prayers we shall hope for the best year of all, and believe that God will manifest His power in this our day of need.

"Through the home-going of one of our foreign workers, Rev. D. W. McDonald, my territory and churches have been doubled for 1925. There have been special cases where the Message of the Gospel has worked its way into the hearts and homes of the people.

"These are things which cheer us, and help us in the times when things do not go so well. We are very thankful for these tokens of God's presence and power among us, and pray that they may be multiplied a thousand-fold.

If anger arise seal thy lips, and let it not go forth. Angry passion is a fire, and angry words are breath to fan it.

WEIHWEI HOSPITAL'S FIRST YEAR.

By Dr. Fred. M. Auld.

This was the first year in the new hospital, and the work has succeeded beyond what we dared hope for at the beginning of the year.

The end of 1923 found us with a deficit which had to be carried over. We faced the new year with this deficit and a great stringency of mission funds, but we managed to keep going, though pinched for necessary supplies, and the year closed with a debit balance, but less than a year ago, so we thank God and take courage.

The Nurses Training School has been organised and the young men and women in training have given grounds for much satisfaction and encouragement.

The new operating room has enabled us to deal with more serious cases in a better way than was possible in the old premises. The X-ray machine has been of much value for fractures, dislocations, bullets, etc., and for diseases of bones.

In the case of two members of the mission a visit to Peking was rendered unnecessary by reason of having our own X-ray; and we were enabled to give assurances that no permanent disability would result from the injuries received.

* * *

The patients have shown marked appreciation.

A young man whose chances at first were very small, recovered and returned home without sending word, giving his family a surprise. Next morning his father arrived with a basket of dates and $2.00 as thanks for the care his son had received.

An official who had been in for a time expressed appreciation for the care he had received and what the hospital was doing for his people, and besides the usual small fees he gave $5.00, regretting it was not more, but he had barely enough left to take him home.

Prominent officials, gentry and business men have all been among our patients during the year. They and the community at large have shown a keen interest in the hospital and its work. This has been the first year during which we have had an opportunity of showing these people what the hospital is doing and what its aim really is.

* * *

Many of these patients have stated that they were delighted at what is being done for their people and would lend support in any way possible.

During the busy spring work one day when patients were coming and there was not room to receive them, we were asked when the north wing would be made ready. We had to reply, "it is impossible to say as we have not the funds."

The next question was: "How much" would be required?" $2,000.00 was mentioned as a probable figure.

No more was heard for some months, but recently one of the local merchants came and informed us that steps were being taken to raise this money and present it to the hospital at the New Year.

It was necessary to ask that this action be not taken at the moment as the present staff cannot undertake more just now; but that they should keep in touch with the hospital and as soon as sufficient staff were in sight we would welcome the interest and good-will in the manner proposed.

* * *

When it looked as if the civil war might extend to this city, an organisation was formed to make plans for it. We were spared, and the organisation has been disbanded. There were some funds in hand to dispose of. A grant of $100 (=$50 gold) to the hospital met with hearty approval.

After thanking them for the gift I said a few words about the purpose of the hospital, the making known of Christ. When on earth His time was given to preaching the gospel and healing the sick. The hospital is being carried on in His name and has for its aim the spreading of the gospel and the healing of the sick.

It was an inspiration to have this opportunity of giving this message to twenty-five or thirty of the leading gentry and merchants of the city, and we believe that a new era has been entered on in so far as the relations of the hospital with the community are concerned.

* * *

Number of new patients, 5020.

Number of treatments in outpatient department, 18,491.

Number of operations, 504.

Number of patients in new main building, 354.

Total outlay for 1924, $11,369.79. (Gold $5,684.84).

Total receipts Chinese sources, $4,261.52. (Gold $2,130.76).

Donations from Chinese, $381.20 (Gold $190.60).

Received from Foreign Mission Boards, $4.297.96 (Gold $2,148.98).

The day's work begins with morning worship for the whole staff. A short service is held in the wards each evening and is led by the nursing and medical staff in regular rotation.

The pupil nurses have an evening for Bible study and devotion once a week.

One evening in the ward service the topic was the Good Shepherd. When starting to leave, a patient called me to his bedside, and said, "I want to know more about the Good Shepherd." Doubtless impressions are often made of which we never learn.

Only fixed convictions will produce permanent Christian activity, and only those who are actively at work will maintain fixed convictions. The two may stand together; either attempted alone will fail.

The Children's Record

A LETTER FROM GRANDPA

Dear Lads and Lassies of To-day, Men and Women of To-morrow:—

You have heard the words "Church Union," but you have not seen much of it. You have seen Church Disunion and Division.

How strange to call a thing "Union" which divides and separates, divides churches, separates friends and breaks up congregations.

But what is this thing called "Union" which thus divides and separates. What is it all about?

It is about two things which young people admire and love, truth and freedom.

The Presbyterian Church, your Church, stands for the great Doctrines or teachings of Scripture, which Presbyterians believe to be true. And some people have sought to blot out your Church and drive all who belonged to it into a new Church which is not pledged to these truths and Religious Beliefs.

It is right for any who wish to have a new church, but it is not right for them to drive others, to take away the religious liberty of others.

The disunion and division is because some wish to drive all in their own way, and others do not wish to be driven where they do not believe it right to go, and are determined to be free in doing what they believe God would have them do.

Remember always that the Presbyterian Church, your Church, stands for truth and freedom, for religious truth and for religious liberty to live that truth as God gives her to see it.

Soon will be tomorrow, and you will be men and women, and the Church will be yours to care for. See that you keep her true and free and pass her on true and free to those who come after.

Thus, the Presbyterian Church as in ages past, will be a blessing to the world in years to come.

With love,

Grandpa.

A LITTLE GIRL OF INDIA.

By a Lady Missionary in Mirzapore.

On the hillside in the Himalayas, some kind people had built a hospital for women and girls. It had a dozen simple beds.

One day a weary man came, with a burden on his back, which turned out to be a little girl ten years old with a lame foot and a weak hand that was almost useless.

Little Govindi was put to bed and treated in a way she could not at all understand. She was fed with nice food, she was spoken to with words of love, and when her father came to tell her he must go back to his village about fourteen miles through the hills and valleys, she was more than content to stay where she was, and be nursed and perhaps cured of her lameness.

On the first Sunday she had another new experience, she heard of the Lord Jesus Christ, and of His love for the sick and sad, and how He cured the lame and the blind.

She stayed in the hospital for some weeks, and grew much stronger and could walk a very little, though her leg was still very lame and her foot dragged painfully.

She heard other sick people telling about "Christians," and one day she asked the nurse what they were, and was told they were the people who wanted to be like Jesus and tried to do what God told them. She lay and thought about this, and then one day she said: "I should like to be a Christian too."

But in India so many people are ignorant and afraid of doing anything different from what they have always done, and they believe there are evil spirits all about, who will do harm to them if they are offended. So they do not like their friends to become Christians for fear the evil spirits may hurt them and bring trouble to their loved ones.

When little Govindi said she would like to be a Christian, some one at once sent word to her father, in his village over the hills, and he was very much troubled and came quickly to the hospital to take his little daughter away. He said he was afraid the evil spirits would be angry, and she must come at once. The poor child cried bitterly, but she had to go, mounted on her father's back, travelling wearily over the long miles.

* * *

Some weeks after, the ladies were greatly surprised to see Govindi coming toiling along the hilly road, quite worn out and ill and more lame than ever. She came straight to the hospital and told them she had come back to hear more about Jesus Christ, and that she could not stay away any longer.

They took her in, and asked how she had managed those fourteen miles, and escaped from her home. She said she had actually crawled a good part of the way, and had spent days in coming, and her father had not troubled to come after her because he knew it was useless, and she was only a poor lame girl after all, and not much use to them at home, as she could not work in the fields or look after the cows or goats.

So Govindi stayed in the hospital until she grew stronger, and she learned to read her Bible, and then was allowed to go to school, and was baptized and taught how to be a real Christian.

Now she is grown up and goes to teach little Indian girls, who are ignorant as she once was, about the Lord Jesus and who has done so much for her, and whom she loves so much.—*Sel.*

CIGS AND ONIONS.

"Have a cigarette, John," said Edward as the two high-school boys walked home ward.

"Thanks, I don't smoke."

"Aw! Come on. Be a sport; just take a whiff or two."

"When I say no, I mean no," said John.

"You are a 'sissie,' that's what you are a 'sissie'" Edward called back tauntingly as they reached John's home and separated.

A few days later the boys were again walking home together. As they passed a small restaurant the odor of fried onions greeted them. "Come in, I'll stand treat to a dish of fried onions," said John.

"Fried onions! You crazy nut. I never eat them, they make me sick."

"So do cigarettes make me sick," said John.

"Oh, that's different."

"How different? Onions are good for the digestion and general health, and will not harm you in any way," said John, with a glance at the lack lustre eyed, pasty faced youth beside him, and thought of his poor record in his lessons. "You're the 'sissie,' Edward, that's what you are."

HOMESICK.

Foolish books tend to make fools of their readers.

A little fellow, not over twelve years old, was sitting behind a box at a depot, crying softly and looking verey dirty and forlorn.

"What's the matter, my boy?"

"Oh, mister, I've been a-runnin' away, an' I want to go home!"

"What made you run away?"

"I thought it would be nice, but it ain't no, it ain't," and he rested his face in his hands, and looked the picture of woe. "Dick Dagger had a heap o' fun, but I ain't had a bit."

"Who is Dick Dagger?"

"Didn't yet ever hear o' him? He was the boy-scout of the Rockies, an' I wanted to be like him. There ain't Indians what'll hurt a feller round here, is there?"

"No."

"I wouldn't shoot 'em if there was. Dick shot 'em, but I don't want to. I want to get back home, but mebbe I never will," and once more his tears flowed.

"Where did you live?"

"Oh, I lived down in Illinois, and it just about killed me riding in that old freight car; an' I hurt my knee, an' I'm cold, and had no breakfast nor supper.

"I wish I'd never heard of Dick— don't see how he got along so well—and if I ever get home again, and see my—my—my—ma" —but the thought of his mother was too much for him.

"I don't want to hunt Indians, or bears, nor rescue no maidens, an' I'm tired of that old thing!" and he pulled a rusty revolver out of his pocket that hadn't been fired for years, and threw it across the track.

"Please mister, get me something to eat, an' I'll work all day for you," and he looked up pitifully and straightened his little cap on his curly head.

We took him along, and he ate three or four meals in one, but even after that he didn't say a word about exterminating the Indian.

The next day a grave-looking father arrived, looking for a very homesick boy, and they went back together. So the Government lost another scout, but an anxious mother got back a boy who will never run away again.

FLORENCE NIGHTINGALE.

One day a young English girl, out walking, saw an old man, a shepherd, whom she knew, sitting by the roadside, distressed.

"What is the trouble?"

"It is my dog. Miss Florence. Boys have been throwing stones at him and have broken his leg. Now, my sheep are scattered all over the hill, and without the dog's help I can not get them together."

"Poor Sandy! Where is he? Let us see if we can help him."

The old man did not move. "It is no use. The poor dog is beyond your help. We can only put him out of his suffering."

"No, no! Sandy must not be killed."

They found the dog lying on a bed of straw made for him by the shepherd. But he was whimpering with the pain in his leg. Florence stroked his head and spoke quietly to him so he would know she wanted to help him. Then she examined the leg.

Presently she said, "I don't believe that any bone is broken; certainly not the large one."

Then she told the shepherd to bring water and cloths. The wounded leg was soon washed clean and bandaged up.

This was the first patient of Florence Nightingale, who was afterwards known all over the world as the famous nurse of the Crimean War. She saved the lives of many wounded and sick soldiers. In every war since that time there have been other nurses who tried to follow her.

She was sometimes called the "Lady of the Lamp," because late at night she would take a lamp and go about the hospital to see that all the patients were as comfortable as possible. When the men were suffering and could not sleep they loved to see her coming with her lamp. They knew she would stop and speak and do anything she could for them.

In St. Paul's Cathedral, London, there is a monument to this famous nurse. She is shown with one arm slipped under a soldier's pillow raising up his head so he could drink from the cup of water she holds to his lips with the other hand.

DIARY OF A PACKING BOX.

By a Lady Missionary
(*In South America*).

My earliest recollections are of a long journey from a factory to a small-town store, followed by a trip in service to a household, which gave me a ray of hope. But all too soon I found myself condemned to a dusty basement. There seemed to be no career for a packing box.

But one day the Man of the House picked me out from among the few boxes that had escaped the furnace, and fitted me with a proper hinged lid.

Shaking off my stupor, I learned that I was bound for South America, and I was glad. Whatever South America might be, I thought, it could not be worse than that basement.

This new journey proved so long that I began to think I was lost. Freight trains rattled me across the continent; I was tumbled into a big sling which swung me aboard an ocean liner and down into the dark, musty hold. And there I stayed for three weeks.

* * *

I had just decided that ocean travel was an awful bore when with much stir and noise, I was lifted from my cramped quarters and hustled into the Customs House.

There I felt strangely alone until I heard a voice say, "Oh, here's my other box!" and the speaker proved to be Miss Missionary, in whose service I now found myself.

The customs officials took little interest in the used postcards, picture books, colored papers, and other things I was carrying so carefully. I rather resented it, but Miss Missionary seemed relieved.

It was several days before I found her again. She was in an interior city and I was carried directly to her room, where I received a welcome that made the rest of life worth living.

Almost before I knew it I was equipped with nice rollers which I heard her father had sent; I was lined and padded and then covered with cretonne that "mother" had remembered to include. From that hour I was known as "my box" and my coveted career had begun.

It would be impossible to tell all I saw and heard the next three and a half years. The least important of my duties was to be a receptacle for articles that had no other home. I felt that I was a part of the life that was lived around me. Chairs were scarce and I can humbly say that I became the most popular piece of furniture in the room.

At first it all seemed so queer. It was winter and Miss Missionary, bundled up like an Antartic explorer would sit on my cushioned lid conning those funny Spanish verbs—"*Yo hablo español, tu hablas español*, etc.," till I knew them better than she did.

One day a pin-prick warned me that a tag had been pinned to me and I found that all the other furniture had suffered likewise. I was afraid we were for sale, but it was just Miss Missionary learning Spanish.

We had all sort of callers in our room; missionaries, teachers; bevies of bright-eyed girls; the dear old homeless English woman in the next room; the servant with the radiant face and the glowing testimony to Jesus' power—and we had no time to be lonesome.

But it was not as a social center that I found my deepest satisfaction in life. Very soon I noticed that it was at my side that Miss Missionary knelt to pour out her heart in prayer.

Our room seemed at times connected with distant lands and folks by invisible prayer lines and I learned an amazing fact—that South America is as near heaven as the United States!

Sometimes there were tears of disappointment, sometimes of joy. It was I who heard her first prayer in Spanish, a poor, stumbling petition, but Jesus seemed so consciously present in the room that she was encouraged to persevere.

As time went on I heard more prayers in Spanish. Children left thoughtfully after prayer. Girls seeking Christ knelt at my side as they prayed and believed. Some of them came week after week to read the Word and learn to pray. I wonder what has become of the interested Jewess with the strange past; of the fair, talented girl who wept with joy to think she had found the Way of Life.

"But what a long time He was waiting for me!" cried one girl as she thanked Jesus for saving her.

"It seems as though I have more time to get my lessons since I became a Christian," said another girl who had found Jesus at my side.

Distressing problems found here their solution in quiet waiting on the Lord, and at times defeated missionaries went out victorious ones. Somehow I felt that I had come into fulness of life.

Then one day Miss Missionary came running upstairs, and in a trice the relics I was keeping for her were deposited in a heap. She looked me over a bit regretfully and murmured something about its being hard to part with an old box that had become a veritable altar. That was the supreme moment of my life.

We soon parted. A man fitted me with a padlock—I had never needed one before—and I found myself being received with rejoicing by the old English woman, who did not notice how faded and worn my cretonne was. Together we moved to other quarters in a distant part of the city.

How I miss the activity of the good old days before I was crowded out of missionary service! Sometimes I hear familiar voices as teachers or pupils come to visit my aged friend, but I try to forget my homesickness as I hear her read her Bible and prayer book.

I console myself with the thought that it is no mean fate for an uneducated packing box to end its days as the treasure chest of a more-than-ninety-year-old saint in a far land.
—"*Woman's Missionary Friend.*"

AN EVENING SCENE IN INDIA.

BY REV. T. B. MCMILLAN, B.A., INDORE.

A "mahalla" is a section of a village within which only one caste lives. While touring, evening meetings are usually held in these "mahallas."

On the night in question it was the leather workers, a caste not in very good odour actually or figuratively.

A small group were sitting around a fire, and when the Sahib came along, a mat was spread and his two catechists squatted upon it, and as the Sahib could not squat, he did the best he could by sitting cross-legged.

* * *

The scene is not soon to be forgotten. The fire-place was a hole in the dirt floor of the verandah, and the fire continually replenished with twigs lighted up the group with a red and unsteady radiance.

At one side was a young man, with a clean shaven chin, a clipped moustache and a neat turban.

He wore a European coat from under which the bottom of his shirt flowed over *a dhoti* (trousers made of a length of uncut cloth folded in a certain manner), white, with a bright red edge. In the red flicker of the flames he looked intelligent and attractive.

Next to him, squatting on his heels with his forearms on his knees, was a boy on the verge of manhood; his turban was a tumble of not very clean rags, his *dhoti* was very brief, while upon his upper body was nothing but a ragged garment like a vest. His face was coarse but eager as he listened to the story.

Across the fire sat an old man with but one eye, the eye-ball of the other just a greyish film. He had a drooping grey moustache, a ragged grey beard, and his grey hair, cut off square, level with the bottom of his ears, stuck out through and under an untidy turban of dirty white ropes of cloth.

Another had bright eyes and a black beard, another pock-marks and a vacant look.

* * *

Beyond the light of the fire, and beyond the shadow of the verandah roof, was the light of the moon, glinting on the leaves of the trees, and showing in strong relief the group of empty shoes, belonging to the bare-footed group around the fire.

Afar off and up the stars twinkled, and behind in a stall some cows breathed contentedly as they munched their corn, and one could not but think of another evening when a cattle stall played a wonderful part in history.

The story was that best one of the best of story-tellers, "The Prodigal Son."

It was told with all the atmosphere of the east. The young man asked for his share lest at his father's death the elder should get all. He rode from home upon a high stepping charger, in a purple cloak and a gem-studded turban, and he had a sword.

His career was dramatic, his degradation more complete than a western imagination could picture, his abasement more humble than a western tongue could frame.

And the elder brother was stressed, his conduct was pettiness itself, but the joy of the father was oriental, his liberality a joy to hear.

And while the story went on in its beauty, and the stars winked, and the cattle munched, and the fire crackled and leaped and died, and the acrid smoke now and then smote on the nostrils, I wondered if it might not have been to such a group in such a scene that the story was told first.

HAPPENINGS IN CHURCH.

BY MISS B. C. OLIVER, M.D., C.M., BANSWARA, INDIA.

Last year on my return from furlough Miss Campbell asked me if I would prefer to lead the singing or sit at the back of the church, as she had been doing, ready to chase out the stray dogs that came in.

Our church has glass doors, for the most part, instead of windows, and each Sunday there are five doors on each side and one at the back all open.

At any time of year the dogs like to come in, in search of food or a shady spot to lie down in, but there are some seasons at which they are a great nuisance, and one day there had been a dog-fight in church.

So I chose the post of watchman and took my place on a chair some distance behind the congregation, and not far from the front door.

The first day I was new to my job, and it required a meaning look from one of the men in the back seat, first at me and then at the dog, to bring me to a sense of my duty.

Of course I had to open my eyes at prayers very often and I saw other things—but that's another story. I soon added also the duties of usher, finding seats for visitors, of whom we have some every Sunday.

A few weeks ago Mr. Cock was in the midst of his sermon, and had, with appropriate gesticulations, been describing how a butterfly had got out of its cocoon, when someone from behind, with quick step, almost shot past me.

My hand went out like a semaphore. It was the postman.

He stopped, but with the protest *"Nishan kiya!" i.e.* "He beckoned."

He was marching up to the pulpit to deliver the mail, having thus interpreted Mr. Cock's gesticulations.

International S. S. Lessons

SUBJECT;—JULY TO SEPT., THE SPREAD OF CHRISTIANITY

Beginning of Foreign Missions.

Acts 12: 25 to 13: 12.
Golden Text—Mark 16: 15.

Time—Paul's first missionary journey began A.D. 47.

Place—Antioch and Cyprus, especially the cities of Salamis on the east coast and Paphos on the west.

I. The First Missionaries Sent Forth. Acts 12: 25; 13: 1-4.
Three Christian friends.
Leaders of the Antioch church.
Missionaries dedicated.
Sent forth by the Holy Spirit.
The Holy Spirit on the mission field.

II. The First Missionaries Meeting Opposition. Acts 13: 5-8.
Beginning in the synagogues.
Thorough evangelizing.
An honest inquirer.
A selfish opponent.
The enemies of missions.

III. The First Missionaries Win a Convert. Acts 13: 9-12.
Paul, thy new name.
A stern condemnation.
A heavy punishment.
The first recorded convert.
How converts are won on the mission field.

For Research.

Bases of the missionary enterprise.
Paul and Barnabas as ideal missionaries.
The exaltation of the Holy Spirit in the Book of Acts.
Fasting throughout the Bible.
Sorcery throughout the Bible.
Miracles as proofs of the gospel.

LESSON—JULY 12.

The Gospel in Antioch of Pisidia.

Acts 13: 13-52.
Golden Text—Is. 55: 4.

Time—A.D. 47 or early in A.D. 48.

Place—Perga in Pamphlia, then northward to Antioch in Pisidia.

I. Paul Is Invited to Preach, vs. 13-16.
Mark turns back.
From Perga to Antioch.
The Synagogue meeting.
Missionary opportunities.

II. Paul's Sermon, vs. 17-41.
A people under divine guidance.
A people in rebellion against God.
An offer and a warning.
The message of salvation.

III. The Results of Paul's Sermon, vs. 42-52.
Eager for more.
The sin of jealousy.
Turning to the Gentiles.
The effects of faithful preaching.

For Research.

The character of John Mark.
Service in a synagogue.
Physical geography of Asia Minor.
Comparison of addresses of Peter, Stephen, and Paul.
Paul's understanding of salvation.
Why the Jews opposed Paul.

LESSON—JULY 19.

The Gospel in Lystra.

Acts 14: 1-28.
Golden Text—Matt. 5: 10.

Time—Return of Paul and Barnabas to Antioch, A.D. 49.

Place—Lystra, Derbe, and back to Lystra, Iconium, Antioch, and Perga in Asia (Minor), then returning to Antioch in Syria.

I. Paul at Iconium, vs. 1-7.
Bold preaching.
Long labors.
Prudent flight.
Missionary retreats.

II. Paul at Lystra, vs. 8-20.
A cripple healed.
Worship refused.
A terrible experience.
Missionary perils.

III. Paul's Return to Antioch, vs. 21-28.
Preaching in Derbe.
A brave return.
A missionary report.
Missionary triumphs.

For Research.

What is known about Lystra.
Miracles worked by Paul.
Healings of cripples in the New Testament.
Stonings in the Bible.
Paul's summary of his perils.
Accomplishments of the first missionary journey.

LESSON—JULY 26

The Council at Jerusalem.

Acts 15: 1-35.
Golden Text—Acts 15: 11.

Time—A.D. 50.

Place—Jerusalem.

I. A Serious Division Threatened, vs. 1-5.
What is necessary for salvation?
The embassy to Jerusalem.
The threatened schism in the church.
Differences among Christians.

II. PETER GIVES HIS TESTIMONY, vs. 6-11.
"No distinction."
Unbearable yokes.
Saved through grace.
What is Christian liberty?

III. JAMES RENDERS A DECISION, vs. 12-35.
A wise compromise.
Putting it in writing.
The personal message also.
How to heal dissension.

For Research.

Christ's statements regarding Judaism.
The Jews as "the chosen people."
Christ's declarations of the universality of the gospel.
The conditions of salvation according to Christ.
The issue at the Jerusalem council.
The dispute as it appears in Paul's letters.

LESSON—AUGUST 2.

The Epistle of James—The Book of James.

GOLDEN TEXT—James 1-22.

TIME—The Epistle of James was written (Hastings) between A.D. 40 and 50. "It is usually dated about A.D. 45, and considered the earliest of the New Testament writings" (Davis).

PLACE—The Epistle was written at Jerusalem for the Christians that had been widely scattered by persecution.

I. THE BOOK OF JAMES.
"The Gospel of Common Sense."
The author of the Epistle.
The purpose of the Epistle.
The style and contents of the Epistle.

II. THE IMPLANTED WORD, vs. 19-21.
How it is to be received.
What it will do.

III. DOERS OF THE WORD, vs. 22-27.
Self-deluded hearers.
What is pure religion?

For Research and Discussion.

The life of James the Just.
The authorship of the Epistle of James.
The teaching of James compared with Christ's.
The teachings of James compared with Paul's.
The style of James.
Leading thoughts of the Epistle of James.

LESSON—AUGUST 9.

Beginning the Second Missionary Tour.

Acts 15: 36-16: 5.

GOLDEN TEXT—Ps. 72: 8.

I. SILAS BECOMES A MISSIONARY, vs. 36-41.
Differing judgments.
Two parties for one.
When Christians are at variance.

II. TIMOTHY BECOMES A MISSIONARY, vs. 1-3.
Timothy's training.
Timothy's reputation.
Missionary recruits.

III. STRENGTHENING THE CHURCHES, vs. 4, 5.
Building up the churches.
Instructing the churches.
Caring for the churches.

For Research and Discussion.

Famous disputes of the Bible.
Christian principles applied to Christian discussion.
The character of Silas.
The character of Timothy.
Paul's principle of "all things to all men."
How churches may be built up.

—*From Peloubet's Notes.*

THE CARE OF THE CHILDREN.

The decrease in the number of children in Christian families is coming to show itself both in the Church and State. In an average American resident community, the scarcity of young people in the Church is often remarkable. When one comes to inquire into the reason for this, he has not far to inquire to learn that Christian families are not raising many children.

But not only is the number reduced, but they are not receiving the proper care. So far as their physical life, their mental training and their recreation is concerned, perhaps little more could be done.

But when it comes to their religious training, there is not so much interest nor so great success. The family puts them off on the Church, and the Church turns them over to the Sabbath School, and the Sabbath School just now is loaded with pedagogical and pyschological fads, and the teaching of the Word of God is limited to about twenty-three minutes in the week, with the result that what children we have get little real religious care.

In communities of foreigners there are still plenty of children. But the Church has become more interested in sewers, tenements, picture shows, etc., and she has little time left for their spiritual culture or their knowledge of Christ.

Much discussion is being given to this matter in recent journals. The "British Weekly" calls attention to the fact that a recent census in the city of Liverpool shows a decline in the attendance of Protestant churches, an increase in attendance in the Roman Catholic churches, and this difference is traced to the care of the children.—*The Philadelphia Presbyterian.*

A negro prayer meeting heard this prayer, "Prop us on de leanin' side." A petition in which all may join.

MOTHER GOOSE.

That was her real name, and this is her story. Elizabeth Foster was born near Boston, 1665.

At the age of twenty-seven she was married to Isaac Goose, a widower with ten children. Her family, and indeed Elizabeth herself, opposed the match, but at length her kind heart was moved by the pitiful plight of Father Goose and his goslings, and she married him.

Then six children of her own were added to the number, making sixteen in all. No wonder she afterward wrote that she had "so many children she did not know what to do."

She put into rhymes the things that occurred in the neighborhood, telling of the children that were drowned, "Sliding on the ice, upon a summer's day," etc.

But finally the flock were all scattered. Father Goose departed this life very suddenly one winter's day. Her favorite daughter, Elizabeth, who had married Thomas Fleet, a printer, prevailed upon her to make her home henceforth with them, and to this fortunate circumstance we owe it that thousands of children all over the world have been made happy by her jingles.

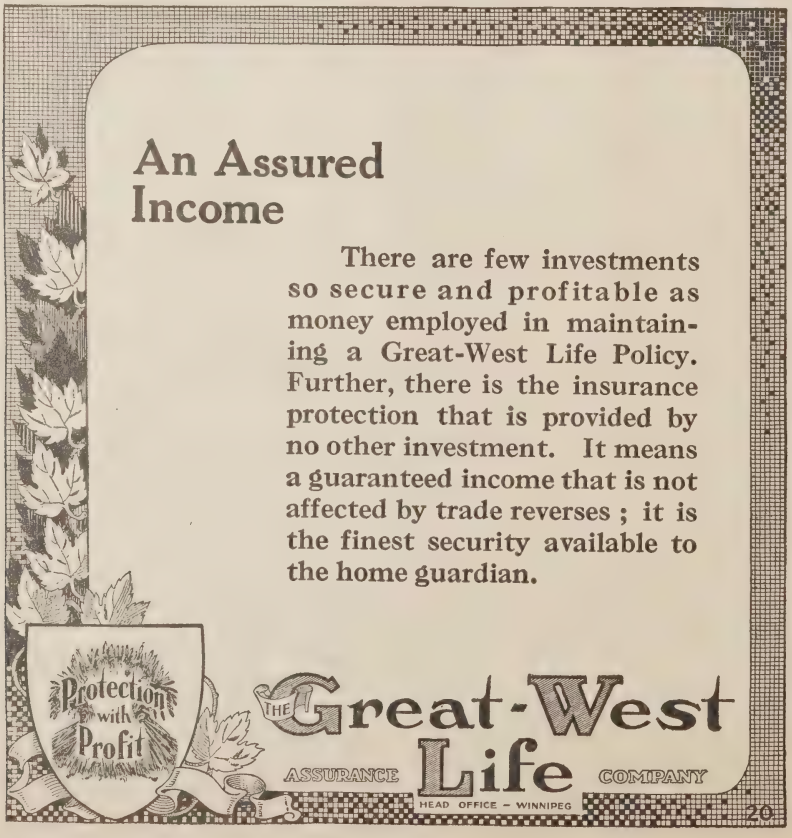
Thomas Fleet had a printing office of his own, and to him came the thought that if his own children were so pleased and entertained by his mother-in-law's fun, why could not others be also?

He therefore began to write down her jingles whenever he had a chance to do so, following her about the house and even asking for more, as the children always did.

One day Mr. Fleet laid before Mother Goose's, amused and astonished eyes the first volume of the now famous book.

She laughed aloud when she turned to the title page and found pictured thereon a goose with its mouth wide open. The book bore the title, "Songs for the Nursery; or, Mother Goose's Melodies for Children, printed by T. Fleet at his printing house, Pudding Lane, 1719. Price, two coppers."

Her historian tells us that for thirty-eight years she lived to add new rhymes to each new edition, and died in 1737 at the age of ninety-two, "her name a household word, dear to children, her memory blessed by mothers in many lands."—*Our Home.*



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It is not seeing one's friends, having them within reach, hearing from them, that makes them ours. It is believing in them, depending on them, assured that they are good and true to the core.

The Church has a message that it must get to the world, and the Sabbath presents the one greatest opportunity for delivering this message. If the Sabbath were destroyed and forgotten, the Church would not endure; for its opportunity for evangelization would be too meager.

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THREE RIVERS, QUE.

Character is a by-product of service.

Half the troubles of life are imaginary.

Criticism should not embitter, but benefit us.

Every man's task is his life-preserver.—Emerson.

Daily prayers are the best remedy for daily care.

Expediency is man's wisdom; doing right is God's.—George Meredith.

What looks like the best road does not always lead to the right place.

If I cease becoming better, I shall soon cease to be good.—Oliver Cromwell.

Many men are called to preach the Gospel, all men are called to practice it.

Only what we have wrought into our character during our life can we take away with us.

One thing that makes it hard to find ideal servants is the scarcity of ideal employers.

The supreme testimony to the power of the Gospel is "the miracle of a transfigured personality."

Set your mind on the things that are above, not on the things that are on the earth.—Paul.

It should ever be borne in mind that a man cannot possibly be a gentleman if he lacks courtesy.

There is no use in praying to God about our difficulties if we mean to keep on fretting about them.

The hardest people to satisfy are those who want peace preserved, but wartime prices or wages with it.

The business of life is largely made up of minute affairs, requiring only judgment and diligence.—Beecher.

A man who lives right has more power in his silence than another has by his words.—Phillips Brooks.

The passion for power is a fearful passion, and the bloody pages of history tell the tale of how fatal it is.

It is of no use to tell a man he has made a mistake when he knows it himself. Help him out instead of rubbing it in.

No man gets ready for an emergency in a moment. What he is in an emergency he has been doing for a long time.

No soul can preserve the bloom and delicacy of its existence without lonely musings and silent prayer.—F. W. Farrar.

Disappointment in men is sorer than disappointment in things. That is one reason why we may not disappoint other people.

Stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong.—Lincoln.

Probably most of the difficulties of trying to live the Christian life arise from attempting to half live it.—Henry Drummond.

It is the freedom of religion and the educating power of Sundays which explain the average prosperity of America.—Goldwin Smith.

A test for pleasures:—Are they as pleasant in retrospect as in prospect? Have they satisfied? Spiritual joys will stand this test.

In every part and corner of our life, to lose one's self is to be a gainer, to forget one's self is to be happy.—Robert Louis Stevenson.

The best way to show your value of the religion of Christ is to practise the precepts and follow the example of Jesus every day.

The things that belong to men must be understood in order to be loved; the things that belong to God must be loved in order to be understood.—Pascal.

A hero is not only a man who does some one great thing, but who lives a life so full of quiet strength that all who meet it day by day are made better by it.

Consecration is not wrapping one's self in a holy web in the sanctuary; it is going into the world and using every power for God's glory.—Henry Ward Beecher.

The preacher who tells you that all that is necessary to salvation is a change of mind, is telling nothing, for to change men's minds needs more than advice.—Hugh Thompson Kerr, D.D.

Memory stores up the bitter with the sweet. If we live carelessly, sinfully, we lay up recollections which can cause only pain and sorrow. The secret of a happy life in old age is a well watched career through youth and manhood.

Preamble

In June 1925, between two-thirds and three-quarters of The Presbyterian Church in Canada joined with Methodists, Congregationalists, and union congregations to form the United Church of Canada. The remaining Presbyterians continued as The Presbyterian Church in Canada, though their use of that name was disputed until an agreement in 1939. This was an, at times, bitter division. As a result, there was some disruption over ownership and responsibilities, including *The Presbyterian Record.* The following is a contested publication of the periodical "Edited by An Emergency Committee of the General Assembly." It is placed between the authentic, separate, editions for June 1925 and July 1925 edited by E. Scott. On the first page of the July 1925 publication, E. Scott offers a warning to "beware of imitations."

Written by Stuart Macdonald and Nicole D'Angela

The
Presbyterian Record

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

VOL. L. TORONTO, JUNE - JULY, 1925 Nos. 6 and 7

Doing and Daring

WE have not yet become fully convinced, that the great Author of the universe sets the example to all other potential authors, by doing something; by daring something; by doing and daring the things that are.

If we were to content ourselves entirely with thinking and speculation, we should soon find ourselves in a strangling and smothering scepticism. It is in action based upon thought and in action alone that we get our proper bearings in life.

How, for example, do we know there is an outside world? When you say you see, or hear, or touch things, is not that only a modification of your own consciousness? May these things not all be regarded as made of the stuff of dreams?

We are chained and confined in helplessness so long as we stay in the cell of mere speculation. Our outside world is an airy imagination until we act upon an assumption that it is there. Action is faith in operation. Doing and daring, we win our way to a justification of our faith.

It is only in the doing and daring of things that we realize our fullest life. Action is the proof and the announcement of our moral freedom. In neglecting, or evading, that fact we commit fatal mistakes in morality and religion. "This do and thou shalt live," is the first word and the final word in religion. "Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man," is the declaration of Jesus.

If every city in the world were reduced to-morrow to ruins, our race would be little the poorer, and our happiness would be very little diminished, because humanity would address itself immediately to the great business of building better cities than the outworn old ones. The best has not yet been reached. By doing and daring greatly, we come nearer to it.

THREE HOUSES AND A HOME

By R. E. Porter

On the street where I once lived, there were three old houses that had been distinguished in their day. But architecture had changed its models, and made the old houses unattractive to young couples beginning life, and wind and weather had smitten roof and shutter, step and chimney-pot of the once ample mansions. They were out of date, and out of condition, for exacting tenants.

Now it happened that these old houses were owned by the descendants of old families, who had once occupied them. These descendants were not living in these old houses, but they had a sentimental interest in them, and they rented them to people who were indifferent to decayed floors, and damp cellars, and rapacious rodents. These descendants were rich, but they made money out of the rents, or out of the lives of the tenants, if you like.

It also happened that a Philanthropist greatly wished to build a "Home" for homeless ones, on the street where the old houses stood, and he went to the several owners of the houses, and told of his plan and purpose. "Will you sell me your house?" The owners of the largest, and best equipped house, considered the question and said, "We will not sell but we will give you the house, because your plans and purpose are supremely good. Let us help you to carry them out. We give you the house, out and out, and altogether, to have and to hold, for better, for worse, and we give it with pleasure. We love it, but you will replace it by building a shelter for the homeless and the unfortunate. Go to, and get busy." In the same way, the owners of the smallest house, which was older than the largest, said, "We will not sell, but we will give you our house to help your scheme and purpose. It is a pleasure for us to be able to lend a hand in so good a work."

Having succeeded so well with these two, the Philanthropist asked the owners of the oldest house if they would give their help to his plan. The majority of them were willing to give it but some of the owners of this oldest house refused to surrender their interest in it, and they said so in bold and bitter speech. They went further, and uttered unkind and untrue things about the owners of the other houses for doing what they had done. The judges of the land said that the will of the majority of the owners of the oldest house would decide the matter, and they sanctioned the gift by the majority of the third, and oldest house, to the Philanthropist, in order that his idea might be realized and the homeless ones he loved might be assisted.

Even this action of the judges did not stop the minority party of the owners of the oldest house. They complained of injustice, and argued for some of the bricks and stones and mortar, or, the money value of them. They made the air unpleasant with their protests, and their dissent, but the third house was placed at the disposal of the Philanthropist; the protesting owners were given some of the bricks, and stones, and mortar, and money as well, and though they still objected and rebelled the best parts of the three old houses were gradually built, along with new material, into a "Home" large enough to accommodate all who sought shelter in it, and the heart of the Philanthropist was made glad.

But while the new "Home" was being built, there was much noise from foundation-diggers, cement-mixers, masons, carpenters, plumbers and roofers. Teams hauled great trucks that soiled the streets. When the rain fell, there was mud, when the sun and wind ruled there was dust, but the weeks went by and the "Home" rose and rose, and, at last, the noise ceased and the street was cleaned and the "Home" was completed in beauty and strength. Outside it was attractive, inside it was satisfying. It cost much thought and pain to the Philanthropist, but he saw in its completion reward for all his thought and pain. It caused distress and disturbance to many besides the owners of the houses that were built into it, but what good thing ever came into our life without causing disturbance?

IMPORTANT NOTICE

The Committee responsible for this issue is not in possession of the mailing lists of *The Record*, and therefore do not know the number of copies that should be sent to each congregation. A moderate supply is being sent to each minister with the request that he will please assist the Committee by arranging for the careful distribution of these among present subscribers. After the subscribers in the congregation have been supplied, any remaining copies might be given out indiscriminately.

In the next number of *The Record* a full account of the consummation of Church Union and the aims and ideals of the United Church in Canada will be given.

During 1924 there were thirty-eight deaths reported in the ministerial ranks of the Church.

The Ministers' Widows and Orphans' Funds pay annuities to 197 widows and sixty-five orphans.

There are 906 ministers connected with the Aged and Infirm Ministers' Fund and paying rates into it. The Fund pays annuities to 205 annuitants.

The

Presbyterian Record

The Official Monthly Record of
The Presbyterian Church in Canada.

Edited by An Emergency Committee of the General Assembly

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THE SITUATION OF "THE RECORD"

That the facts regarding *The Record* may be before the Church, we give here the report of the *Record* Committee as presented to the General Assembly on June 4th:

Your Committee has adopted and herewith submits the Report of the Managing Editor, as follows:

"The average monthly issue of *The Record* for 1924 was about fifty-three thousand copies. As per accounts duly audited, the receipts for the year, including a balance of $540, were $21,075, the expenditure $20,310, leaving a balance of $765.

"Conditions in the Church are affecting its circulation, and will make more difficult its financing for the current half year, to June, 1925. Of this a supplementary statement will be given later.

"In 1891, thirty-four years ago, the present Managing Editor was entrusted by the General Assembly with the conduct of its Official Monthly Record.

"The average issue of *The Record* for this whole period has been about fifty-six thousand copies monthly, part of the time with fifty-two pages, making a total issue of over eight hundred millions of pages, equal to about eight millions of ordinary volumes of three hundred pages each.

"During all those years, *The Record* has paid its entire cost, salaries and all else. It has, in addition, when costs were less, aided from its earnings the Funds of the Church, but it has never asked from the Assembly a cent.

"An incident in the work of those thirty-four years was the rescue of the Sabbath School Lesson Helps. These Helps, consisting of the Teacher's Monthly, the Senior, Intermediate, and Primary Quarterlies and Leaflets, were begun and well conducted for some years by the Rev. T. F. Fotheringham, in St. John, N.B. But they were not self-supporting, and in 1897 their discontinuance was imminent.

"The Editor of *The Record* offered to make a trial of them for the year 1898, in addition to *The Record* and *The Children's Record*, without cost of any kind to the Church, and was privileged to close the year with a large increase in circulation and a goodly credit balance, and to propose their transfer to Toronto and the appointment of the Rev. R. Douglas Fraser in charge of their publication.

"For eleven years previous to his thirty-four years in charge of *The Record*, the Editor, then a pastor in New Glasgow, N.S., published *The Maritime Presbyterian*, similar to *The Record*, chiefly for the Missions of the Maritime Synod in the New Hebrides and Trinidad, the earliest Foreign Missions of our Church.

"During these years in New Glasgow he also began, and continued for thirteen years, *The Children's Record* (monthly) for the whole Church, the first publication of any kind for the young people of our Church. It reached a circulation of twenty-five thousand, and was finally transferred to the newly established Sunday School Publications in Toronto, and published as *The King's Own*.

"All the work and management of *The Maritime Presbyterian* and *The Children's Record* in those earlier years was gratuitous, and their proceeds, above cost, were given to the Missions of the Church.

"And now, with four score left behind, with constant service since licensure in May, 1875, through all the fifty years of our Church's history; with attendance, as member or correspondent, at all but four of her fifty General Assemblies; with forty-five years of continuous monthly publishing of the Home and Foreign Work of the Church, and not an issue, page or paragraph but was personally prepared, selected or revised; with about a like period on her Foreign Mission Committees and Boards; with thirty-four years of his present appointment, the longest official service in the Assembly's history; with grateful memories of generous words and work by those who through the years have distributed those millions of missionary pages to the Church; with thanks to a kind providence for life's opportunities, and regret that they were not better improved—this trust, so long held from this Assembly, comes, with the issue of June, 1925, to an end."

EPHRAIM SCOTT,
Editor and Manager.

Your Committee desires to express its high appreciation of the Editor's long years of service in publishing *The Record;* the successful conduct of its financial affairs; its uniform excellence, and its influence in fostering the interest of our people in the missionary work of the Church.

Your Committee, in view of such a record of devoted service to the Church, recommends that the Assembly make a worthy and substantial acknowledgment to the retiring Managing Editor, as it has done heretofore to others of its servants.

D. A. MURRAY, *Secretary.* G. COLBORNE HEINE, *Convener.*

Montreal, April 29, 1925.

This report was read to the Assembly by Dr. W. G. Wallace, and, on motion, a Special Committee was appointed, with Dr. A. B. Baird, Convener, to consider it, and report back to Assembly at a later Sederunt.

On June 8th, as the minutes of Assembly

state, Dr. A. B. Baird, Convener, presented the following report of the Special Committee appointed to consider the report of the Presbyterian *Record*. Dr. Baird moved its adoption. The motion was seconded by Dr. J. Pringle, and carried:

"The General Assembly accepts as in interim report, the printed report submitted by the Committee on the Presbyterian *Record*, together with a supplementary statement submitted by Dr. Ephraim Scott, and asks for further information about the financial standing of the paper.

The General Assembly expresses appreciation of the long and laborious services of Dr. Scott, and inasmuch as he has indicated his intention of giving up the trust which he has held for so many years, the General Assembly relieves him forthwith of his duties as Editor and Manager, and appoints a Committee whose duty it shall be:

(1) To issue a new number of *The Record* which shall reflect the spirit and aspirations of this General Assembly and of the United Church of Canada;

(2) To take immediate steps to secure a financial statement duly audited, showing how *The Record* stands, to take over the property of *The Record* (including its physical assets, together with its mailing lists, books, documents and contracts for printing), and to carry on *The Record* until further arrangements are made by the General Council;

(3) To deal with the request of the former *Record* Committee in the matter of an honorarium for Dr. Scott.

The Committee above noted is to consist of Rev. Dr. P. M. MacDonald (Convener), Rev. Dr. R. E. Welsh, Brig.-Gen. J. G. Ross, Mr. W. B. Wood, Mr. W. S. Leslie, Rev. Dr. R. J. Wilson, Rev. Dr. Robt. Laird, Rev. Dr. D. M. Solandt, and Rev. Dr. Robt. Haddow.

It is proposed that this be an Emergency Committee for the purposes above named, and not to displace the Standing Committee which it is probable that this General Assembly will elect."

The Emergency Committee at once secured an interview with Dr. Scott, and endeavored, in a respectful and kindly way, but without success, to secure his compliance with the wish of the General Assembly as expressed in Section 2 of the duties imposed upon the Committee by the General Assembly.

This number of *The Record* is, therefore, the work of the Emergency Committee under instruction of the General Assembly. It contains authentic reports of the missionary work of the Church considered by the Assembly, and continues Volume L of *The Record* in a double number, owing to the unavoidable delay caused by the surprising postponement of the issuing of the June number, as announced in the May number.

Any other publication than this calling itself *The Presbyterian Record* for June of this year, is not authorized by the General Assembly of The Presbyterian Church in Canada, and those who may receive any such paper, are receiving a new periodical and not "The Official Monthly Record of The Presbyterian Church in Canada."

"PEACE ON EARTH"

No doubt angels are beings from other worlds—perhaps from heaven. To the lowly shepherds they announced the coming of the Prince of Peace. In ancient times the angels seemed to be intensely interested in the welfare of men, so much so that there is joy among them over one sinner that repents more than over ninety and nine just persons that need no repentance. But the bringing of a message of peace cannot make men peaceful. The acceptance of it can. There can be no peace while the opposite is in the hearts of men. Covenants of peace cannot bind men nor nations. The spirit of peace and good will to men filling the hearts of men is the only thing that can bring about a right attitude of man to man—of nation to nation.

PUBLIC WORSHIP

The Committee on Public Worship and Aids to Devotion reported that after having suspended operations for two years it is now engaged in preparing a book of selected Responsive Readings from Scripture for use in congregational worship. The number of selections will be more than sufficient to provide for all the Sundays of the year and for special occasions and the chief Christian festivals. They are intended, not as substitutes for the ordinary lessons read from Scripture, but as acts of devotion in which suitable portions of the Psalter and other books of the Bible are to be recited by all either responsively or in concert. The Committee is also considering the inclusion in this volume of a series of responsive intercessions or directed prayers after the form of litanies.

The thing that has done so much to delay your success has been discouragement. Discouragement is a disease that nearly every person suffers from. Fight off discouragement as you would ward off any physical affliction. Discouragement is intellectual infection. If you feel discouraged, stand on the sidewalk and watch the crippled and the blind. Witness those who are really handicapped. Then thank God that you are well and able to work.

He alone is worthy of the appellation great who either does great things, or teaches how they may be done, or describes them with a suitable majesty when they have been done; but those only are great things which tend to render life more happy, which increase the innocent enjoyments and comforts of existence, or which pave the way to a state of future bliss more permanent and more pure.—Milton.

THE ASSEMBLY

The Fifty-first General Assembly met this year in the well-appointed College Street Church, Toronto, June 3rd to June 9th. The Right Reverend Clarence MacKinnon, D.D., Moderator of the Fiftieth General Assembly assisted by Reverend R. P. MacKay, D.D., conducted public worship, and preached on "The Price of Progress" from the text "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—John 12:24.

The message was most timely, impressive and helpful, in its design, content, and delivery. It was the latest utterance of one whose life during the past year has abounded in labors as a prophet and preacher and pacific adviser of the Church throughout its wide bounds.

The unanimous choice of the court of a Moderator for the Fifty-first Assembly was the revered and beloved Dr. George C. Pidgeon, minister of Bloor Street Church, Toronto. He was a worthy successor to the splendid line of Moderators who in the half-century gone gave wise guidance and inspiring leadership to the General Assembly in its complicated and arduous work.

In some respects it was a unique Assembly. It was the largest, numerically; the most representative, territorially; the attendance at each Sederunt was unusually full, and its proceedings were conducted so uniformly "decently and in order" that the decisions of "The Chair" never provoked any appeal. Perhaps this was due in part to the overwhelming preponderance of the Union sentiment in this Assembly. The anti-unionists were comparatively few in number and appeared unwilling to offer opposition to many matters that drew them obstructively together in previous years.

There was an easily-detected atmosphere of regret, that the minority who refused to loyally bow to the constitutional action of the several courts of the Church, were being left behind, as the majority went on its long-considered way to union. Friends of many years sat side by side, as had been their habit at Assembly meetings, but the knowledge that it was the last time they would thus be together, was the cause of "keenest pain". The tie that had bound them in the blessed bond of a shared-interest in the work of the Church, was to be severed, as the unionist went with his Church to the wider-fellowship for which his Church had ever stood, and as the other refused to go, and parted from his Church and his friends.

Ah, well, the Kingdom is wider than the Church, and in the days that are, and are to be, old friends who parted yesterday, will again meet; and, if not in the same regiment, then in the one "mighty army", they can greet each other. For "the body of Christ is one," deny it who may and will, and the day of full union in the Church will dawn, when those who do not see the tremendous need for it now, will be able to see it perhaps in the lurid light that falls on a still-more disordered state in our world than we have to-day. Then the "mighty army" will need full agreement in its regiments.

The torrid heat, that prevailed from the beginning of the Assembly to its close, was the cause of exceedingly uncomfortable conditions in the always-crowded Church. The splendid hospitality of Rev. Dr. Cochrane and the Officials and Committee of Entertainment of College Street Church, went a long way to mitigate the discomfort, but only a Boreal breeze could have given relief. Despite the weather the tone and temper of the Commissioners were up to the requirements of their rank in society. There was a disposition on the part of some Commissioners to discard coat and vest and collar, and no one thought it was undignified for a western doctor of divinity to sit in garb reduced in those particulars, even if he did find a seat in the choir-bank, where he was the target for a thousand eyes.

It was the warmest General Assembly that ever convened in Canada.

The Assembly accorded the heartiest greeting to each and all of its "officials", whenever any one of these had occasion to appear on the platform. No more courteous or capable or conscientious body of men serve any church to-day than the hard-working, uncomplaining, loyal "officials", who carry the load of work in the various departments of our Church's great undertakings at home and abroad. The Church owes very much to these men for the way they have cheerfully and whole-heartedly complied with the decisions of the General Assembly year after year, accepting without question the considered policy and plan decided upon, and successfully working it out in the face of opposition and criticism from some who do not know, or refuse to accept, the conclusions of the parliament of the Church which is the General Assembly.

The service of praise at the daily devotional half hour was ably conducted by Dr. Alexander MacMillan. The splendid singing of the men who were there in large numbers was an inspiration then and it will constitute a precious memory as long as life lasts.

GREETINGS FROM OVERSEAS

The Assembly was greatly delighted to hear representatives of the churches from the Old Lands overseas deliver inspiring messages of greeting and goodwill and good wishes in view of the impending union so long discussed and so constitutionally proposed. The representatives were Rev. Joseph Rorke, D.D., representing the Presbyterian Church of England; Rev. W. M. MacGregor, D.D., and Rev. P. D. Thomson, D.D., of the U. F. Church Scotland; Rev. Achibald Main, D.D., D. Litt, of the Church of Scotland and Rev R. K. Hanna, M.A., from the Presbyterian Church in Ireland.

Home Missions

CONDENSED FROM THE REPORT OF BOARD OF HOME MISSIONS AND SOCIAL SERVICE FOR YEAR 1924

What emotions arise in our hearts when, after fifty years of Home Mission work in connection with The Presbyterian Church in Canada, we look intently at the map of this Dominion?

There is, first, the feeling of deep gratitude to Almighty God for the great things He has wrought. There is, second, the feeling of regret. We have left undone so much that we ought to have done. The objectives which Jesus Christ has for this wide land, the things He is trying to do for its men and women, its children and its life, we have not forwarded as we might have done. So that, third, there is born within us a new spirit of dedication to the unfinished task that summons us.

Financial Position.

The Board expended in 1924, $547,820. This amount was fully met and, by a transfer of $45,000 from the Reserve the Board was in the fortunate position of being able to wipe out completely its share of the Budget indebtedness. Happily, too, a substantial sum remains in the Reserve.

The expenditures fell below the 1924 appropriation fixed by the General Assembly by $67,000, and thus again the Board by severe economy did much to ease the financial situation of the Church. Even more significant is the fact that the expenditures were $38,000 less than in the previous year and $118,000 less than in 1922. Such a drastic reduction involves a sacrifice of work which may well weigh heavily upon the heart and conscience of the Church and awaken an immediate response to those claims of patriotism and Christian service which are vital to the safety and well-being of the Dominion.

Augmented Charges and Home Mission Fields.

Synod	Augmented Class A.	Augmented Class B.	Home Missions
Maritime Provinces ...	61	31	45
Montreal and Ottawa ..	30	29	39
Toronto and Kingston..	51	32	50
Hamilton and London..	25	6	6
Manitoba	10	28	47
Saskatchewan	24	55	107
Alberta	35	40	83
British Columbia	20	40	48
	256	261	425

Total number 942

1.—There are now 517 Augmented charges (A and B) a decrease of 1 from the previous year.

2.—There are 425 Home Mission Fields—33 fewer than a year ago.

3.—Fifteen charges formerly self-sustaining were given a place on the Augmentation Fund (8 in Class A and 7 in Class B).

4.—Additional charges to the number of 36 (12 formerly self-sustaining, 3 new and 21 mission fields) have been placed on the aid-receiving list, and 60 have been removed from the list (13 becoming self-sustaining and 57 dropped, merged or co-operated). This decreased the total number of aid-receiving charges (Augmentation and Home Mission) by 34.

Literature.

During the past twelve months the Board has published a number of booklets upon various phases of its own work such as "Canada and the New Canadian." "A Near View of the New Canadian," "Social Service in a Coal Camp," "New Ontario," "Where the great Peace River flows." A leaflet entitled "An opportunity and a Need" or "What retrenchment means among our Indian wards" was also re-issued. All these have proved useful and popular.

For the past winter, as for the previous winter, we have supplied type-written sermons to fields left vacant by the return of the students to College. The sermons were written at our request by ministers of our own Church. They were sent to 68 places principally in New Ontario and Southern Saskatchewan, and were read by selected "leaders of Worship." No little testimony has been borne to the good purpose they served.

Inasmuch as this Church is about to enter the United Church of Canada, the Board resolved to prepare and publish a history of our work in Home Missions and Social Service from the beginning down to June 10th, 1925. It will be shown in what forms organization began and how it has reached its present development. The work of the leaders of the movement will receive its meed. The romantic incidents of the life of the later trail-blazers on the far-flung frontiers will be told and the quiet work of the minister in the ordinary mission field or weak charge will not be ignored.

Such at least will be the aim and the Editorial Committee bespeak the co-operation of all who know the facts or have in their possession documents which would make the result more adequate and authoritative.

Missionaries.

In order to secure more permanent supply for the mission fields, the Assembly in 1924 approved the appointment of more ordained men and the erection of manses at strategic centres. The Board has endeavored to carry out this policy. As a result many fields have been reorganized. We expect that during the autumn



The Burns Lake Hospital (W.M.S.)



The Little Church across the way from the Hospital at Burns Lake

of 1925 approximately 30 manses will be built, most of them in frontier districts.

In the spring 195 student missionaries received appointment. Of this number, 170 were from Canadian Colleges and Universities and 23 from Seminaries in the United States.

The Women's Missionary Societies.

The Board once more made thankful acknowledgment of the valuable assistance rendered by the Women's Missionary Society, East and West. In a very trying year their work has been carried on with thoroughness and devotion. A summary of the activities, in Canada, of these Societies will be found in another part of this report.

Special Grants.

From British Churches:

Presbyterian Church in England.....	$ 88.50
United Free Church of Scotland.....	1,958.74
Church of Scotland Colonial Society.....	1,448.38
Presbyterian Church in Ireland.....	665.25
	$4,160.87
From American Presbyterian Church, Montreal	$2,930.00

Evangelism.

Political and social changes arouse men to a consciousness of spiritual needs. Often examples of the instability of human institutions reveal not only the necessity of spiritual forces, but also the reality of such powers.

The late President Wilson observed—"Our civilization cannot survive materially unless it is redeemed spiritually." It is becoming increasingly clear that social redemption is possible only through the regeneration of individual men and women. That is, there must be a re-shaping of outlook and character. The ages have shown that nothing will ever take the place of first hand experience in the spiritual life.

Two dangers are threatening the spirit of true Evangelism to-day. One is an appeal wholly to the emotions, which is inconsistent with the spirit of Christianity. The life of Christ will be searched in vain for examples of excitement. He spent whole nights in prayer, it is true, but there is no evidence of nervous eccentricities, emotional outbursts or "speaking with tongues." The second danger is a growing disposition to commercialize Evangelism. Definite financial objectives are set up. If these amounts are not being reached, the Evangelists or their financial agents, make frantic appeals for larger contributions. Thus the most sensitive and sacred of all human experience is reduced to a basis of dollars and cents.

The Evangelists and Singers serving under the guidance of the Church, seek by means of Special Services to assist the ministry of the Church in its heroic effort that the right life may be possible in society.

Present Staff: Rev. D. J. Craig, Rev. J. G. Reid, Rev. T. A. Woods, Mr. W. J. McBretney, Rev. D. T. McClintock, Mr. R. Hudson, Rev. H. N. MacLean, Mr. T. H. Nichol and Rev. Dr. D. McTavish, (Serving without salary).

In addition to the regular Sunday and Midweek services, the Evangelists were engaged in such services as—Bible Study Classes; Community Meetings; Story Hour for Boys and Girls; visits to "Shut-ins" and aged; addressing pupils in High and Public Schools; holding meetings in lumber camps; hospitals; jails; Community Houses; Gaelic services; conducting communion and baptismal services where there are no ordained ministers.

The number reported joining the Church at the "reception" service following 89 special Missions, is—898. Reception Services were held in about half the Missions conducted during the year. For various reasons the reception of new members in many congregations was delayed till the following communion.

The various activities in the different Social Centres have been well maintained during the past year. More and more work in the institutions reflects the spirit of the Church. Directly and indirectly Christian principles are used in efforts to help those who are popularly spoken of as under-privileged: 6,358 families were ministered to; and 12,484 individuals were cared for; 2,109 mothers and children were taken to fresh air camps for a period of ten days. As a result of religious services, eighty-five persons came into the fellowship with the Church.

Statistics.

Chalmers House, Montreal:—No. of workers, 5; No. of families assisted, 758; No. of individuals helped, 1,418; No. of activities, 39; No. of nationalities, 21; No. at fresh air camp, 256. Religious bodies represented: Hebrews, 7 per cent.; Roman Catholics, 15 per cent.; Protestants, 78 per cent. Total cost to the Church, $7,235.49.

St. Columba, Montreal:—No. of workers, 2; No. of families assisted, 635; No. of individuals helped, 1,245; No. of activities, 40; No. of nationalities, 15; No. at fresh air camp, 270. Religious bodies represented: Hebrews, 2.9 per cent.; Roman Catholics, 4.1 per cent.; Protestants, 93 per cent. Total cost to the Church, $3,625.29.

St. Christopher, Toronto:—No. of workers, 7; No. of families assisted, 1,676; No. of individuals helped, 2,930; No. of activities, 33; No. of nationalities, 32; No. at fresh air camp, 454. Religious bodies represented: Hebrews, 32.8 per cent.; Roman Catholics, 7.3 per cent.; Protestants, 59.9 per cent. Total cost to the Church, $12,534.76.

Robertson House, Winnipeg:—No. of workers, 5; No. of families assisted, 1,278; No. of individuals helped, 2,520; No. of activities, 46; No. of nationalities, 7; No. at fresh air camp, 809. Religious bodies represented: Hebrews, 28 per cent.; Roman Catholics, 33 per cent.; Protestants, 34 per cent.; others, 5 per cent. Total cost to the Church, $10,828.81.

Point Douglas, Winnipeg:—No. of workers, 2; No. of families assisted, 511; No. of individuals helped, 1,237; No. of activities, 23; No. of nationalities, 18; No. at fresh air camp, 90. Religious bodies represented: Hebrews, 2 per cent; Roman Catholics, 26 per cent.; Protestants, 65 per cent.; Labor, 3 per cent.; others, 4 per cent. Total cost to the Church, $1,800.00.

First Church and Community House, Vancouver:—No. of workers, 6; No. of families assisted, 1,500; No. of individuals helped, 3,134; No. of activities, 76; No. of nationalities, 30; No. at fresh air camp, 320. Representatives of nearly all religious bodies in Canada are identified with the work. Total cost to the Church, $10,128.92.

Redemptive Homes.

Reformation of character is never easy. That phase of it which is represented in Redemptive Homes is particularly difficult. The Church has ground for thankfulness that it was led to establish homes of refuge, which now form a chain across Canada. In Sydney, C.B., Montreal, Toronto, Winnipeg, Calgary and Vancouver, they will stand as monuments to that part of the work which the late Dr. Shearer performed in his successful efforts

to help the unfortunate. Only the Great Day can fully reveal the triumphs of grace wrought in those institutions of mercy and hope. Nineteen twenty-four was a good year.

One hundred and eighty-eight women were admitted as regular inmates of the Homes. In addition to these 24 others were temporarily sheltered. The average age was 17. Of the total, 101 were maternity cases. 52 were mentally sub-normal. Church affiliations show that 59 were Anglicans, 23 Baptists, 32 Methodists, 55 Presbyterians, 2 Roman Catholics, and 17 belonged to various religious sects.

Seventy united with the Church on profession of faith; 54 were restored to their parents; 73 were assigned to safe positions; 41 children were placed in good homes; 8 marriages were performed in the Homes.

Work Among Non-Anglo-Saxons.

Race intermingling on the North American continent is taking place on a scale and at a pace hitherto unknown in the history of the world.

Dr. Raymond Pearl in his study of the American Census points out that only fifteen per cent. of the children born in the United States have parents of pure American stock. Modern facilities of intercourse and travel bring people from all parts of the world together, and prejudices and suspicions of the centuries are broken down in a comradeship never before dreamed of in communities and among nations. The science of Biology has spoken recently on this mingling of the race and its message is most reassuring.

(1) All possible combinations of qualities now found in all the races will be reproduced in different individuals.

(2) The highly varied character of the great majority of the population is assured. A highly variable race should be more adaptable to new and changing conditions. The most successful nation will be the one able to do the many different things well.

The whole race problem as it relates to Canada is summed up by a University professor in the following conclusions:

(1) There will be a highly variable and versatile general population with a great variety of combinations of qualities in different individuals.

(2) A proportion will be very superior individuals in whom are concentrated the good qualities of all or many of the races.

(3) A considerable proportion will be inferior individuals in whom are concentrated the bad qualities of all or of many of the races.

(4) Classes will be established perpetuating these qualities in every possible combination. The conclusion reached through the investigations of science are substantiated by history. The highest achievements of the human family in every instance have been attained following the mixture of two or more races.

Race mixture according to historians has been most evident in Great Britain (not Ireland), Germany and France. The countries most exclusive are Spain, Scandinavia, Ireland, Russia and Southern Italy. In production of eminent men and in contributions to the advance of civilization Great Britain, Germany and France have surpassed all others. Into Great Britain to mingle with the original Celtic races there came a succession of Romans,



Hospital and House (W.M.S.), Ethelbert, Sask.

Jutes, Saxons, Angles, Danes, Normans and Huguenots. The English and the Scotch are highly variable races. Their production of excellence is equalled only by the wretchedness found alongside of superior qualities, both natural results of the genetic principles of race intermingling. Spain on the other hand, has lived a life of isolation and has known few race changes. Its population is more homogeneous in blood than any other part of the European continent except Scandinavia. Spain has 170 names in the *Encyclopedia Britannica*, France 1,808 and England 3,016.

In general it appears that preceding the rise of the peoples which have impressed civilization most deeply, there has been an excessive intermingling of races. Canada and the United States are experimenting on a scale more huge than any previous venture.

Experience and investigation prove that along with the best there goes the worst, that the highest and the lowest come from the same process of mingling. While science can analyze the processes and classify the results, it remains for the Christian religion to protect and strengthen the best and to redeem the worst. The missionary enterprise of the Church expresses this two-sided conviction. The lambs are to be fed, but the lost are also to be found. The power of the resurrection is to save even unto the uttermost. The whole future of the Protestant Church in America is bound up with an effective appeal to the non-Anglo-Saxon who is increasing in numbers with remarkable rapidity and in influence on the whole life of the people proportionate to these numbers.

The total addition to Canada's population in 1924 was 161,767. Of these, 37,317 were returning Canadians who had spent some years in the United States or elsewhere. Of the remainder, 57,612 came from Great Britain and the Irish Free State, and 50,512 came from other countries. Besides these, 16,238 came from the United States and more than fifty per cent. of these would be of non-Anglo-Saxon extraction. About sixty per cent. of the total immigration remained in Ontario or east of Ontario. During the year over 18,000 non-Anglo-Saxons were reported to the Department of the Stranger, almost 2,000 more than the number reported by this Department as being of British extraction.

Italians.

The Italian Mission in Montreal has now assumed the status of a fully organized congregation with eighty-one communicants, fifteen of whom were received during the present year. One hundred and sixty children are in the Sunday School, where twelve teachers do faithful work. The congregation numbers over 400 and six elders are giving supervision, taking their responsibility very seriously. A second preaching point is situated in Rossland where a growing cause is responding to missionary effort.

In spite of certain local difficulties the Italian congregation in Hamilton has had a year of encouraging advance. The attendance at the services has increased and the whole attitude of the congregation has greatly improved. The influence of Mr. Fornataro on the Italian Community is constantly increasing. His assistance is eagerly sought for every difficult situation and more and more his fine Christian character is commending itself to a wider circle.

Two years ago this congregation was allocated $150 for the Budget. This amount was not quite reached the first year but this year it was exceeded by $7.00.

As among all other Roman Catholic nationalities there is a general disposition on the part of the Italian people to trust the Protestant minister rather than the Priest.

The work among the Italians at the Soo is incorporated in the All People's Mission. This congregation is also steadily growing in numbers and the personal influence of the missionary is felt among all the activities of the Italian people.

East Indians—Vancouver, Victoria.

Regular services are held every second Sunday evening in Vancouver. On the alternate Sunday the service is in Victoria. Mr. Macrae's removal to Vancouver has made possible more intensive work in that city where the larger number of East Indians live. This also permits him to visit more regularly a number of places on the coast of the mainland where there are companies of these men working in the mills. Mr. Macrae reports increased attendance and very manifest increase in interest in the services. Prejudices that were in evidence even one year ago are being overcome. More requests than ever before have come to Mr. Macrae from points outside of Vancouver urging him to visit these places and hold conference with them. Some real converts have declared themselves and a few of these have returned to India with the gospel message.

On the other hand many have resisted, persistently, the word of Truth and some twelve of these left in July, 1924, for India where, with thousands of dollars brought from Canada they expected to carry on seditious propaganda against the British Government.

Mr. Macrae points out the necessity of training one, perhaps two young men as future missionaries with centres in Victoria and Vancouver.

The Ukrainians.

The Ukrainian congregations have shown increased interest and responded much more readily than formerly. One student missionary has been added to the staff and is proving efficient and very earnest in his work.

A new venture was tried with signal success in a number of fields during the winter. Short evangelistic missions were undertaken at various centres by two visiting ministers. These men were received with great kindness by the people and their messages with great eagerness. In places from which the missionary a few

years ago was practically excluded, he was not only warmly welcomed but urgently requested to return. This indicates a remarkable change in the attitude on the part of many communities and bears out recent statements made by the Roman Catholic Archbishops, that the Ukrainians in many communities were repudiating the traditional Church and turning to the evangelistic teaching of Protestants. Never before have these people given greater evidence of decided religious impulse and conviction. These evangelistic services will be continued on a larger scale to meet the needs of thousands who are without any religious instruction.

Finnish Missions.

The Rev. A. I. Heinonen was transferred from Louise Township to Dunblane, Sask., where he gives service as he is able to about 200 Finnish families. Two other points where the services are conducted in English are attached to the field. This dual service is the ideal for many non-Anglo-Saxon communities, were the supply of bilingual missionaries adequate to the demand. Another Finnish field at Minda is ministered to most acceptably in English by Rev. M. G. Garabedian who has gathered the young people and many of the older ones as well. Efforts are being made to secure a missionary for Eckville but these, so far, have not been successful. Finnish services are needed especially at Port Arthur and Fort William, and in the Sudbury area into which very recently a large Finnish immigration has gone.

Magyars.

Two student missionaries who have recently come to Canada from Hungary have been given appointments to Magyar fields. This gives the services of four men among over 50,000 people, more than half of whom are Protestants and the remainder very open minded in their attitude toward religious services. Efforts are being made to increase the number of missionaries and the people are very ready to contribute toward their support.

Literature.

The Canadian Ranok has had the most satisfactory year in its history and the outlook has greatly improved. The constituency is steadily growing and there is great willingness on the part of subscribers to help on this enterprise by paying their subscriptions more regularly.

The Otthon, the Hungarian paper, has not increased its circulation to any extent during the year but is serving a good purpose in bringing a message of cheer to the Magyar communities who are without a missionary. A large number of copies of each addition is sent out and the paper is gradually making its way.

Attention is drawn to the great demand for Evangelical literature in various languages and an attempt will be made during the coming year to supply, to some degree, this need among the Ukrainians by producing in pamphlet and other forms articles which have appeared in *The Canadian Ranok*. It is hoped that gradually this may yet include many other racial groups.

"All People's Missions."

Sydney.—Work is now carried on at four different centres and with increasing efficiency. The Superintendent reports: "Increased interest, increased liberality, increased service, on the part of the different centres at a time when such service was never more sorely needed, has firmly established the missions in the several communities in which they minister." There are now nine on the staff at the four different centres which are widely separated over a large area, Scotstown (New Waterford), United Mission (Sydney), Chalmer's Jack (between Sydney Mines and North Sydney) and the Community House. In all 613 families were reached, representing many different nationalities. In the Sunday Schools 209 are enrolled. Mothers' meetings are held at two points and are very much appreciated.

Sault Ste. Marie.—The mission at the Soo ministers to twelve different nationalities, reaching regularly 200 families and over 800 individuals. Four workers are giving their full time and these are assisted by sixteen volunteers. In all there are 8,000 New Canadians, very few of whom attend any church. Out of a Finnish population of 2,000 not more than twelve families attend the Lutheran Church. The Mission is now reaching more children and young people than all the racial services of all the various groups. Four hundred and fifty children are in regular attendance at Sunday School. The success of this mission was abundantly testified at the Christmas entertainment when over 125 New Canadians representing at least ten nationalities took part in this festival and delighted an audience that far overtaxed the seating capacity of the Mission Hall.

Eight hundred and fifty dollars was contributed from all sources. The whole enterprise is ample proof of the wisdom of gathering all racial groups in one congregation.

Neighborhood House, Hamilton.—Sixteen nationalities are represented in the thirty-one activities all under the direction of two full time workers, assisted five weeks in the summer by four other paid workers. Three hundred and eighty-five families are definitely enrolled and a great many more have received more or less attention during the year. Six hundred and eighty-eight are in clubs, classes, Sunday School and Kindergartens. In addition to this, ninety-one attended the Vacation Bible School and 178 babies were treated in the Baby Clinic. For 270 days in the year 122 persons were in daily attendance.

There is no Fresh Air Camp but advantage was taken of sending boys and girls to other organized Camps and forty-nine were cared for in this way. The Red Cross Society organized a class on Home Nursing in the Neighborhood House and under its influence. Fifty-five per

cent. of the people are Protestants and twenty-one per cent. are not specified or without church connection. Twenty-four per cent. are nominally Roman Catholic, Greek Catholic, or Greek Orthodox.

Port Arthur.—At Port Arthur there are two full time workers and another giving part time service. Besides these, twelve volunteers greatly assist in all the enterprises. Fifteen different nationalities are represented in the 125 families related to the work of the mission. The lives of at least 1,000 people are influenced in the thirty activities regularly carried on. A Fresh Air Camp gave eighty-five the opportunity of an outing under the best kind of supervision. The new building in the Coal dock area is making possible a much greater variety of work and has added immensely to the efficiency of all the undertakings. An up-to-date plant at the main centre is a most urgent need. A new service in the Ukrainian language has been recently opened and is well attended. A similar service in the Finnish language should be begun at the earliest opportunity as comparatively few of the large Finnish population attend the Lutheran service.

Edmonton.—The New Canadian work is carried on in Edmonton at three different centres where six regular workers visit 250 families and have enrolled in thirty-six different activities, about 600 people from thirteen nationalities. The Sundays are particularly effective in their work and the Mothers' meetings are not only providing a medium of religious instruction, for a company of people hitherto neglected, but these gatherings are giving an entirely new social outlook to women who in the Old World knew little else than the burden of toil.

"The All People's Mission" at every centre has proved a success beyond the most sanguine expectations. It would be difficult to find a more consecrated or efficient band of workers who labor in season and out of season to gather into the Kingdom long neglected ones for whom Christ died. The activities of these missions must be extended to all neglected communities. What is being done in city centres is also undertaken in small towns and rural communities. The cosmopolitan congregations and Sunday Schools gathered together by the Rev. Miss Lydia Gruchy at Verigin and the Rev. Galen G. Heffelfinger at Buchanan, are even more wonderful in their achievements. Through their efforts young people of various nationalities are being led out into the wider fields of religious and intellectual experiences.

Toronto.—The work in Toronto has continued to be interesting and in many respects quite encouraging. There are five departments here —the Bulgarian, the Ukrainian, the Finnish, the Jewish, and the community work at the Scott Institute.

The Bulgarian work is not as active as it should be. There are about 300 families of this group in the city and of these between thirty and forty can be classed as Protestant. The most of these are connected with the mission. They are practically all manual laborers and at the present time are able to contribute very, very little towards the support of the church. The minister preaches on Sunday, conducts cottage prayer meetings, English classes and other occasional gatherings and is looked to by most of the Orthodox as well as Protestant Bulgarians as immigration and law adviser.

The Finnish people have been turning out in large numbers to hear the preaching of our missionary, Reino Hiironen. They are contributing $600.00 towards his stipend, as well as meeting the maintenance expenses of the mission. It is expected that as soon as the employment situation improves they will contribute considerably more. There are some exceptionally fine people in this group. Among them is the Finnish Vice-Consul, a very capable man and active church leader.

The Jewish missionary, Mr. Zeidman, has a splendid equipment for his task, and he is placed second to none among Jewish missionaries that have served the Church.

The work at the Scott Institute has grown considerably. This is now the headquarters in Toronto for work among the non-Anglo-Saxons, giving something of direction to the other missions, and assisting their missionaries in every possible way. Representatives of seventeen or eighteen nationalities are ministered to in various ways at the Institute. The Jews are still in the majority in the community and a goodly number regularly attend one or more of the meetings. The Italians form the second largest group in the neighborhood and very many of them attend, although they are not encouraged to do so because of the nearness of the Italian Methodist Mission. Among the number who come are a good many English-speaking people. These are really the "foreigners" in this foreign-speaking community and they find acceptable ministration and congenial companions at the Institute. It is interesting to note that the attendance at the various activities increased from 18,944 in 1923 to 26,351 in 1924 and particularly that the attendance at the religious services is gradually growing.

Department of the Stranger.

The Department of the Stranger was organized in connection with the Board of Home Missions in 1912. The purpose in view was to help the newly arrived immigrants in Canada, for whom the Presbyterian Church could be held responsible.

The Canadian Church, through its representative in the Old Land, gets into communication with intending immigrants. He supplies them with information regarding Canada and the Canadian Church. On reaching this country the new settlers are met by Immigration Chaplains at St. John, Halifax, Quebec and Montreal. As they proceed West they receive further advice from representatives of the Church in such centres as Toronto and Winni-

peg. Ministers throughout the Church are supplied with the names of immigrants who are moving into their districts. By this method the Church succeeded in keeping in touch with its people from the time they leave the Old Land till they are located in the new.

The following figures show the number of Presbyterians from the British Isles, who have been cared for by the Department of the Stranger since its organization: 1912, 22,000; 1913, 15,230; 1914, 7,968; 1915, 2254; 1916, 1576; 1917, 145; 1918, 274; 1919, 6,659; 1920, 16,749; 1921, 11,221; 1922, 8,662; 1923, 24,660; 1924, 16,214; total, 133,612. In addition to these during the period from 1914 to 1924, 12,415 migrants were cared for.

In 1924 the names of 16,214 British immigrants, 18,067 Continental Protestants (representing thirty-two nationalities), and 936 migrants were received by the Department, making a total of 35,217. The names of Presbyterian immigrants were distributed to ministers and Strangers' Secretaries in all parts of Canada.

The Department is glad to report that it has been successful in assisting many people who were anxiously seeking the location of lost relatives.

Facts and Figures from the Chaplains.

Glasgow, Scotland.—The Rev. T. Boyd Hunter reports having attended the departure of 127 vessels for Canada and the United States. Information regarding Canada and the Presbyterian Church were given to 16,000 persons.

Halifax, N.S.—The Rev. S. S. Thompson reports that 34,285 immigrants arrived at that Port in 1924. Of this number 1,733 were Presbyterians, 419 Methodist, 102 Baptists, 5,981 Anglicans. Protestants from Europe numbered 11,218, Hebrews 2,922, Roman Catholics 11,910. In all, twenty-five nationalities were represented.

St. John and Quebec. — The Rev. William Farquharson reports that at these two Ports 207 vessels entered during the year, carrying 26,257 immigrants, of whom 14,481 were Presbyterians. About two-thirds of the total number remained east of the Great Lakes in Canada.

Montreal. — The Rev. John Chisholm announced that in addition to the usual activities connected with incoming settlers, Montreal witnessed the opening of an Institution known as the "Sanctuary." This new venture is doing for men and boys what Dorchester House has done for unaccompanied immigrant girls. The "Sanctuary" is provided with seventy beds. In the one year of its history it has secured employment for 960 men. During the year 54,960 copies of the Diglot version of the New Testament were distributed among thirty different races of people.

Winnipeg.—The Rev. G. F. McCullagh reports that the number of immigrants passing through the western metropolis in 1924, was 58,205. Of this number 4,688 were unaccompanied women. During the year the Chaplain secured positions on farms for 7,223 men and women.

THE CHURCH AND MANSE BOARD

In presenting its forty-first Annual Report, which will be also its last report under its present name, the Board desires to express its gratitude to God for the service it has been privileged to render during the years since its formation. It does not take many words to say that the Board has in that time assisted in the purchase, erection or enlargement of nearly



New Canadian citizens arriving at Quebec where they are met by our Chaplain and given a welcome in word and deed.

1,350 churches and manses; it would take volumes to tell the story of what these churches and manses have meant to the communities where they are situated. Besides, in many of our Canadian cities are centres of light and love, homes for the unfortunate, welfare buildings of various kinds, called into being through the funds administered by this Board. In not a few localities also are to be found school homes, hospitals and hospital units, whose loving ministry reaches homes and hearts without number. Surely the Church will hold in reverent memory the great Superintendent, who first advocated the creation of such a Board, and the thousands of willing contributors throughout the Dominion who have made its beneficent operations possible.

During the year 1924 the equipment for the activities carried on by the Board of Home Missions was increased by the completion of the Community House, Whitney Pier, N.S.; the securing of a suitable site and building for institutional work at Port Arthur, Ont., and the construction and launching of the motor cruiser, *Broadcaster*, for the work of The Barclay Sound, B.C. In regard to churches and manses, there are now 328 loans outstanding, as against 308 a year ago; during 1924 fourteen loans were repaid in full as against twelve in 1923. Repayment on the principal of loans was about $4,500 greater than the previous year, and interest on investments also slightly more; it is disappointing, however, to note that receipts from loan interest were nearly $6,000 less, and the amount of overdue interest had grown to the large sum of $27,725.77. How far this may be accounted for by the agitation in the Church over Church Union, or by a certain tendency not to take these loans very seriously, it it difficult to say; but the Board is convinced that this condition of things ought to receive the earnest attention of Superintendents, Home Mission Conveners and Presbyteries. If Congregations do not faithfully abide by the terms of their loans, the Board is powerless to render help elsewhere and must refuse many urgent applications.

Under the "Frontier Manse" policy of the Board of Home Missions, whereby ordained men are being placed over wide areas with student assistance where possible, three manses have been added to the real property of the Board, and provision is being made for further development in this direction, during these coming months.

By the United Church of Canada Act the Church and Manse Board of the Presbyterian Church in Canada, together with similar corporate bodies, becomes merged, on June 10th, 1925, with the United Church of Canada. With what similar committees the work of this Board will be amalgamated, the General Council of the United Church will determine. Meantime, it is matter of satisfaction to know that such powers as this Board has been permitted by its charter to exercise will be greatly enlarged, and certain types of Congregations, to which of necessity needed help has been denied, will in the future be eligible for loans or grants. By Section 18 of the above Act, the United Church is given powers, not now held by this Board, by which the Church may contribute of its funds for the equipment and support of other undertakings, in which other religious bodies are co-operating with it. The new day that is dawning is full of promise, and we have reason to hope that the Church's physical equipment, both congregational and general, will be somewhat more nearly adequate to the Church's need.

KEEP YOUR SMILE

Donald Maclaurin

A smile has a high value in the markets of human society. It is a prime antidote for gloom and grouch and grumpiness. Keep your smile on the map of your face and that will add to the value of your surroundings. The courts of law reecntly decided a case in which a smile had a value of $20,000. It was like this: A boy who had climbed a tree to get some nuts came into contact with a "live" wire and was burned about the face. After the scars healed it was found that the wire had destroyed the muscles that control the smile expression on the boy's face. He couldn't smile. He tried but it was no use, the power to smile had been burnt away. In the courts where action for damages was tried, a jury awarded the boy's parents $20,000 damages for the loss of his power to smile. It was not too much. Was it enough? What would you sell the smiles of your friends and loved ones for in cold cash? "Oh!" you say, "money could not buy them if I had the power to sell them." Good words from you.

Keep your smile. Don't allow anyone or anything or any experience take it from you. It is a very large part of your capital in the business of life. It is the passport to pleasant friendships and the currency by which you can repay many who help you in ways that are not payable with money. If you should be stranded among people who do not know your language, nor you theirs, you could express your good-will by a smile and discover theirs by the same method.

Keep your smile and smile whenever it is suitable to smile. Don't smile all the time or you will become a smirker. There's a time to smile and a time not to smile. Wisdom will direct you when it should be covered or uncovered.

The most democratic book in all the world is the Bible. It can be applied to all times, all classes, all conditions and although it was written thousands of years ago. when humanity was groping and the world was in its infancy, this single Book stands to-day the most valuable agency for the advancement of mankind.

Abridged Report of F. M. Board

The Foreign Mission Report for 1924 looks in two directions. On the one hand, the promise is brighter than ever before; in no previous year were the opportunities so inviting. On the other hand, the staff was never so depleted nor the funds so lacking.

In *China* there are more boys and girls in Mission Schools. The hospitals have reached new communities hitherto unfriendly. Eight hundred and thirty-nine have been added to the Communion Roll in Honan, and the Church is increasingly ready to shoulder its own burdens. The attendance at tent services has been phenomenal. Tens of thousands have heard the Gospel Message in these touring campaigns. The fields are white!

In *Korea* there were at the beginning of this century 1 central station, 6 out-stations and 5 native workers. There are to-day 5 central stations, 420 out-stations with their places of worship, and 50 Korean workers. The Korean Presbyterian General Assembly reports 4,423 Church buildings and meeting places, 234 ordained pastors, 1372 elders, 832 unordained paid workers, 193,850 church adherents and 2,402 Sunday Schools with 161,209 pupils. Almost $500,000 was given by Koreans last year.

In *Formosa* the people are responsive as never before. The appeals for more labourers are urgent and persistent; especially ordained missionaries who will nurture the growing Church and enter open doors.

In *India* there is a demand for the occupation of new centres, and for the care of spiritual movements already under way. Whole villages ask for baptism.

In *Trinidad* and *British Guiana* the time seems at hand when the entire Hindu community might swing over to the Christian side. Springtime has come! The desert is beginning to rejoice and blossom as the rose!

That at this particular time severe financial stringency should come and cause arrest of such promising work, is simply heartbreaking. Schools have been closed, native workers have been dismissed, tent services have been discontinued, building equipment is utterly inadequate, and the Foreign staff is wearing down with the years instead of being strengthened to meet the growing demand.

> The Honan Presbytery in desperation has appealed to the General Assembly to take into consideration the question of *supplying the needed workers immediately,* and either *provide the necessary funds* from the Budget givings of the Church in this and succeeding years, or authorize the Presbytery of Honan to appeal directly to the membership of the Church for pledges of yearly super-gifts for this purpose, to a possible total of $25,000.

Missionaries and Church Union.—The following Resolution was adopted by the Board regarding Foreign Missionaries in their relation to the Church Union Movement:

> "In view of the reports received from the different Foreign Mission fields regarding the attitude of our Missionaries towards the Union Movement, and especially that certain Missionaries have expressed themselves as not in sympathy with the Movement and with the forthcoming United Church, the Board adopts the following resolution:
>
> "(1) That it has been and is the desire of the Board to accord perfect liberty to all Missionaries in the exercise of their own judgment as to their attitude on the question of Church Union, and as to whether or not they shall continue their service in connection with the United Church.
>
> "(2) That the Board expresses gratification with the fact that so great a measure of unanimity in favour of Church Union has prevailed amongst our Foreign Missionaries, thus leaving our work in foreign fields practically undisturbed, notwithstanding the possible withdrawal of some who may be unwilling to continue their service in connection with the United Church and this Board.
>
> "(3) That the Board extends to any or all who determine to withdraw, its cordial appreciation of faithful service rendered in the past, expresses its regret at the severance of relationships that have been so happy, and hopes that they will still be able in some new relationship to continue in the service to which their lives have been consecrated.
>
> "(4) That if, notwithstanding this divergence of view as to the question of Union, any non-concurring Missionaries desire to continue in the ministry in which they have been engaged, the Board cordially invites them to do so, and does this with the conviction that all asperities and diversion of sentiment will disappear in the presence of the World's urgent need and especially in view of the awakening and hopeful outlook in the near future in all non-Christian lands."

Salaries of Non-Concurring Missionaries.—It was further resolved:

> "(1) That non-concurring Missionaries who do not wish to serve under the United Church cease to be Missionaries of this Board on the 10th of June, but that their salaries be paid until the end of June;
>
> "(2) That non-concurring Missionaries who express desire to continue in their work under the United Church be continued in the service of this Board until further action."

No Discrimination.—In reply to statements circulated that the Foreign Mission Board had discriminated against non-concurring missionaries, the following Resolution was adopted:

> "In view of the fact that statements are being made that the Foreign Mission Board has discriminated against non-concurring Missionaries, the Board desires to state that there has been no discrimination of any kind.

Until the 10th of June all Missionaries bear exactly the same relationship to the Board as they have hitherto.''

Statistics.—In contrast and as an antidote to any note of discouragement, it is well to have regard to the growth of the years.

Fifty Years of Progress.—In 1875 we had but three Missions on three comparatively small islands—Aneityum, Trinidad and Formosa, and in all a staff of a dozen Missionaries. From such small beginnings fifty years ago, we have now in this Jubilee year of our Church, three hundred and thirty-three men and women labouring in ten different fields. They have associated with them 842 native workers and are ministering to a Christian community of 56,-120 souls. There are 1,032 places of worship and 720 Sunday Schools, having an attendance of 36,120 pupils. There are sixteen hospitals and twenty-five dispensaries in which last year 104,426 individuals were cared for and 366,559 treatments given.

A World-Wide Work, 1903-1925.—This work, interesting as it is, is but a small part of the mighty world enterprise which grows apace. In 1903 there were 15,288 Protestant Foreign Missionaries in all fields. To-day after twenty-two years there are 29,188 Foreign Missionaries and in that time the native workers have increased from 72,752 to 151,736. There are 858 hospitals and 1,686 dispensaries in which in one year 4,785,258 individuals have been treated involving in all 11,548,808 treatments. There are 1,157 foreign doctors, and 1,507 graduate foreign nurses, besides 612 native doctors and 2,801 trained native nurses. Pupils in schools have more than doubled to 2,165,000. Communicants have increased from 1,235,303 in 1903 to 3,613,407 now. The total income of the 700 organizations carrying on Foreign Mission work (of which number only 380 send and support missionaries) as reported in 1923 was $69,555,148. Of this amount, $45,272,793 was received by United States Societies, $3,357,739 by Canadian Societies and $13,342,499 by British Societies.

Our imaginations enable us but in a slight degree to realize the amount of continuous self-sacrifice lying behind these figures, and it is telling work. There are marvellous results in spite of all that is being said to the contrary.

Co-operation.—In the early days Missions were few and scattered, and sometimes invading the same territory without consideration for one another's claims. Later an understanding was reached when the interests of other Missions were respected in the selection of fields. This is called ''Comity in Missions,'' and was good so far. It is a policy of non-interference. Now we have reached the stage when we cannot stand apart and do the work effectively. The work is so great in some departments that it can only be done by co-operation. Few, if any Boards, have resources enough to equip properly a Medical or Theological College or University, and yet the need for educated leadership makes these institutions necessary. Without them the work would cease. Hence such co-operation as we have, e.g., in Shantung Christian University where fifteen Boards are co-operating, having Arts, Theological, Medical and Normal departments. The policy of Co-operation is becoming very general, and arises from the growth of the work and from the distaste for the denominationalism that prevails so widely and so unhappily in Western lands. The current moves strongly in the direction of co-operation with that measure of unification that is acceptable to the Home Churches represented.

Changed Attitude.—What is even more promising than figures is the changed attitude towards Christianity that has come with the years. Oriental people are more accessible. When our Missionaries first went to Honan a year passed before they could secure foothold within the province. Opposition was so determined that in time of famine starving Chinese refused help, preferring death to the acceptance of relief at the hands of foreigners. The Boxer Uprising in the year 1900 was a last supreme attempt on the part of the Empress of China finally to exterminate the foreigner and close China's doors forever against foreign intrusion. It all proved the opening of doors so that to-day every province is accessible. Present distresses are not due so much to opposition to Christianity as to political disorganization and lawlessness. Similar changes of attitude are coming in India and elsewhere, in some cases less and in others more rapidly. It is felt by some prominent Indians that there is a great ground swell towards Christianity that only awaits a national leader to sweep multitudes into the Kingdom.

Financial. — The total receipts from all sources amounted to $463,561.78. This amount includes $49, 475 from the W.M.S. (E.D.) and $97,955.85 transferred from the Reserve Fund. The appropriations for 1924 totalled $500,000, (exclusive of W.M.S., W.D.), so that the expenditure was less than the appropriation by $36,438.22, which means that the work in the Mission fields has so far suffered. The debit balance of 1923 which is now transferred to the Common Budget account and has been reduced by $180,000 is to be no longer reported in the F. M. statement.

W.M.S.—The W.M.S. had a good year. Their total receipts for Home and Foreign Missions were $474,856.76, of which amount $177,921.53 was expended on Foreign Mission work. They closed the year with a credit balance of $40,-052.68. In this case, as with the work supported by the Foreign Mission Board, the credit balance is due to sacrifice of the work which has seriously suffered by reason of curtailments.

Bereavements.—The Assembly adopted the following resolution:

''That the Board express its sincere sympathy with Dr. Wm. McClure of Honan, Rev. D. W. McDonald of Korea, and Rev. R. Gibson Fisher of British Guiana in the

great sorrow that has come to them in the death of their devoted partners in life.

"Mrs. McClure first went to China as a Missionary of the American Presbyterian Mission in Canton in 1884. She became a member of our staff as Dr. McClure's bride in 1889. She contributed largely of her own private estate towards the work of the Mission, and lived to see her daughter, Mrs. Kilborn, and her son, Dr. Robt. McClure, enlisted in the service to which her life had been given. After years of undivided ministry she passed to her eternal reward on the 21st August.

"Rev. D. W. and Mrs. McDonald went to Korea in 1914. On November 16, 1924, she passed away, leaving her husband and two children to mourn her loss. Although her ministry was brief, it was faithful.

"Rev. R. G. and Mrs. Fisher went to British Guiana in the year 1899 in connection with the English Methodist Mission, and joined our Mission in 1906. Mrs. Fisher was a lady of peculiar charm and simplicity of character. The love and loyalty with which she was regarded found singular and affecting expression on the occasion of her sudden removal. She entered into the reward of her labours on December 27, 1924.

"While the staff has been weakened by removals, yet the records of our Mission history are being enriched by the addition to the Honor Roll of such sainted ones who have been faithful unto death, and have been awarded the crown of life."

New Hebrides.

The first foreign mission field of any Canadian Church was entered when Rev. and Mrs. John Geddie, leaving Nova Scotia on the 30th of November, 1846, arrived on the Island of Aneityum in the New Hebrides. A total number of twenty-five Canadian Presbyterian men and women served in those islands between 1848 and 1913, when Dr. and Mrs. Annand retired, and are now spending the evening of their lives in the quiet village of Hantsport, N.S.

Geddie's work is epitomized in the inscription on the tablet over the pulpit in the Church at Anelcauhat, "When he came to this land there was no man of light here, but when he left this land there was no man of darkness in it."

The work in the New Hebrides Islands is now under the care of the Australian Presbyterians. So far as Canadians are concerned, it may be considered a finished work.

1924 was the centenary year of the birth of John G. Paton who began his thirty years of labor among these South Sea cannibals when, on November 5, 1858, Mrs. Paton and he landed on the Island of Tanna. The Christians of this island showed their practical interest in Christians of other lands by contributing £26 to the Protestant Relief Fund in Europe. This recalls the gifts of South Sea Island Christians to famine relief in India in 1900 and in China in 1920.



Rev. W. D. Noyes, D.D., Supt. of Missions among Chinese in Canada.

The people of the New Hebrides are not yet entirely won for Jesus. Indeed "there are many thousands who have never heard His name." Even on the Island of Santo where the Gospel has been proclaimed for scores of years, witchcraft and tribal wars were reported in 1924. Yet the Islands where our Missionaries labored are mainly Christian. At Dillon's Bay, where our Missionaries, Rev. and Mrs. G. N. Gordon, were killed in 1861, and Rev. James D. Gordon was killed in 1872, last year there was a large attendance of Christians at the Communion Service on August 10th, and eleven Christian marriages were performed by Rev. J. Campbell Rae.

Political conditions are very unsatisfactory. The Synod of the New Hebrides, in the interests of the natives and even of the settlers, passed a resolution last year of which the following is a sentence: "After long and careful deliberation on the political situation in the New Hebrides, Synod desires most emphatically to state once more its unalterable opinion that the one true and effective cure for the abuses and irregularities in these islands, is that they shall pass entirely under British control." At the Paton Centenary meetings in London last October, a resolution to the British Prime Minister was carried unanimously concerning the evils connected with the Condominium Government. From this resolution we quote:

"That this public meeting of friends interested in the New Hebrides Islands earnestly urges upon the Prime Minister to look personally into the utterly intolerable position of affairs in the New Hebrides.

"It calls upon the Government to bring pressure to bear on the French Government to insure that the solemn Treaty entered with Britain, to insure the good government of these Islands and the protection of the natives, shall be faithfully carried out."

In acknowledgment of this resolution the Secretary of State for the Colonies reported that he had been for some time "giving the whole matter his careful attention," and added the significant statement that "the Prime Minister is unfortunately aware that there are many difficulties in connection with the administration of the Condominium." It is to be hoped that it is only an error in composition that is responsible for making the word "unfortunately" qualify "aware" instead of "many difficulties"! Desiring to maintain some little connection with our first and inspiring Foreign Mission work we are continuing to contribute £50 toward the Institute for training preachers at Tangoa on the Island of Santo.

Trinidad.

Trinidad reports a total communion roll of 1,806; a total Christian community of 9,531; 257 Catechumens under instruction, besides caring for seventy schools having 17,461 pupils.

In the Mission field as elsewhere the Church and the schoolhouse grow side by side. At first like a church the school consisted of a little group of children in the shade of a tree, and their attendance was secured at a price. But little by little the importance of education dawned upon parents and children until to-day the demand is universal.

Government Co-operation.—The Government spends more largely upon schools than upon any other department of its administration. Schools are divided into two classes: (1) Schools that are entirely supported and controlled by the Government—as our schools are in Canada. There is no religious instruction given in these schools. (2) Assisted schools which are supported by the Government, but controlled by the Churches. Our Presbyterian Mission has seventy of these schools in its care. The Missionaries appoint the teachers and regularly inspect the schools, care for the property, and see that they are in all respects kept up to the Government standard. For such service the Mission enjoys the privilege of teaching the Bible the first hour of each day. The importance of that arrangement is seen in the fact that at the present time, including Sunday Schools, there are 23,893 pupils under regular systematic Christian instruction.

In order to provide teachers competent to teach the Bible, and who therefore must be themselves Christian, there is a training school where such men are prepared. The



Near view of Sarah Morton Dormitory, La Pique, San Fernando. Mrs. Morton who with her husband the late Rev. John Morton, D.D., founded the Trinidad Mission is still a strenuous worker there.

effort is to train them intellectually and spiritually in order that the day school may be a Missionary agency, and as our constituency is especially the East Indian population, the teachers are, as far as possible, Indians who know the Hindi language.

In 1924 eleven candidates from our school tried the annual Government examinations, passed successfully and several with distinction. Students of the highest grade go each Friday to Port of Spain for special lectures in the Government Training School, which is a new departure on the part of the Education Department that is as yet in the experimental stage. It shows the purpose of the Government to co-operate with the Mission in attaining the highest possible standard of efficiency.

Naparima College is really a High School, and takes its name from the geographical area in which San Fernando stands—which city is the seat of all our higher educational institutions. This school prepares students for matriculation in Cambridge University with which it is affiliated. It has a good record, some of its students having graduated with distinction in the Homeland. There were in 1924 about one hundred boys ranging from twelve to eighteen years and of good promise.

As it is necessary to train teachers so is it necessary to train Catechists and ordained preachers. The Rev. F. J. Coffin, D.D., is Principal of this College, and Dr. Coffin, who has served in Trinidad for thirty-five years, will be ever associated with Dr. Morton and Dr. Grant as an outstanding factor in the organization and development of this great Mission. The theological course consists of the usual subjects taught in a theological college. The Rev. W. A. Wilson, D.D., who had served for thirty-three years in Central India and retired because of family affliction, offered voluntary service in Trinidad, and is now associated with Dr. Coffin in the Theological College. Dr. Wilson's knowledge of the Hindi language and his long experience in India, as well as his high educational attainments, make him a valuable contribution to the staff, and especially when pressure of work is so great.

Formosa.

In the matter of providing new churches, or repairing old ones, the Church contributed more substantially than ever before. In three centres the Christians bought old buildings, and under their own supervision made all necessary repairs, with less financial support from the Mission Council than in past years. The congregation at Taiko completely renovated their church at a cost of Y1,800, only Y600 of which was mission money. In this connection mention might be made of the church at Shinten which was swept away by the flood. At present the Christians are worshipping in temporary quarters. The Mission Council came to their support by putting up a cheap temporary building of boards and galvanized iron roof for $100, and undertook to pay most of their pastor's salary till they could regain their original status. The pastor, realizing that it would be impossible for them to hold on to their status of self-support, resigned as a pastor, intending to remain with them as an augmented charge. The Sunday he announced his intention the whole congregation protested, and after a period of mutual pathetic pleading, they decided to make up their annual subscription for the pastor's salary. The result was that more money was promised than ever before. The pastor in the face of such urgent persuasion withdrew his resignation. The Christians of North Formosa are going to help in building a new church on the old historic ground, and it is hoped that friends in Canada will also come to their help.

Two congregations are preparing to call pastors. This brings the number of self-supporting congregations up to eight. In a few months these will all have pastors of their own. There are now fifty-one preaching stations. Most of these have churches, a few have rented buildings, and with the exception of three they are all supplied with preachers or pastors.

The number of public schools has been rapidly increasing in Formosa within recent years. Ten years ago when the Tamsui Middle School was opened only six per cent. of the boys of the island were in school. Now the percentage has risen to forty-nine. Thus every year an increasing number are seeking entrance to the higher institutions. Last spring over 200 boys tried the entrance examination. We accepted 96, the largest number we have ever admitted at one time. Some who left us to continue their studies in Japan, have returned to continue their course in our school.

Statistics.—Adult baptisms, 96; total additions to membership, 163; total adult membership, 2,595; children baptized on roll, 1,835; Sunday school scholars, 2,039; Sunday school teachers, 270; adherents, 3,037; total givings, Y 28,016.22; ($14,000).

This report indicates progress along every line except in adult baptisms, and the decrease here can be accounted for by the fact that some stations did not have the sacraments dispensed during the past year for lack of workers. Only one missionary was engaged in pastoral visitation, and he had charge of the college.

Central India.

1924 has been a year of struggle and readjustment. It has seen much encouragement, and severe adversity. It has seen some progress towards the goal of the devolving of responsibility upon Indian shoulders. It has been a year of memorable administrative unions.

The heavy hand of Retrenchment was upon us. In so far as it meant a fresh stocktaking

of needs and of resources it was good, and some pruning here and there was healthy. On the whole it has meant a setback, the crippling of progress, and in some directions severe loss not to be made good for many days to come.

The Mission in general finds doors open wider than at any time in its history. In Jobat and Hat Piplia, for instance, Hospital and Travelling Dispensary produce gratitude and welcome. In fields like Kharua and Jaora-Sitamau where there are Christians in a hundred villages, the missionary and his workers find a friendly foothold everywhere. In Ujjain field most of the new converts are brought in by their friends, torch lighting torch; a true brotherhood of Andrew and Philip. In Indore field the political feeling of two years ago has given way to an attitude of receptivity. In Rutlam a typical "mass movement" among certain Bhil villages is bringing forward thousands of enquirers for instruction in Christian truth, till our workers have been fain to ask for reinforcements from other fields.

The true aim of missionary workers may be put in a phrase, "to make themselves superfluous." Our Mission in India is comparatively young; we are just entering on the stage where outstanding leaders are coming into evidence, those leaders who shall share with us, and eventually relieve us of the responsibility we now carry. Dr. MacKellar gives one illustration in her hospital work. Another comes this year from Amkhut, where the school for Bhil children now has a headmaster who has sprung from among themselves, who has gone into wider circles for training, and who has come back after his normal school experience to devote himself to uplifting his own people.

The most conspicuous example is that of Dr. Yohan Masih, who in the absence of Dr. Taylor on furlough has been in charge of the Malwa Theological Seminary during this session, thus taking responsibility of a high order. It was fitting that in this year there should come to him the degree of Doctor of Divinity, bestowed by Presbyterian College, Halifax.

In line with this is the action taken by Council and the Foreign Mission Board in appointing Dr. Yohan Masih as a full missionary, in special recognition of the notable services rendered by him in Canada.

In addition to the great movement in Canada, we in India have seen a Church Union come into being. For some years there has been a drawing together of Presbyterians, until nearly all those not included in the South India United Church were in the Presbyterian Church of India. A further step has long been considered; and at the very end of this year, at an Assembly convened for this special purpose, it was decided to proceed to the union with the Congregational Churches of Western India. It fell to the lot of our own honoured Dr. Fraser Campbell, veteran of assemblies and long associated with this union movement, to move the resolution whereby the joint gathering constituted itself the General Assembly of the United Church of India (North).

Of even more importance in its direct effect on the Mission was the Union effected at a special meeting in July of the former Mission Council and the former Women's Council. Thus the work, which has long been one in many important respects, comes under a single deliberative and legislative body in the Joint Council. Workers are of course still the appointees of the W.M.S. or the F.M.B. as the case may be.

There has been rather less coming and going than usual between Canada and India. Miss Grier, the Colwells, Harcourts and



The Hospital at Weihwei, Honan.

Andersons went on furlough, while the Misses Duncan and Patterson, the Scotts and Dr. Yohan Masih have returned. Dr. Scott takes charge of the hospital in Rutlam. For the first time in five years, no recruits have joined our forces on the field.

Statistics.—India has a Canadian staff of twenty ordained men and five unordained, twenty-four single women and twenty-five wives. The native workers number ten ordained men and 135 unordained; women workers, ninety-one. There are forty-eight stations; twenty organized congregations. Communicants number 1,037 males and 805 females. Total Christian community— Native contributions to church work, $11,745.00; to church buildings $9,050.00. There are nine hospitals with 245 beds. Total number of treatments for the year 228,429.

North China.

In the seven stations of this field the year's work has been satisfactory in spite of war and lack of funds.

It should be of great interest to all Canadians that in 1924 the Dominion Parliament in Ottawa granted to Shantung Christian University a special charter giving the right to confer degrees, hold property and carry on all the functions of a university, practically the same as if it were situated in Canada. Another unique experience, symptomatic of pronounced progress in New China, has been the completion of the first full year of co-education in all the faculties. In a land where only a few years ago all the social proprieties prohibited the intermingling of the sexes it is so far satisfactory that this experiment in co-education has worked well. During the final term a young woman held with great acceptance the office of President of the Young People's Christian Association of the University.

The unfavorable conditions prevailing in China did not conspicuously affect the work of the year. About three hundred students were in attendance, drawn from almost every province in the republic.

Graduates.—In arts, sixteen graduated, the majority going back to their own missions to assist in educational work; and in medicine ten graduated, making a total of 110 physicians trained since the re-organization of the university in 1916. Of these graduates nearly 90 per cent. are working in Mission Hospitals, and the rest in government employ or private practice. Notwithstanding failure, on the part of a few, to make good in the practice of their profession, the staff have been encouraged by the hearty testimony brought to their notice regarding the good work done by many. Four of the graduates of 1924 were connected with our Honan Mission and received their preliminary education there. Dr. McClure mentions his special gratification over a recent visit from a graduate of an earlier year who evidently since his graduation has not allowed himself to stagnate. In the Arts Faculty of Shantung Christian University a department of education has been organized to give students a teacher-training course.

Shanghai.

Dr. and Mrs. MacGillivray left Shanghai on May 13th for furlough to England and Canada. During their absence, Mr. Evan Morgan and Mr. Isaac Mason, their colleagues, have assumed most of their necessary duties of administration. Miss Martha Pyle of the Methodist Church South is a recent recruit to the staff and she kindly took over the editorship of *Happy Childhood.*

During the period 1924-25, a widespread anti-Christian movement has developed, doubtless stimulated by Soviet influence and money. The Christian Literature Society is preparing fresh



A ward in the Weihwei Hospital.

literature in reply to these attacks. Partly owing to this new situation, Dr. MacGillivray is returning to Shanghai several months earlier than originally planned.

Furlough time has been a busy one for both Dr. and Mrs. MacGillivray. The former paid a visit to Great Britain in March and April, 1925, in the interests of the Society. The unusual conditions of Canadian church life brought loss through some non-concurrents ceasing their subscriptions, but the greater strength of the United Church will more than compensate for the loss. The Extension Fund has grown and will still grow until the complete programme called for by *China's New Day*, will be carried out. Material for the new Exposition of John's Gospel has been collected. People never weary of the story of *Happy Childhood*, Mrs. MacGillivray's magazine.

One of the results of the Union will be closer Co-operation between the Christian Literature Society and the West China Press and Literature Organization of the Methodists. The Kingdom of our Lord Jesus Christ is coming in China, and *nothing can keep it back.* This is our attitude to the new anti-Christian movement. "The spirit of the Lord will lift up a standard against it."

Chinese in Canada.

British Columbia.—Nineteen twenty-four has been a remarkable year, particularly in our Vancouver Mission. Peace was, more or less, declared on the Orientals, though various organizations are still alive to the problems, and legislation was enacted cutting down the number of Orientals employed in fishing and kindred businesses. There was an effort on the part of employers to curtail the number in sawmills. Although the actual number employed in the province is not diminished yet the tendency is to make the Orientals spread out more, east and inland. The Chinese population at Cumberland and Victoria, the latter due partly to the slump in business there just now, has fallen away recently, while Vancouver seems to have correspondingly increased, and continues to be the gateway to the Orient, the great clearing house of the Far Eastern immigrant.

The B.C. Chinese population is estimated at 20,000, of which number 550 are women, and 1,500 children.

After more than thirty years' service, Mr. and Mrs. Colman have retired from the active work of the Mission. Although now counted among those who have retired, they are as active as ever, having finished 1924 still administering to the Chinese in Cumberland. Time and again the mine owners have seen fit to commend the excellent work done by Mr. Colman among the resident Chinese, outside of the regular religious services which were conducted.

Victoria.—The greatest interest has centered around the boys and girls, who are getting up in years, and are soon to take their place in the Church's life and work. This will be our first great local harvest. The source of Mission members, in the past, has been, more or less, the grown men and women who have come from China itself, with a native born member, here and there, but the immediate future will see by far the greater number come from the ranks of those who have been brought up from infancy within our own Mission walls.

One would like to emphasize two features. First, the large number of non-Christian families being interested in the work of the Mission. Forty-two out of sixty-three children attending the kindergarten came from non-Christian homes. Mr. Leung was called upon to conduct two non-Christian funerals,—occasions which offer wonderful opportunities for preaching the Gospel,—and also to perform the marriage ceremony for two non-Christian couples.

Second the growth of the missionary spirit has been much in evidence. Whereas only $225 was spent upon the congregation by itself, the balance of the $1,285 raised during the year was devoted to educational, benevolent, and Missionary enterprises. Of this amount $400 went to the building fund; $360 toward Missionaries' salaries; and over $200 to missions, in Canada and China. Sunday School, eighty-eight; membership, thirty-six; baptisms, infants, four, adults, two; night school, forty-nine; average eighteen. All island points were visited, in company with Mr. Leung, during the summer.

Vancouver.—The progress in our Vancouver Mission has been little short of marvellous. The Sunday School enrollment is seventy. Three new classes, and a Cradle Roll were begun, also a Mission Band with nineteen members. Another feature was the addition of thirteen new members, twelve by profession of faith. (Eight men have already been baptized this year at our February communion.) The majority of these men came by way of the night school, showing the worth of this work. The school has over 200 enrolled.

Alberta.—Rev. Ma Seung, making his headquarters at Edmonton and Calgary, has visited all the central points where Chinese are found, as well as certain central points in Saskatchewan. At the points visited, he found 131 cafes, 155 laundries, forty-one stores and other places of business, 1,718 men, thirty-four women and ninety-two children.

Eastern Canada.—It is difficult to give more than a bare outline in such a brief report of work in so large a field—Sydney, N.S. to Virden, Manitoba. The Chinese in this scattered area number some fifteen thousand. In Ontario alone there are perhaps one-half of this number, living in one hundred and fifty villages, towns and cities. In places of one thousand inhabitants at least one Chinese is usually found—a lone laundryman. Toronto has the largest Chinese population east of the Rocky Mountains and surpasses all but Vancouver in the whole Dominion.

During the year reports have come in showing decrease in the attendance at the classes

held in the churches. This decreasing attendance is due to the following reasons: (1) Numbers of regular attendants, including key men, have returned to China. Without the help of the latter, visitation in cafes and laundries has not been done so thoroughly. (2) Anti-Oriental agitation, followed by extremely severe legislation, the Churches often having anti-Oriental ministers or leading laymen whose public addresses against the Oriental are translated and published in Chinese papers in British Columbia. (3) Anti-Christian propaganda from China, where a Bolshevik movement is on foot not only to establish communism but to sweep out all religion as well, attacks Christianity most severely because of its greater Missionary zeal. (4) No new arrivals to add to the population, the ageing of the pupils, and some deaths. (5) Increasing activity in Chinese Missions, Associations and Institutes where services are held and in which Chinese have a greater part.

During the year the Superintendent, Rev. W. D. Noyes, has visited some eighty cities and towns where services have been held. Visits were made to those in small communities where such services were impossible. Short talks were given in some sixty of the eighty classes in churches. In Montreal, Ottawa and Toronto, communion services have been held in Chinese as well as other Chinese services. These were marked events not only for the Chinese but also for the Canadian Christians who attended.

The report would not be complete without commending the Churches in the *Maritime Provinces* for long years of faithful endeavor in their labor of love for the Chinese. A number have gone back as Christians to China. The results of the work in Halifax are particularly evident. *Hamilton*, Ontario, has a good group of workers who are endeavoring to make the Chinese Association a real Chinese Christian centre. The *Ottawa* Mission and Association have in three years raised eight thousand dollars for this institution. A Bible class and Sunday service with week night services have been maintained.

Miss M. H. Hugill in Montreal, and Miss A. I. Dickson in Toronto visited in the homes, held services for the women and very materially aided in the work for the children.

British Guiana.

British Guiana is perhaps better known throughout the world by the name of one of the three counties into which it is divided, viz., Demerara. This fact is no doubt due to the trade name given to the sugar produced in the colony which has achieved world-wide renown as "Demerara Crystals." Its calculated area is very nearly 90,000 square miles or slightly more than that of the Canadian province of New Brunswick, while its population is about the same, that is, 300,000. The census returns of 1921 show that of this total number no less than 125,000 or very nearly 42 per cent. are East Indian. Of these about 76 per cent. are Hindus, 16 per cent. are Mohammedans, and only about 7 per cent. are Christian. Approximately, therefore, something like 116 or 118,000 East Indians in this colony remain to be definitely Christianized.

Originally introduced under an indenture system to supply the labor shortage on the sugar estates, many of them even when their indentures expired have continued to live upon and to derive the greater part of their livelihood from the estates. In almost every case they supplement their earnings from this source by the cultivation of rice. As indicative of the prosperity attained by some of them, it may be mentioned that recently one East Indian man was able to buy at auction sale two large cocoanut estates paying down in cash the purchase price of $28,000. To all such whether upon the sugar estates or in the villages or in their own settlements, the Mission seeks to bring the knowledge of God in Christ Jesus.

In prosecuting this work two agencies are in the main relied upon, the evangelistic and the educational. The former is represented by the Field Missionary and his staff of catechist native workers, the latter by the day school and two high schools, one for boys and one for girls. It would be wrong, however, not to mention a third method of approach which often predisposes them favorably to the Christian message, the method of practical service. Many and various are the services which the missionary has the opportunity of rendering these people, from the writing of wills and the settling of family disputes to the purchasing of farm machinery for them from America. They all have the effect of rendering those for whom they have been done accessible to the Gospel message when it comes to them.

The year 1924 had its discouragements yet it was not without its bright side. Both the Sunday by Sunday collections and the Harvest Thank-offerings of the Native Church show a substantial increase over 1923, and that in spite of the less supervision two of the fields are getting from missionaries. Baptisms and admission to full Communion have been well maintained. Some of the former have been of such a kind as to gladden the hearts of the missionaries. At one of the harvest services in Berbice a young man of the highest Brahmin caste and holding a good position in the Estate office presented himself for baptism. Immediately his father's friends and associates began to attack him through his father. Yet in spite of the fact that his father said, "Son, you might just as well have taken a cutlass and struck me dead," the boy has remained loyal to his new faith.

Korea.

W. J. MacKenzie, of Nova Scotia, the Canadian pioneer to Korea, led the way into a rich investment, for in 1898 our Mission began, when three young men, W. R. Foote, Robt. Grierson and D. M. McRae, were ap-

pointed in answer to MacKenzie's example and prayers and in response to the challenge of his early death.

Whilst not at first definitely defined, it extended from the centre of the eastern coast as far north as the Tumen River from the latitude of thirty degrees to forty-three degrees, thus assigning us at least one-fourth of the whole area of Korea, having a population of about two millions. The temperature is high in summer, and the winter is keen and exhilarating. There is a wealth of forest and mines, and an abundance of mountain scenery.

The railroad has already succeeded the ox-cart and pack-horse. Rapid steamers regularly serve the coast, and upon certain roads the motor car has come into use.

In 1904 and 1905 a mighty revival swept the land and again in 1910 a corresponding movement began, but was checked by the annexation unrest. The harvest was too great for the small band of twenty reapers which led to the merging of the two Canadian Foreign Mission Boards in 1914. The staff is still unequal to the task. The progress made from the founding of the Mission in 1898 up to the present time is as follows:

1899—1 station; 6 out-stations; 5 workers,
1903—2 stations; 26 out-stations; 11 workers,
1908—3 stations; 53 out-stations; 14 workers,
1913—4 stations; 204 out-stations; 22 workers,
1918—5 stations; 262 out-stations; 45 workers,
1923—5 stations; 310 out-stations; 50 workers, and 110 other places or worship.

Between the lines we can read the story of revival doubling and quadrupling Christian groups and thrusting out new laborers into the field. Thus in a quarter of a century there have grown more than ninety organized churches; a staff of twenty-three ordained preachers; 500 teachers and evangelists, and more than 20,000 children in day and Sunday School; supporting Korean pastors; building their own churches; and for ten years past sending out their own foreign missionaries.

Medical Evangelism.—Severance Hospital in Seoul originated in 1904 through the generous gift of Mr. Severance, of Ohio, whose family still continue their interest. It began twenty years ago with Dr. O. R. Avison, Dr. J. W. Hirst and Miss Esther Shields, R.N. Now there are twelve foreign and fourteen Korean doctors. It is a highly organized institution, giving a full medical course, having sixty students and a nursing department having twenty-eight pupils. It has Government approval and registration which admits graduates to practice without license examination.

Six Mission Boards contribute towards its support. A Board of Managers on the field co-operates with a Board in America elected by co-operating missions.

Hamheung Hospital developed from a dispensary by the late Dr. Kate McMillan. It is now in charge of Dr. Florence Murray with Miss Viola Cardwell as supervising nurse.

Sungjin Hospital under the care of Dr. Robert Grierson is being rivalled by a large Government hospital, recently erected. Notwithstanding opposition and poverty, patients' fees amounted to $2,250 and over 4,000 cases of out-patients and 85 in-patients were treated, and many of them brought into the light. A graduate of Severance Medical College is employed as assistant.

St. Andrew's Hospital in Lungchingtsun is under the care of Dr. S. H. Martin, who is the founder of the hospital. During his absence on furlough Miss Whitelaw supervised the work. The gift of an x-ray plant has proved a great asset. The diverse population of Manchuria brings Korean, Chinese and Russian patients in great numbers. Over 5,000 patients were treated in the last six months of 1924, and 200 operations were performed.

South China.

The South China Mission was opened in the central part of the Province of Kwong Tung in the autumn of 1902. It is thus the youngest mission of the Presbyterian Church in Canada. Work is carried on in the three districts of Heung Shaan, San Ui and Hok Shaan, with mission centres at Kong Moon on the West River in the San Ui District, and at Shek Kei, the capital city of the Heung Shaan District. Kong Moon is about ninety miles west from Hong Kong, and about ninety miles south west from Canton, the capital of the province.

These three districts comprise an area of about 2,400 square miles with a population of from 1,500,000 to 2,000,000 people. The climate is tropical with plenty of rain during the spring and summer months, but very little rain from September to February. The three largest cities in these districts are San Ui City, with an estimated population of about 300,000, Shek Kei about 250,000 and Kong Moon about 100,000 people.

Work was opened in South China because of the fact that the Chinese living in Canada have come from the Province of Kwong Tung and speak "Cantonese," a language quite different from that spoken in North and Central China. Our work in South China is therefore very closely linked up with the work being done among the Chinese in Canada. Missionaries at home on furlough from South China have thus exceptional opportunities of meeting with the Chinese in Canada. They speak their own language, know the country from which they come, and are acquainted with many of their family connections in Kwong Tung.

Although there is much cause for gratitude and encouragement in the growth and development of our work during the past years, the fact remains that there is still in these districts a great number of large and important villages and market-places, where we have not yet opened a day-school or chapel, and where practically nothing has been done to give the people an opportunity to hear the

Gospel. There are at least fifty such centres, where, had we the necessary workers and funds, we might open day-schools and chapels. We have in all only fifteen day-schools with 773 pupils. They might be multiplied indefinitely.

There are splendid openings for Christian middle schools for young men in both Kong Moon and in Shek Kei. At present the boys leaving our boarding school and Mission schools in the country to the south of us, require to go to Canton to continue their studies in the middle schools in Canton.

The district of Hok Shaan is still without a hospital. The opening for a Christian hospital is an attractive one. It would be advisable, too, at an early date to secure another medical man, so that one doctor might be appointed to help in the Union Medical work in Canton, where native doctors may be trained in a Christian Union Medical Institution.

While the medical work gained in the coming of Dr. Victoria Cheung, it also suffered a loss in Miss Shearer's return to Canada on account of ill-health. Dr. MacBean and Dr. Cheung have had to carry on their work of the Nurses' Training School as well as their own work since Miss Shearer's departure. It is hoped that soon a nurse may be found to take Miss Shearer's place as Superintendent of Nurses. When the new men's hospital is completed, and the present Marian Barclay Hospital can be used for women alone, the Women's work will be much more adequately looked after. This year has been one of progress in women's medical work.

Gwalior.

This year we have completed the house for the day missionaries, and also the normal school which will be used in the meantime for the day and the Bible Schools. The *Helen Macdonald Memorial Girls' School* is now rapidly approaching completion. When finished it will be the boarding and the industrial school for the children of the Christian parents and the day school for outsiders who may desire to attend.

The *Jean Stevenson Brown Memorial Home* will then be the "Home" for the orphan children, widows, etc. It will continue to be under the care of Gracebai whose influence has been so fruitful in the past. She is a mother to the girls as no European could hope to be. The whole place is in a careful, sanitary condition. She gives them a fair, general education and teaches knitting, sewing and fancy work of wide range such as will mean self-support in coming days. But she has specially made Christ and all He taught a very precious possession to most of the girls.

Would that we could say the same of the work amongst the boys! We have no Gracebai there, though both David and Manchar have been doing good work. Both are earnest Christians who appreciate boy life and, above all, realize the importance of developing self-reliance and manly character.

India is perhaps the hardest country in the world in which to complete what you wish as you wish it. The farm has been yielding some joys and some disappointments. The wheat harvest was good, comparing favorably with any wheat which entered the Jhansi Bazaar during the year. However, it appears small in comparison with the yield at home, the average being ten bushels to the acre. To obtain this average it was necessary to plow the field twice, once in the spring and again just before sowing in the fall.

The need for instruction in the ordinary laws of health is amazing. A mother insists on falling at the feet of the missionary declaring that she has saved her little girl from death. Two of her little boys who had been equally strong and healthy have sickened like this little girl, and finally died, whereas this little one has recovered and is quite well again. It was a very simple case. A few doses of medicine and careful diet for a few days were all that were required. No wonder the death rate among children in India is so high! Who will teach these hundreds of mothers the simple little things about the care of their children? Beginnings have been made, but the task is tremendous and in the meantime hundreds are perishing who might be saved to lives of usefulness.

A GOOD INHERITANCE

A good habit is a good inheritance, and one which no reverse in stocks and shares can affect. A child which is started in life with the good habits or virtues of obedience, respect for authority, truth, self-control, self-reliance, modesty, and simplicity, unselfishness, cheerfulness, devotion to duty, charity and piety is a millionaire.

HISTORICAL COMMITTEE

Dr. Alexander Fraser, Convener of the Historical Committee of the Assembly stated in his report that the Committee welcomes the short history of the Church recently published under the direction of the General Board and so ably written by the Rev. Professor J. T. McNeill, Knox College, and strongly commends it to the ministers and members of the Church as an authentic and well-told story, in small compass, of the life and work of the Church during a singularly eventful period of her history. Had the means at the Board's disposal justified a larger outlay the volume could have been slightly enlarged and more profusely illustrated. As it is, it is likely to be of permanent value because of the facts it contains and the spirit in which it is written.

A young minister was visiting an old lady and wishing to leave a text with her, he said, as he was leaving, "What a lovely promise that is, 'Lo I am with you always'!" "Hoot, mon, it's no promise; it's just a fact!"

Extracts from the Report of the General Board

The period of strain and upheaval, of intense feeling and deep conviction through which the Church has been passing is so fresh in the minds of all as to call for no special comment in this report. The Board records gratefully that through it all interest in the larger work of the Church never flagged and the Budget revenue from all sources exceeded that of any former year. The Budget givings of Congregations did indeed shew a decrease of less than two per cent, but this slight falling off was more than overtaken by transfers from reserves. It was with a profound sense of relief and gratitude that the Board found the deficit on the Common Budget reduced from $328,113 to $148,159.

The steadfastness of our people in such a crisis is a magnificent preparation for the era of expansion to which the Church is now summoned. The fact is not to be concealed that the improved financial position is due in great measure to the sacrifice of work which a living Church cannot repeat or continue without irreparable loss. As we face anew our tasks in the United Church of Canada, the dominant need is a swift and generous response to Christ's call and a concentration of our spiritual and material resources upon the service of that Kingdom which He so deeply loved.

A Summary of Progress.

In 1911 the Church with remarkable unanimity adopted the Budget Plan for the financing of its work. In the following year the Board of Finance was charged with the responsibility of directing the new plan and in 1920 was succeeded by the General Board. The twin goals of *adequate support of the work* and *every person in the Church contributing on a worthy scale* are still far off. And yet the story of these fourteen years is so encouraging that a few comparative figures will prove a useful commentary on the value of the Budget Plan, as well as on the importance of the weekly offering, the every person canvass, the educational programmes and the unified appeal which gave it strength and wide acceptance.

From 1910 to 1924 the families and communicants of the Church increased 32 per cent.; the givings to Stipend 90 per cent., to Congregational expenses 80 per cent. and to all purposes 95 per cent. In the same period the givings of Congregations to Budget increased from $559,913 to $1,187,824 or 112 per cent., and the total Budget Revenue from $695,215 to $1,498,475 or 115 per cent.

For the five year period, 1906-10, prior to the adoption of the Budget Plan, the givings of Congregations to Schemes of the Church aggregated $2,239,703, at the average annual rate of $1.65 per communicant. For the first five year period, 1911-1915, after its adoption, these givings aggregated $3,779,648 or at the average annual rate of $2.40 per communicant, for the five year period, 1916-1920, $4,810,220 or $2.80 per communicant, and for the four year period, 1921-1924, $4,580,300 or $3.09 per communicant.

The duplex envelope for the weekly offering was first available in Canada in 1908 and in that year also the General Assembly first recommended the Every Member Canvass. In 1909, 160 canvasses were reported and in 1910, 370 congregations had adopted the Duplex Envelope. Since then these methods have been a feature of promotion work. The Weekly Envelope is in use in 1,620 congregations for local support and in 1,274 for the Budget, while in 1923 1,120 personal canvasses were reported for local support and 752 for the Budget.

It is probably still true, as the reports of Presbyteries revealed a few years ago, that nearly one-half of the Church's membership does not contribute to the support of its missionary undertakings. But the spirit of giving has not been straitened. The progress of these years bears the promise of improving methods and worthier generosity and may well inspire the membership of to-day with new resolution.

Chairmanship of the Board.

Early in 1925 Dr. D. R. Drummond intimated his intention of withdrawing from the Chairmanship of the Board. At its Annual Meeting the Board placed on record its appreciation of the important services he had rendered through the Board of Finance and the General Board and its testimony to the deep impression he had made upon his fellow members by his organizing capacity, his devotion to the work of the Church, his courtesy and his fine personal qualities.

Since Dr. Drummond's withdrawal the Vice-Chairman, Mr. John A. Paterson, K.C., has acted as Chairman. The Board now desires respectfully to nominate to the General Assembly for the Chairmanship the Rev. John W. Woodside, M.A., Minister of Chalmers Church, Ottawa, who, by his gifts, experience and wide knowledge of the Church and its work, is specially qualified for the position. Mr. Woodside was elected Chairman of the Board.

Relief for the Protestant Churches of Europe.

In response to the appeal of last June for the relief of the distressed Protestant Churches of Europe the sum of $5,019 was received. This was forwarded to Dr. Adolf Keller, Director of the Central Bureau of Relief at Zurich, and was gratefully acknowledged by several of the Churches among which it was distributed. It is of special

interest to our own Church that $2,000 of the amount was used to initiate work in the Ukraine under the direction of Rev. Paul Crath, who for many years has been employed by our Home Mission Board among the Ukrainians in Canada. The need in Europe is still acute and the Board has named a committee to consider what further steps may be taken.

The Jubilee of the Church.

The finding of the last Assembly in regard to Commemorative Services was acted upon by many of the Synods, Presbyteries and Congregations of the Church. Sacred memories were awakened and gratitude to God for His great goodness through fifty years was deepened. The completion of the half century marks an epoch in the Church's history and has received fitting recognition in the publication by the General Board of Professor John T. McNeill's book *The Presbyterian Church in Canada 1875-1925*. This is an attractive volume of 276 pages with 16 pages of illustrations and an introduction by the Moderator of the Assembly. It will supply a real need, as no authoritative history of the Church has appeared since Professor Gregg's of nearly forty years ago. Written with the accuracy of the trained historian and the vividness of an enthusiastic lover of his Church the book will appeal both to the general reader and to study groups. The price has been fixed at $1.00 in cloth and 75 cents in paper and the book may be had from the General Board, 430 Confederation Life Building, Toronto.

The Presbyterian Witness.

Within recent months the Committee of Direction of *The Presbyterian Witness* entered into negotiations with the Methodist and Congregational Churches looking towards the uniting of the three weekly papers and the issuing of a joint consummation number on June 10th, to mark the coming into being of The United Church of Canada under the proposed name "The New Outlook." This great and significant venture is commended heartily to the support of the whole Church.

Life Service.

The Life Service Committee of the General Board has been following a progressive policy of promotion, emphasizing each year a different phase of work. During 1923 we stressed the fundamental principles of Life Service Work as applied to all life and all vocations, believing that we can never secure a right attitude to professional life service callings till we have developed a proper appreciation of the Christian service ideal in all relations of life, in business and farming and teaching as well as in the ministry.

During the past year as approved by the Assembly, we have been developing the second part of our policy, namely, the question of Voluntary Christian Service. Owing to the exceptional conditions prevailing in Canada at the present time there is no special need of recruiting full time Life Service candidates, but the need for voluntary part time service is very great and very insistent. In every local Church and community real advances could be made along almost every line, in mission work at home and abroad, in social service and moral reform, in caring for and Canadianizing the non-Anglo-Saxon, in personal fellowship and evangelism, in religious education and leadership of boys and girls and young people, etc., if only there were men and women of mature Christian experience and training to do the work.

The enlisting of voluntary Christian workers and training them for their task is accordingly one of the most pressing problems of the present time and we have been doing our best in this Life Service Committee to challenge our young people and older boys and girls to enlist in one or more of these causes. (1) In the Local Church—through leadership in Missions, Social Service, Evangelism, Music, etc. (2) In the Home—through leadership in Home Reading Circles, Parents' Meetings, Home Departments, etc. (3) In the Sunday School—through leadership of Children, Older Boys, Older Girls and Young People, etc. (4) In Young People's Organizations—through leadership in Christian Fellowship, Missions, Citizenship, Literary and Recreational Activities. (5) In the Community—through leadership in Church Vacation Schools, Week-day Religious Instruction, Social Reform, Prohibition, etc.

The regular lines of promotion work have been followed up as in former years.

(1) *In the Local Church.*—Provision has been made for Life Service topics in all regular programmes for older boys and girls and young people, and in this way direct approach has been obtained to a very large number of young people without any additional expense or effort, thus eliminating all duplication.

(2) *In Conferences and Rallies.*—The past year has been one of the very best in the history of our work with older boys and girls and young people. Very large numbers have been reached through week-end conferences and young people's rallies and challenged to go back to their own Churches pledged to Christian service. The value of the "Forward Step" meetings and discussions of religious life problems at these conferences cannot be over-estimated.

(3) *In Summer Schools and Training Camps,* while such large numbers are not reached as at the conferences, the effect of the longer time available at Summer Schools and camps makes it a most valuable means of inspiration and training. Seldom does a Summer School pass without one or more young people volunteering for full time Life Service work at home or abroad, while most of the delegates are stimulated to new interest in Voluntary Christian Service.

(4) *In a special Life Service Day.*—The

annual Life Service Day was held in many churches in April, following the Easter season. The observance of this challenge to Life Service, following immediately upon the large ingathering of the young people into full communion with the Church at the Easter season, should surely be maintained as a permanent feature of the Church calendar. Our Church and Sunday School papers have continued to co-operate very fully in keeping Life Service work before the Young People of the Church through these periodicals. This year we are calling attention to two new features: First, the development of Vacation Church School Work and the opportunity it offers for voluntary Christian Service; and Secondly the growth of the new full time Life Service profession in leadership of religious education within the local Church and allied institutions and in the field of promotion.

(5) *Among High School Pupils.*—Next to the work in the local Church, the high school field is one of the most significant for the promotion of this work. We have continued, therefore, to keep in as close touch as possible with our boys and girls in high school through conferences and correspondence. The Y.M.C.A. has held during the year its second annual Ontario High School Conference. We were fortunate in being represented on the programme by Dr. W. R. Taylor and Rev. R. B. Ferris.

(6) *In work among Students.*—We have continued our conferences with representatives of the Student Christian Movement and have established a fine spirit of understanding and fellowship with the leaders in that movement, so that the way is now open for much closer co-operation, along two lines of work: (*a*) First, in having a ready access to present Christian ideals to the students in their volunteer study groups through the use of outstanding Church leaders, and (*b*) Second, in utilizing representative students for work among the young people of the Churches.

(7) *In follow-up work.*—We have also continued to follow up as closely as possible, through both Synod and Presbytery Conveners, and through personal conference and correspondence, those who are enlisted as interested in full time life service. We have been able in this way to give guidance and counsel to young people in deciding on the preparation which they should take for the various lines of life service work. This direct contact with young people has been one of the most interesting and helpful pieces of work we have been able to do. As opportunity has offered, we have also presented this work before our Church Courts and other gatherings.

It is recommended to the General Assembly and General Council, the careful consideration of the following plan for the carrying on of this work in the United Church:

(*a*) That Life Service Work be placed under the direction of a special committee of the new Board of Religious Education of the United Church, on which would be appointed representatives of the Mission Boards and Colleges, this committee to act for the determination of policies.

(*b*) That the promotion work be carried on through the regular Synod (Conference) and Presbytery (District) Committees on Religious Education, working in harmony with co-operative Boards.

Church Life and Work.

Pursuant to the action of the last Assembly, that there be another year of expository preaching and intensive study, the Committee on Church Life and Work sought the co-operation of similar Committees of the Congregational and Methodist Churches. It was decided to arrange for two series of studies—one for the autumn of 1924, and the other for the early months of 1925—and to recommend that these be followed by the ministers of the three Churches with their congregations. The earlier course was on "The Fruit of the Spirit of Jesus," and later on "The Messages of the Prophets in their relation to present-day problems." Leaflets covering these courses were compared by competent Bible students, and issued with the sincere desire that they might be of real help to ministers in their work. As last year, so this year, the co-operative effort has resulted in much good.

To summarize the reports of the various Synods is to make bricks without straw, for, though six out of eight have come to hand, the information in most of them is meagre enough. Perhaps this is scarcely to be wondered at, when one remembers how preoccupied the mind of the Church has been during the past year with the vital question of Church Union.

I.—"Warm commendation," "satisfactory results," "Evident profit to themselves and their people," are phrases applied to the courses of intensive study on "The Fruit of the Spirit of Jesus" and "The Messages of the Prophets." It is quite apparent, however, that many Ministers found it impossible during 1924 to follow these courses closely. Your Committee repeats its profound conviction that one of the pressing needs of to-day, in the pulpits of the Church, is constructive, consecutive teaching of Holy Scripture. Suggested subjects for another year's course are "The Principles of Jesus," "Christian Character Building," "The Essentials of Christianity," "Applied Christianity," "Stewardship and Service," "The Outlawry of War."

II.—Under the heading of *Self-Control*, east, centre and west agree in deploring the "riot of amusement," that seems so general. "Indulgence in amusement on Sunday" is specially mentioned, with obvious reference to Sunday golf and motoring ,and to Sunday concerts. In regard to temperance one Synod Convener hints at an unfriendly section of the press, which beclouds the issue and constitutes itself

a real menace to national life. The assurance is given that in many—very many—pulpits the grace of Christian self-control is being emphasized, and many people are facing moral and national problems in the light of Christian principles. As to the necessity of education in regard to temperance there is general agreement, but none of the reports tell of plans that have been specially effective along this line.

A difference of opinion prevails regarding *Integrity in Public Life.* Here and there the public conscience seems asleep, and in one Synod "a growing Tammany" seems to be in evidence. But here again there is encouragement, for where there have been glaring breaches of public trust the community conscience has demanded the punishment of the wrongdoer. The gambling craze persists in many forms, and everywhere reaps its awful toll.

Under the heading of *Brotherhood,* one western Synod is convinced that "the east" has far too little sympathy with "the west" in its problems. As to how the "divisive forces" in community and nation are to be counteracted, we are as yet only at the stage of experiment; the conviction, however, seems to be universal that unless this is done there is no hope of the development of a Canadian nationality.

III.—As to the problem of *Immigration* much concern is evident. Many of the newcomers from Continental Europe, accustomed to the tyranny of a State Church, are out of sympathy with Institutional Christianity. The public school is perhaps the best means of approach. A wise, well-considered immigration policy is needed in which economic and financial interests, however important, will not be the dominant factor. "More rigid examination before embarking," "more men suitable for farms," "assistance in clearing land for *bona fide* settlers," "British immigrants especially and carefully chosen"—these are among the suggestions.

The Unchurched Areas are to be found mostly in the west. There are said to be in Saskatchewan 1,200 public school sections, where there is no Protestant Church or Sunday School. And there are not wanting anti-Canadian and anti-religious organizations. Whilst the *non-Anglo-Saxon* problem exists elsewhere, it is in Saskatchewan that it looms up biggest. About fifty per cent. of that province in non-Anglo-Saxon. "The varieties are getting more numerous, and our people are meantime studying birth-control." Besides the public school, the Convener makes very favorable mention of the Methodist Settlement House, Regina; St. Andrew's College, Saskatoon; Dr. Hoffman; Miss Gruchy; the Christian Ranok, as promising agencies in this connection.

IV.—In human progress things that are worth while mature slowly. There is in Canada the slow, but sure, development of an *International Mind.* The mingling of races helps in this direction, so also the large space given in press and magazines to the news of the world. Gradually the subject of World Peace is gripping the mind of the nation. People are generally sympathetic to the objects of the *League of Nations,* but only vaguely realize that its effectiveness depends upon the success with which the spirit of friendliness and goodwill is fostered by the Church, the universities and similar institutions. Our ministers believe that *Christ is the only answer to world problems;* with not a few of them, however, the urgency of some local situation dulls their world view, and slowly for them and for their people the Vision Splendid becomes dim.

V.—In regard to *Stewardship of Substance and of Life.* Sessions find it difficult to analyze the motives of those who give to the Lord's work; the increasing contributions to Missions, however, would seem to imply a growing number of conscientious and proportionate givers. The Sunday Schools and " 'teen age" societies are helping to impress the lesson of life as a trust. One Synod Convener knows of no good, convenient book or booklet to place in the hands of young people as they enter into communion with the Church, and strongly urges that the United Church should remedy this. The individual minister, also, rather than being compelled to depend on his own initiative and ingenuity, should be provided with a well written book that would embody the ideals of the Church along practical and devotional lines.

Summing up the situation as to Church Life and Work, in the light of the Questionnaire and of the Presbyterial Reports, one Convener, out of his deep sympathy and wide experience, concludes that "to the Church generally there needs to come such a spirit of heart-searching and willingness to face the facts, as will bring church leaders, ministers and people in humble penitence and self-surrender to the foot of the Cross, that they may receive the inspiration and motive power for the higher and more Christlike service, which the country and the world in general so manifestly need."

The General Board Recommends as Follows:

(1) That the General Assembly forward to the General Council, with its approval, the recommendation of this Board, in the hope of promoting in the Church the constructive and consecutive teaching of Holy Scripture, that another year of expository preaching and intensive study be arranged for.

(2) That the General Assembly arrange for the preparation of a suitable book that would be placed in the hands of young people, setting forth the nature, purpose, doctrines and task of the Church, and also the Scriptural teaching in regard to Christian Stewardship.

(3) That the General Assembly, while deploring the "divisive forces" that operate in community and national life, express its sincere gratification at the efforts being made to create a better mutual understanding and thus contribute to the strengthening of the bonds that make for Canadian unity. Further, that it strongly urge that East, Centre and West should sympathetically study one another's problems, so that prejudice and misunderstand-

ing may be removed, and the highest interests of the Dominion be safeguarded.

(4) That, in view of the wide-open door of opportunity at home and abroad before the United Church of Canada, and in view of the danger of over-great reliance on a highly developed and widely spread organization, the General Assembly of the Presbyterian Church in Canada record its deep conviction that the General Council of the United Church should call all its members, ministers and officials to a deeper experience of prayer, a higher standard of Christian living, a larger stewardship of life and substance, and a richer fellowship with the Christ of Calvary and of Olivet, and that it recommend that the General Council devise ways and means by which this clear summons to prayer and consecration may be, by the blessing of God's Spirit, brought home to the hearts and consciences of the entire membership of the United Church.

Statistics.

All the Presbytery clerks have made returns, but in quite a number of cases Congregations have not reported, and it has been found necessary to insert the figures of last year in the Statistical Statement.

Pastoral Charges. — Self-sustaining charges have increased by fifty-seven, and augmented decreased by four. There are 399 student mission fields, and 4,512 preaching stations reported.

Elders.—1922 and 1923 reported a considerable increase of elders over 1921: 1924 reports 12,754, a decrease of forty-one.

Families.—Over the years 1918-1924 there has been a steady growth of families over the whole Church. In the Maritime Provinces during that period the number of families has dropped from 31,532 to 30,408; in the Synods west of the Lakes the number has increased from 56,873 to 70,303; 762,324 individuals are reported as under pastoral care, an increase of 20,403.

Baptisms show a decrease of 296 infants, and a decrease of 214 adults.

Sunday Schools.—There are reported 31,719 officers and teachers, an increase of 344 over 1923. There are 287,478 scholars reported, a decrease of 3,675; this decrease is probably accounted for by the number of Union Sunday Schools, formed during the year and not reported here.

Communicants.—It is interesting to note that the Proportion of *Communicants* to *Families* east of the Lakes is two to one; west of the Lakes it is about one and one-third to one. The number added to the Roll on profession of faith in Christ is 16,520, a decrease of 152 as compared with 1923.

Finances. — Stipend increased 40 per cent. from 1918 to 1924, and the total for Congregational purposes 50 per cent. The Treasurer of the Church received from Congregations during 1924 givings to the Budget amounting to $1,187,824, a slight decrease from the receipts of 1923. In view of the disturbed state of the Church during the year this affords cause for thanksgiving to God.

CHURCH PRAISE

After detailing Dr. Alexander MacMillan's work in the colleges of the Church the report states that much of the time of the Secretary is devoted to work among the *Congregations.* On the Sunday mornings sermons are preached on Church Praise as it may be viewed in its many aspects, while the Sunday evening gatherings of the people have afforded most valuable opportunity for increasing interest in the Church song.

After evening worship the choir and people are usually brought into close association. Psalms, hymns and associated music are explained, after which the choir sings several verses in choral illustration. The people are then called upon to participate in the singing and are surprised to find how pleasant and easy it is to sing even that which was previously unfamiliar.

By this and other means a new impulse and abiding interest have been given. On many occasions, also, evenings with the Book of Praise have been arranged for week nights, when the numbers present and interest shewn have been most encouraging.

AVERAGE CONTRIBUTIONS OF THE CHURCH
PER FAMILY AND PER COMMUNICANT IN THE SEVERAL SYNODS

SYNODS	*Stipend*		*Budget*		*All Purposes*	
	Per Fam.	*Per Com.*	*Per Fam.*	*Per Com.*	*Per Fam.*	*Per Com.*
	$	$	$	$	$	$
1 Maritime Provinces	12 33	7 04	5 29	3 02	35 96	20 53
2 Montreal and Ottawa	14 65	7 31	6 99	3 49	48 94	24 42
3 Toronto and Kingston	12 14	5 95	6 72	3 29	43 62	21 36
4 Hamilton and London	13 61	6 31	7 07	3 28	43 88	20 34
5 Manitoba	13 81	8 78	4 49	2 84	40 63	25 68
6 Saskatchewan	17 22	13 16	3 33	2 55	39 44	30 14
7 Alberta	13 09	11 09	2 98	2 46	34 31	29 06
8 British Columbia	11 06	8 69	3 39	2 67	33 03	25 96
Whole Church	13 38	7 49	5 57	3 12	41 18	23 05

In connection with the work amongst the congregations Dr. MacMillan has spent an evening with the *Choirs* of the Churches prior to the Sunday services as often as the members could be brought together. Even greater stress has been laid upon the bringing of a group of choirs to one place, when the true ideal of their office as leaders of the worship song has been set before them, and further insight given concerning the content of the Book of Praise and the best means of bringing it to the people. Many members of choirs have been reached also at summer schools, from which they have carried ideals and practical suggestions to the choirs and congregations with which they are associated.

In addition, reference ought to be made to the fact that the Secretary has visited Sunday Schools on almost all Sundays in the year, when he has spoken to the children and their teachers on worship song as it is specially related to the young, and has guided them to a more ample use of our hymnody. The impression which this work of the Secretary amongst the congregations has created has been generously expressed from many quarters, the following sentence from the letter previously quoted being representative:—"Wherever he has gone among the people he has given a new vision of the possibilities of praise and worship, and some idea of the wealth within our New Book of Praise.'

THE POINTE-AUX-TREMBLES SCHOOLS

Since 1841, without interruption, the Pointe-aux-Trembles School has been giving French Canada the Evangelical Message of the Gospel. Our Institution is well situated to carry on the work for which it was founded.

We are more encouraged to-day than our predecessors were, eighty years ago, because we get more pupils than we can accommodate and we feel more justified because Roman Catholic children are coming to us in large numbers.

When our fathers opened these schools they had a two-fold object:—First, as *Christians*, they wanted to give to their separated brethren of Rome the true knowledge of God as the Father, of Jesus as the Saviour and of the Holy Ghost as the Comforter, and, as *Canadians*, they wanted to give Quebec the freedom of the children of God in order to have a United Canada.

The Christians of to-day cannot do better than continue and enlarge that great Christian and National work.

Who could tell how much good has been done by our institution? Thousands have sojourned here, some a few years, some a few months only; they went out with a new inspiration and did something in the service of the Divine Master.

Among our graduates we find men and women occupying high positions. Among doctors, ministers, teachers, dentists, lawyers, soldiers, mechanics, agriculturists, and business men we have old pupils who are holding very high the banner of the Gospel and of success.

This year we received over 350 applications but we admitted only 250 pupils—160 boys and 90 girls, about 100 of them coming from Roman Catholic homes. A good steady work is done daily in the class rooms and scholars are instructed from the ABC to the Matriculation Class; four of them, last spring, passed successfully their examination for the School Leaving Certificate and they are to-day continuing their studies with the view of becoming teachers.

Thirty-six pupils sat at the Lord's Table for the first time during the past year and joined our Church—twenty of them had been brought up in the Roman Catholic faith; the other Roman Catholic children who were with us, though they did not join the Church, have been instructed in the Holy Scriptures and they will be so many promoters of the truth in our Province of Quebec.

THE MEASURE OF A MAN

Not—
"How did he die?"
But—
"How did he live?"
Not—
"What did he gain?"
But—
"What did he give?"
These are the units
To measure the worth
Of a man, as a man,
Regardless of birth.

Not—
"What was his station?"
But—
"Had he a heart?"
And
"How did he play
His God-given part?
Was he ever ready
With a word of good cheer,
To bring back a smile,
To banish a tear?"

Not—
"What was his church?"
Nor—
'What was his creed?"
But—
"Had he befriended
Those really in need?"
Not—
"What did the sketch
In the newspaper say?"
But—
"How many were sorry
When he passed away?"

If you wish success in life, make perseverance your bosom friend, experience your wise counsellor, caution your elder brother and hope your guardian genius.—Addison.

Extracts from The Report of S.S. and Y. P. S.

The Children of the Church.

Professor J. T. McNeill in his book: *The Presbyterian Church in Canada, 1875-1925,* has this to say in regard to the children of the Church.

"The Presbyterian Church, as a part of the Church Catholic, has always recognized the membership within it of the children of believers. 'All who profess the true religion together with their children,' says the Westminster Confession. It has aimed to provide them with religious instruction, and to surround them with religious influences. It admits them to membership by baptism, an act which pledges both the parents and the Church to special obligations on their behalf. Through infancy they are sheltered in homes to which the Church endeavors to give a spirit of love and prayer and sacrifice. The Church has always striven to secure for children an upbringing 'in the nurture and admonition of the Lord.'

"Statistics may not be taken as an infallible index of success. But a comparison of the numbers attending Sunday School in 1875 and to-day, shows, in proportion to Presbyterian population, a distinct increase." A good deal of work has had to be done in securing a statistical report for 1924. Owing to the exceptional situation in many congregations it has been unusually difficult to secure complete reports. The following is a comparative statement of the work as carried on fifty years ago, and to-day:

	1875	*1924*
Number of Schools		3,897
Number of Teachers and Officers	7,139	35,317
Number of Pupils	99,204	313,823

Summary of General Work.

Finances.—Acting under instructions of the General Board, the utmost care has been given to keep expenditures down to the minimum. As a result the deficit reported two years ago has been entirely wiped out and the expenditures for 1924 were kept well within the allocation provided. The revenue has remained about the same for several years.

Field Work.—The co-operative plan for carrying on field work is steadily winning its way on its merits, both from the point of view of efficiency and of economy. Provincial Conventions, Boys' Work, Girls' Work, Summer Schools (general and departmental) all have been carried on very effectively in co-operation and all have demanded considerable of the time of the Secretaries. The field work took the General Secretaries during the year to every province in Canada, except British Columbia.

Children's Work. — Considerable work has been carried on co-operatively throughout the year. A Canadian Junior Manual and a project course for Juniors, entitled: "Explorations in God's World Round About Us," with initiation Service for Juniors, etc., have been published, also a pamphlet on beginners and primary departments and other literature are in course of preparation.

Girls' Work.—Girls' Work has continued to be largely carried on in co-operation with other denominations, through National and Provincial Girls' Work Boards.

A number of conferences have been held with the Women's Missionary Society, extending over more than a year, with a view to working out some satisfactory plan for correlating the through-the-wek activities especially of C.G.I.T. groups with W.M.S. organization providing missionary training for the same age-groups. A satisfactory working arrangement has now been reached and the W.M.S. desire to have a joint Girls' Work Secretary who would give about half her time promoting missions in C.G.I.T. groups and helping to get these affiliated with the W.M.S. with the understanding that they would provide half the budget for such a joint worker. The Board has asked Miss Bona Mills, at present Girls' Work Secretary for Saskatchewan, to accept this position. It is expected that she will take up this work in the early autumn.

Boys' Work.—Notwithstanding the special difficulties met with, the past year has been a most successful one in boys' work.

(1) Boys' Work Conferences have been held in practically every part of the country. The trend has been away from the larger mass meeting to the smaller type of group meetings. Undoubtedly this has resulted in better work, if not so spectacular. The value of these conferences in inspiring boys to better Christian living, through "forward steps" meetings to more earnest service in the local church, can scarcely be over-estimated.

(2) A large number of training camps were held during the past summer, with an increased attendance. Already the effect of this leadership training is being felt through better work in the local church.

(3) Boys' Parliaments have now been held in every province, with the exception of Quebec, and the significance of this movement among the boys themselves in self-government and the maintenance of their own work is only coming to be properly appreciated. It is certainly one of the most significant pieces of work being carried on in Religious Education to-day.

(4) The Boys' Work in the local church has largely increased as a result of this work. The type of leadership is improving year by year, as older boys themselves are graduating from these groups and assume the leadership of younger boys. The service and missionary em-

phasis is gradually being increased. At almost all of the conferences last year, World Brotherhood and right racial relations were emphasized, with the result that there has been an increase in the number of mission study groups and of boys giving to the missionary enterprise of our Church.

Young People's Work.—There has been an improvement all along the line, in connection with our Young People's Work during the past year, and the outlook for the future in this department is very encouraging.

(1) Graduating Tuxis and the C.G.I.T. groups are beginning to come into the Young People's Department in the local church, bringing with them some of the fresh zeal and inspiration of these movements. The result has been a new emphasis on the self-governing of Young People's groups, an increase in the number of younger people into both Bible Classes and Societies and greater variety and interest in the programme carried out.

(2) There has been a moderate increase in the number of Young People's Presbyterial organizations. The larger number of Presbyteries in Ontario have now some form of Young People's Executive or Union for the promotion of its own work. This is important in view of the approaching Union as it will give us a *nucleus* of workers who will be ready to co-operate with similar representatives of the Congregational and Methodist Churches as soon as Union is consummated.

(3) For two years we have been looking forward to some kind of national get-together of Young People's representatives and we are glad to report that such a Council of the three Uniting Churches was held on April 10th. Plans were made for an effective organization of the young people locally as well as by Presbyteries and conferences and for linking them up with the missionary enterprise of the United Church at home and abroad.

(4) Helps for Young People's leaders in the local church have been provided as formerly. The topic programme has been one of the best we have had for some years, as we were fortunate in securing very suitable reference books and helps of various kinds. The plan of uniting in one programme devotional, discussion and business and social features, is gradually winning its way. The year before us will be full of heavy responsibilities, but we look forward to a new era in Young People's Work.

Adult Work and Home Religion.—A new pamphlet on Home Religion for the use of parents, has been prepared co-operatively and will be in print at an early date. In this connection it is worthy of note that the Memory Course prepared two years ago with special graded Scripture verses, Hymns, Bedtime Prayers, and Table Graces for children is being very generally used.

Leadership Training. — Everyone is agreed that the central problem in religious education is that of discovering and training an adequate number of Christian men and women as leaders and teachers of our children and youth. All other difficulties rise out of the need for such leaders. No other problems can be solved until this one is solved. With its solution other difficulties will quickly disappear, without it we must be faced with a constant struggle with inefficient and ineffective work. As a Board we have not yet given to this central phase of our work the attention its importance deserves, but it is hoped that with the division of responsibilities proposed in our Department in the United Church it may be possible for us to devote much greater attention to this work.

Life Service Work.—During the past year again Mr. Myers has served in the capacity of Acting Secretary of the Life Service Committee of the General Board. This Committee has been promoting a progressive policy of work in that department. "During 1923 we stressed the fundamental principles of Life Service work as applied to all life and all vocations believing that we could never secure a right attitude of professional life service callings till we have developed a proper appreciation of the Christian Service ideal in all the relations of life—in business and farming, as well as in the ministry. During the past year, as approved by the Assembly, we have been developing the second part of our policy, namely, the question of Voluntary Christian Service. Owing to the exceptional conditions prevailing in Canada at the present time there is no special need of recruiting full time Life Service candidates, but the need for voluntary part time service is very great and insistent in every local church and community. Real advances can be made along most every line in mission work at home and abroad, in social service and moral reform, in caring for and Canadianizing the non-Anglo-Saxon and personal fellowship and evangelism in Religious Education and leadership of boys and girls, if only there were men and women of mature Christian experience and training to do the work."

Church Vacation Schools.—Special attention has been given during the past few months to this relatively new, but very important, department of work. A pamphlet has been prepared, giving in brief and clear form its purpose and possibilities with plans for promotion of this work. It is the recommendation of the Secretaries that considerable time should be given to this department during the coming summer by all the Secretaries.

Week Day Religious Education.—The interest in this department of work is steadily growing. Reports are coming from time to time, indicating that this work can be done very effectively by the Churches in close co-operation with the public schools, equally well in the country, the village, the town and the city.

It is worthy of note that the school regulations for Ontario have quite recently been revised in harmony with the request of a group of Church leaders representing the Anglican, Congregational, Methodist and Presbyterian denominations, providing that the period for re-

ligious instruction may be taken in the first half-hour in the morning, or in the last half-hour in the afternoon, also providing that the Scriptures to be read daily may be from any list approved by the Minister of Education. This opens up the possibility of a series of Graded Bible Readings for this purpose. The whole matter is receiving careful study by the Committee on Week-Day Religious Education of the R.E.C.C.

Missions. — Encouraging progress has been made in providing suitable textbooks for missionary studies for 'teen-age boys and girls. For 1924 the recommended book, *The Clash of Color*, by Basil Mathews, has been widely used with gratifying results. For the autumn of 1925, two Canadian books have been prepared: one by Dr. Lovell Murray, for the 'teen-age, entitled *Makers of Canada*, the other by Professor J. T. MacNeill, for Young People, entitled *The Presbyterian Church in Canada, 1875-1925.*

The question of more adequate provision for missionary instruction and training, graded to the various age groups, is one of urgent importance at the present time. The Boards of Home Missions, Foreign Missions, Publications, and the Missionary and Literature Committee of the General Board, as well as this Board, are all vitally concerned with this question.

Reports of the Field Secretaries.

Maritime Provinces.—Five years have now elapsed since the organization of the Maritime Religious Education Council, and so closely has our Church's work become identified with this effort that your Secretary's report for 1924 must be largely a record of co-operative undertakings.

So smoothly has the machinery operated that little time has been devoted during the year to the consideration of organization, and the efforts of the whole staff have been unitedly directed to the promotion of the most ambitious programme of work yet undertaken within the bounds of the Synod.

An effort is being made this year to introduce the Church Vacation Schools in places where there is not a mission, in order to demonstrate the value of such work in the typical Maritime Community, and it is hoped that this summer two or three towns will have Church Vacation Schools either as community or individual church undertakings.

The Presbyterian Secretary has taken his share in these co-operative efforts, and would take this opportunity to express his appreciation of the whole-hearted co-operation of the other denominational and co-operative Secretaries whose generous friendship and unstinted labors have made possible a programme of effort that must have been helpful to very many of our workers.

During the year two brief courses of lectures were given to the students in the Presbyterian College, Halifax, while very interesting conferences have been held with students going out to work in the Home Mission fields. The reports of splendid progress made in mission fields and the congregations of many of our young ministers reveal the far-reaching value of such work, and your Secretary would again express his appreciation of the opportunities thus afforded him by the Principal and Faculty of the College.

The year has been one of strenuous effort and much encouragement. The opportunities for service in this field increase rapidly; our co-operative organization is well proven and seems adapted to our needs; our people are realizing the importance of the task and looking to us for assistance.

Quebec.—Our work has been carried steadily forward in the usual channels, and I think it is safe to say that in every respect the year now closing has been the most successful that our Association has ever known.

Knowlton Conferences.—The Knowlton Conferences were held as usual during the summer of 1924. Six Conferences were conducted under the auspices of our Association. One for workers in the Children's Division, one for C.G.I.T. Leaders, three camps for C.G.I.T. girls and one camp for C.S.E.T. boys. The aggregate attendance was in the neighborhood of 300. The quality of work which was done was also of high type. This year plans are being laid for carrying out the Knowlton programme again, and we hope that this may again be the best year in our record there.

Departments. — The Departmental work of our Association continues to justify itself and expand in its various directions. The Girls' Work has grown very greatly during the past few years.

Our Boys' Work has been unsatisfactory because we have not had the means of keeping anyone constantly in charge of it.

Young People's Department.—We have not yet been able to do what we ought to be doing in connection with our Young People's Work. We have now a committee representative of the various Young People's Societies and denominations of the city and district preparing to put on a Young People's Rally. This, however, is only a temporary effort, but we hope that it may point away to something more definite and permanent for the future, and we hope for the interest and support of our churches and Young People's Societies in these gatherings we are arranging for that date.

Finances.—The financing of our Association has always been a difficult matter. Last year started the year with an indebtedness of around $1,700. This has been reduced by over $1,000 during the past year. During the past four years our income has increased from around $2,000 to the neighborhood of $10,000, but still we are below the mark of the requirements of an effective work.

Ontario.—The work of the past year in Ontario has been largely of a co-operative character, and as General Superintendent of the Ontario Religious Education Council, al-

most all my time has been given to the supervision of this work.

Conventions.—Two Annual Provincial Conventions, covering all departments of work, and continuing three days, were held at Ottawa and Kitchener, with a total attendance of 2,000. The departmental sessions were specially well attended, and a fine opportunity was there afforded to leaders to give assistance to workers from many centres in the province. Conventions usually lasting for one day were held in 200 townships and districts. The attendance was good and much interest was shown. Council meetings and conferences were held in fifty-four counties, in some cases a team of two or four workers being present to meet with departmental workers and to help them in promoting the work in their own townships. Twelve cities were visited, in some cases one-day conventions being arranged and in others a series of Departmental Conferences.

Conferences. — Conferences for leaders in Children's Work have been held in twenty-three centres, at which over 400 teachers were in attendance. Twelve Boys' Work Conferences were held with a total enrollment of 2,463 and two week-end Girls' Conferences. In addition, there have been Girls' Rallies, Leaders' Meetings, Camp Reunions, Girls' Councils and Mother and Daughter Banquets, of which it has been impossible to keep a complete record. There is apparent a steady increase in the number of registered C.S.E.T. and C.G.I.T. groups, and a growing interest in the work with 'teen-age boys and girls.

Leadership Training.—In addition to the assistance given to workers in conventions, institutes and conferences, some very helpful training has been provided through Summer and Winter Training Schools and Leadership Camps. Two co-operative schools were held, one at Lake Couchiching and one at Brigden in Lambton County, with a total enrollment of about 200. In these schools specialization courses were given in the various departments. The Synod of Toronto and Kingston also held a very successful Summer School at Lake Couchiching and the Synod of Hamilton and London a similar school at St. Thomas. There were five other Summer schools in which we co-operated with the Methodist Church and these, too, were well attended.

Two Leadership Camps for Girls' Leaders were conducted and six camps for girls. Training courses for leaders of girls were held in six centres, each covering a period of six months with an examination at the conclusion of the course. These have proved to be most valuable. The Provincial Camp for leaders of boys at Beausoliel, which was attended by seventy leaders, provided a helpful course in boys' work, and made a distinct advance on

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The Record

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the previous year. Mentors' Training Courses covering from four to ten periods were conducted in six cities and training institutes in three centres.

Week-Day Religious Instruction.—It is evident that there is an increasing interest in Week-Day Religious Instruction. A few centres in the province are already undertaking this work, and others are making inquiries. Much more could be done through the leadership and hearty co-operation of local churches.

Young People's Rallies.—An increasing interest has been evident in Young People's Work which, in this province is still carried on largely along denominational lines. Twenty-four Rallies of Presbyterian Young People were held under the direction of the Committees of the various Presbyteries, and, in addition, a number of co-operative Rallies were conducted in cities and townships. Several cities have organized Young People's Boards.

Other Activities.—Promotion of Children's Week and Go-To-Sunday School Day, Older Boys' Parliament, Father and Son Week, Temperance Instruction, Missionary Education and Home Religion.

Manitoba and Saskatchewan. — Children's Work.—Children's Work was promoted vigorously, with the aid of a carefully prepared set of lantern slides, in a series of two session conferences held at selected centres throughout the province. In Winnipeg, the local Children's Work Board put on a special training course throughout the winter and promoted Children's Week in May. Bulletins containing suggestions, lists of books, special worship services, etc., were issued regularly.

Boys' Work.—Our Church has functioned very effectively through the Boys' Work Board of the Religious Education Council. Their activities have included a Provincial Leadership Training Camp, many district camps, twenty Boys' Conferences, a Provincial Parliament, the Father and Son Week, etc.

Young People's Work.—A Provincial Young People's Conference was held at Cypress River, District Rallies at Ninga and Souris and a Provincial Young People's Summer School at Winnipeg. In addition, much time was given to this department in the institutes held in over fifteen of the Religious Education Council Districts.

Adult Work.—In this department the main emphasis has been placed upon Teacher Training and Week-Day Religious Education. Much excellent Teacher Training was done, especially in Winnipeg, in local congregations, in short term courses, and in classes in Manitoba College. The growth of public opinion in favor of Week-Day Religious Education in connection with the public school and of Church Vacation Schools is very encouraging.

In addition to the above promotion activities we have maintained a literature and book depot, distributed free literature, visited schools in session, conducted church services on Sunday, held personal interviews, etc.

Alberta and British Columbia.—During 1924 the policy of co-operation previously established has been continued very happily. The Methodist Field Secretary for Alberta and British Columbia, continued responsibility for the Presbyterian work in Alberta. As a result, your Secretary made only two trips into that province during the year.

In British Columbia the Secretary continued to serve the denominations desiring to co-operate, as General Secretary of the Religious Education Council of Canada, which has had a widening field of influence in all departments of our Sunday School work.

Children's Work.—This phase of our work is receiving increasing attention, through Summer Schools, Provincial Conventions and particularly by use of the lantern slides loaned by the Assembly's Board.

Girls' Work.—The work has expanded very considerably until there are to-day 3,140 'teen-age girls in 256 groups in fifty-nine centres. The quality of the work as shown by the number of groups which have been recognized is also greatly improved.

Boys' Work. — While holding our own in Tuxis work we have been able to make an increase of thirty per cent. in the Trail Rangers. At present we have 187 groups, with 2,486 boys. Still more encouraging is the fact that the number of groups is increasing more rapidly than the number of boys, which indicates that some leadership is being developed.

Young People's Work.—We are still profiting in this department from the inspiration of the Young People's Conferences held one year ago, but there is still need for further development along this line. Most of all is there need for some worthy projects with which we can challenge all the Young People.

Teacher Training.—More Teacher Training than ever before is under way, both in local congregations and in Community Training Schools. In Victoria, the experiment was tried of conducting classes every day for ten days in succession, and holding an examination at the close. The plan proved very successful, one-third of the enrollment writing the examination successfully.

Week-Day Religious Education.—As far as opportunity offered, the Secretary endeavored to conduct a campaign of education along this line in institutes and conventions. The mass meeting of parents and teachers at the Parent-Teachers' Federation passed resolutions which were identical with those passed at our Provincial Sunday School Conventions.

Relationships.—The various Boards of the Council have continued to work in the most harmonious relationship with each other. At the Boys' Parliament, without any adult suggestion, a resolution was passed calling upon all Boys' groups to see that their school should make a contribution to the Go-To-Sunday School Day and Rally Day Funds on the grounds that from these funds the other departments of our Religious Education work are supplied and that

one department is incomplete without the other. Facts like this illustrate one of the happiest features of our work and demonstrate that there is a spirit of co-operation, not merely between denominations, but also within our own Religious Educational family.

Results.—What is it all worth? Perhaps a few illustrations will suffice. A young school teacher, hardly out of the Tuxis age, found many of the older boys in his first school, frequenters of a gambling den in the little place where he had gone to teach. He immediately organized them into a Tuxis Square and is doing a fine piece of work. One-third of all the boys of the Boys' Parliament are themselves teachers of classes of younger boys. At a Girls' Camp on Vancouver Island, some Italian girls were present and one of them received the prize for the best five minute speech. A Japanese girl responded to the toast to "The Girls of Other Lands." A C.G.I.T. group has been responsible for starting three new Sunday Schools. Every one of the fifteen leaders of the Vancouver Girls' Conference was herself a graduate of a former C.G.I.T. group. One group of Trail Rangers is made up entirely of Japanese boys. Last June when the Prohibition Campaign was on in British Columbia, the Tuxis Council of Vancouver offered its services to the ministers of the city. As a result, twelve requests came in and some of the largest, as well as some of the smallest, pulpits were manned by boys. One boy changed his own father's vote.

These are some of the things that give one encouragement in striving for the goal in enlisting in Christian life and service, the last boy and girl.

Recommendations.

I. Your Board has been working in closest co-operation with similar Boards of the Methodist and Congregational Churches for several years. The General, Departmental and Field Secretaries of these Boards have also been constantly conferring and co-operating in their work. The situation at the present time therefore is such that the work of these Boards can be completely unified without any dislocation whenever the General Council of the United Church may decide to take such action.

II. A careful survey has also been made by these Boards in joint conference in regard to the work which should demand special attention in the immediate future, and it has been unanimously agreed to recommend that special emphasis should be given to the following departments during the next few years:—

(1) Young People's Work.
(2) Training for Leadership.
(3) Week Day Religious Education and Church Vacation Schools.
(4) Graded Missionary Instruction and Training.

A good memory is invaluable and greatly to be appreciated, but the brief maxim, "Forget it," when applied wisely, is as strong an element in successful living as that of remembering.

Read about Professor John T. McNeill's book *The Presbyterian Church in Canada* on page 187 of this paper. Every home of our church should have this book.



Some New Canadians.

The Children's Record

"A LITTLE HONEY"

"Take....a little honey." (Gen. xliii. 11.)

These words were spoken by an old man to his sons when they were setting out upon a long journey. Those stalwart sons of Jacob were going down to Egypt. They would travel for days and weeks together—all the weary way across the desert to Egypt. And the old man said to them, "Now you will take a great many things with you, but remember this—*Take a little honey.*"

It is good advice for people who are going to travel. If you want to get your friendship and your temper tested, just travel together. I know what it means, for I have travelled for three months with friends of mine—day and night, by land and sea, for so long. There are difficulties and discomforts; people have different tastes, and they want to go to different places and see different things; it is not easy always to keep things sweet. So this is good advice before you travel—"*Take a little honey.*"

But Jacob was thinking of what would happen when they arrived in Egypt. They had been there before, and they had told Jacob about the Governor, the lord of the land, who was so harsh and severe. And Jacob said, "When you come again into the presence of the great man, in the present you make, with all the other things you offer, *take a little honey* with you."

I do not know whether the sons of Jacob saw this meaning in it, but we may. For Jacob was a wise man; he knew how to manage men, and he said, "When you come to the Governor and ask for corn and an open market, don't be hard and cold and defiant and distant and proud; be kind and conciliatory, take gentle words, soft words, see that you approach him so as to *win* his favor—*take a little honey* with you."

Yes, it is a good bit of advice—if you want anything. I don't think I need tell the children this. You come to your father at night, and you are very, very good; your father is a wise man, and he says, "What's this? What is it that you're wanting now?"

But really if you want anything from anybody—if you want the best teaching from your teacher, if you want the best friendship from your friend, if you want the best that anybody has to give you, you must be frank, and kindly, and considerate. If you are cold and proud and distant and hard, you get nothing. You must win your way. *Take a little honey.*

What is the honey? It is good temper. You say that somebody has a sweet temper, and somebody has a sour temper. It means good words, kind words, the soft answer. You know the difference this makes. It just means *Love.* Patience and sympathy and gentleness, all that is humble, thoughtful, generous, self-forgetful, all these are included in love. Read the thirteenth chapter of First Corinthians. See how love is the greatest thing in the world, and the sweetest thing in the world. The honey of life is love. Then *take a little honey* with you.

Thackeray says, "Life is like a mirror: if you frown at it, it frowns back; if you smile, it returns the greeting." I think the children may understand this. "Like a mirror"—you know what happens when you go up to a mirror. If you want to see a smiling face, you must take the smile with you. If you go up to it with your brows knit, it is the same unhappy face that looks out upon you. You get from the mirror just what you bring to it.

Thackeray says that life is like this. He means that if you go to your lessons singing and smiling, your lessons are ever so much easier. If you go to your lessons grumbling like a slave, your lessons are all the harder. Even when you go to your play—if you meet your companions in a happy temper, what a grand time you have! But if you go to your games cross and sour, even the play has no pleasure in it, and everything seems to go wrong. You will find how true it is to-morrow morning. Go out in a happy temper, and the whole day is brighter. Begin with a bad temper, and the whole day is spoilt.

You will remember this, and perhaps there are some others who will remember this, too; and when boys and girls begin to be not sweet but sour, there are fathers and mothers who will look round the table and say, "Where's the honey? I'll take a little honey, please."—Selected.

BURNING THEIR IDOLS

A group of shepherds were gathered to hear a missionary read the Scripture to them. These quaint, rugged men were seated around a log fire, one chill night, in a rude cabin somewhere in the mountains of Asia Minor. The minister read the tenth chapter of John. An eager voice interrupted with the question: "Oh, sir, is that the gospel?"

"Yes," he replied, "this is the gospel of Jesus Christ."

"Oh," said the shepherd, his face aglow with pleasure, "I didn't know before that it was a sheep book."

Yes, it is a sheep book, and it is for us who are lost. It tells us about the good Shepherd who goes out after the wayward, strayed and wandering ones—the sheep that are lost. This is the gospel of Jesus Christ.

There is but one straight road to success, and that is merit. The man who is successful is the man who is useful. Capacity never lacks opportunity. It cannot remain undiscovered, because it is sought by too many anxious to use it.

S. S. and Y. P. Societies

A NEW PLAN

A new plan of missionary instruction and giving for the Sunday Schools is meeting with general favor. The idea is to ask the Sunday Schools to accept responsibility for certain departments of work, to provide definite information in regard to these departments and that their givings will be directed in the main to these departments. The plan in outline is as follows:

1. Give the Sunday School responsibility for definite departments of work as follows:

(a) From the large and varied work of Home Missions and Social Service, the Sunday Schools are asked to take responsibility, up to at least $75,000 for the following: School Homes, Loggers' Mission, All People's Mission, Social Settlements, Indian Schools, New Canadian Fields.

(b) From the important work of Foreign Missions—evangelistic, educational, medical and industrial, the Sunday Schools are asked to accept responsibility, up to at least $50,000 for educational work among boys and girls and young people.

(c) The Sunday Schools, through Rally Day Fund, have for years provided the larger part of the revenue of the Board of Sabbath Schools and Young People's Societies. They are now asked to accept responsibility, up to at least $25,000 for this work.

Three pamphlets are provided outlining briefly these departments and arranged in such a way that they will provide a very good series of short missionary talks for a Sunday School every Sunday for a quarter, or a monthly talk for a year. In this way the boys and girls will have definite information in regard to the special objects which they are supporting by their gifts.

Any Sunday School is, of course, free to contribute to other departments of the budget in addition to these outlined above.

2. Arrange for the Sunday School to accept definite responsibility for 10 per cent. of the Missionary Budget allocation of the congregation.

This amount will vary with local circumstances. Some schools can easily give more than this. Others should probably be asked for less, but in every case let there be a definite objective.

Ten per cent. of the total amount allocated to Congregations for 1924 is $180,000. If every school does its share, this amount can easily be reached.

3. Divide the allocation of the Sunday School among the various departments or classes, assigning to each a special amount so as to secure a sense of personal and group responsibility.

The following suggestions would probably apply in a good many schools. All the classes under twelve giving one-third of the total, all teen age boys one-sixth, all teen age girls one-sixth, all the young people one-third.

4. Adopt some systematic method of giving. The best method is the weekly offering by duplex envelopes, but other methods have also given encouraging results, such as the systematic monthly giving, coupled with regular monthly missionary instruction.

5. Appoint a Missionary Superintendent of Committee to accept full responsibility for carrying out this plan in the Sunday School.

SUMMER CAMPS

There were six C.G.I.T. Girls' camps in Ontario last summer with a total attendance of 340. These camps were at White House (Lake Couchiching), Port Elgin, Beau Soleil Island (near Midland), Beau Rivage Island (near Gananoque) and Normandale (on Lake Erie). Two Leaders' Camps, at Beau Rivage Island and Port Bruce had a total registration of sixty-three. Fifty-seven leaders registered in the Girls' Work Section of the Summer School at Lake Couchiching, which was promoted by the Ontario Religious Education Council. A teen-age girl at one of the camps wrote this of camp life:

"As we sit in our tribal circle
We think of the day that is done,
Of the lessons we learned from Nature
Of our work, our play, our fun.

We remember the whole of the days gone by,
In the groves of Nature passed,
When we truly lived the fourfold life,
God's way for us first and last."

GIRLS' AND LEADERS' CONFERENCES

This year a new type of conference has been developing—the Provincial or District Conference to which come elected representatives of Recognized Canadian Girls in Training groups. Such conferences have a stimulating, intensive programme and create a splendid feeling of fellowship among the girls. Alberta and the Maritime Provinces have emphasized such conferences this year, and in Montreal a gathering of 800 Canadian Girls in Training for a conference was one of the outstanding features of the year's work.

LEADERS' TRAINING COURSES

In the past year much emphasis has been placed on the training of teachers and other leaders. For example in one province, seven training classes were held last autumn. In another province the Secretary speaks of reaching, through training courses and addresses on leadership, about 1,000 students in normal school.

Canada From Coast to Coast

A FELLOW FEELING

A Missionary in British Columbia writes:—"One night not long since, I went to sleep on the bench in a little station house and in the morning I awakened to find a 'hobo' at the other end of the bench. We walked down the track for about a mile and I said, 'Well, I leave you here but hope to see you again sometime.' He answered, 'Oh, yes, we guys always meet.''

PERSEVERANCE

A student missionary in the railroad construction camps, called at the first camp and introduced himself. He was told to get out at once. He went on to the other camps and received similar treatment. For some nights he had to sleep in the woods and live on biscuits and what canned goods he could purchase at the camp stores. But he persevered and before the autumn there was no more popular man on the grade than the missionary.

FROM A WESTERN TEACHER

"Could the people who are better-favored realize the hardships of these worthy pioneers, they would know how much needed and appreciated are their gifts. Fancy boys and girls walking two and three miles to school in the severest weather, having extremely poor shoes—perhaps the father's stuffed with hay,—no mitts, sometimes a few rags for stockings, a cotton dress or overalls and no underwear. Is it any wonder that down-right gratitude is felt for second-hand clothing?''

''NEGLECTED AREAS''

Owing to the deficit in Home Mission funds and the consequent closing of a considerable number of student mission fields, there are numerous small settlements which are now "neglected areas." These formerly had preaching services and Sabbath Schools; now they are visited occasionally by a missionary and the people have allowed the Sabbath Schools to close. Because of the deficit we have not been able to open any more mission fields in wide areas of sparsely settled territory where people are far removed from the outer world and where they are for the most part very poor and very indifferent.

W.M.S. HOSPITAL INCIDENTS

One case was that of a man who had both legs injured by the engine of a threshing outfit. He was brought to the hospital three days after it happened, and gangrene had set in. The doctor persevered, and we are glad to say both limbs were saved, and he went home a happy and grateful man. Before leaving the hospital he said, "I will give $20.00 a year to the support of the hospital as long as I live."

One of our nurses went twelve miles one day to visit a woman supposed to be dying. The "grave-clothes" had been bought for her that day. The nurse treated her, however, and she is well again and at work as usual. For some time after her recovery she was bringing eggs to town to pay for her "grave-clothes."

ALL PEOPLE'S MISSION

In the dust and clamour of the crowded Italian and Finnish section of Sault Ste. Marie, under the smoke from Canada's greatest steel industry, the All People's Mission is doing its splendid work. This Mission has the honor of being the first Canadian Non-Anglo-Saxon work to be put on a co-operative basis.

The work is carried on in a main building valued at $50,000, in the original Italian Mission and in two other centres. The Mission ministers to 8,000 New Canadians, 5,000 of whom are within half a mile of the main building. There is a Sunday School enrolment of 450, an active Young People's Society, a communion membership of forty-five, with Tuxis, Trail Ranger, C.G.I.T. and other programmes in constant operation. There are four paid workers, two men and two women. In the summer there is a Daily Vacation Bible School with an average attendance of 180, and through the winter months classes in English are held for Finns and Italians. The Mission owns and operates a splendid fresh air camp which is a real boon to the tired ones who attend. The national value of such a work is beyond computation.

THE MARITIME PROVINCES

(From the Report of the Superintendent)

In various centres throughout the Maritime Synod, the feeling has run high in the discusion of "Union." There would have been neither secession or disrupton if the voice of the agitator had not been heard in the land, misrepresentations of a shocking character frequently set forth in the press and on the platform. Unbelievable and incredible denunciations were hurled against the Presbyterian Church which a party fiercely contended to maintain. Such a wicked, unjust, cœrcive, tyrannical institution had no right to exist in a civilized land, but for this dreadful monster some were convinced that life was not worth living if the monster was allowed to die. Excitement ran so high that in some sections all the lapsed Presbyterians were awakened out of their long sleep and by all the noise about them were convinced that the world was falling about their ears on account of Church Union. The heavens will not fall down but fall up quite manifestly a little

higher. Our Church world is larger and better too, the wheels of progress still go around.

The lack of knowledge of conditions which prevail in Canada coupled with a narrow range of vision led many to reject a gift which will convey overflowing boundless blessing and wondrous grace. Where there is no vision the people perish. The future is as bright as the promises of God. The Christian army is marching on to conquest and victory and— "all one body we". Union is strength, Union is power, Union is right, while some good people fail to discern the sign of the times.

GROWTH IN GIRLS' SCHOOLS

British Columbia has followed the example of all the other provinces and has for the past year had a Secretary giving full time to girls' work. Largely as a result of this, the number of groups have increased from 153 in 1923 to 229 in 1924, and the membership from 1,786 in 1923, to 2,568 in 1924; the number of centres reached have increased from thirty in 1923 to sixty-one in 1924.

One of the secretaries speaks of the "natural growth" in the number of C.G.I.T. groups. She means that classes of juniors are organizing and are using the C.G.I.T. programme as soon as they enter the Intermediate Department of the Church School. Another says it is no longer a debatable point in her province that the Canadian Girls in Training programme is what the rural and small town girl needs.

Most encouraging of all, perhaps, are accounts of the work being done by older girls who have been in C.G.I.T. groups, and of their attitude to the movement. In Alberta several of this year's camps were directed by Canadian Girls in Training who are now "On Active Service." From every province comes the heartening report of the positions of responsibility being taken already by Canadian Girls in Training, both in their Churches and communities.

SOME SASKATCHEWAN SCHOLARS

The following letters just received from Saskatchewan will illustrate the kind of work done by the Board of Sabbath Schools and Young People's Societies in helping new and needy schools toward self-support. More than 100 were helped during the past summer with grants totalling nearly $1,000, a considerable part of which will be repaid by the schools.

"My schools I think, will now be able to stand on their own feet, and will no longer need any assistance. I was certainly grateful for the help you were able to give me.

I have seven schools going now and they are all planning to "carry on" throughout the winter and have sent orders for supplies to Presbyterian Publications.

We had seven Rally Days and we managed to raise $25 for the Rally Day Fund. The boys and girls were all very esthusiastic about Rally Day when I explained to them what it was and how the fund had helped us.

I was very sorry that I had to leave my schools, but college called for the winter months."

Another writes:—"The supplies forwarded to me are used in outlying schools and stations. Of these there are six that I try to visit, in two I hold Sunday School regularly before service, and the other four I visit as opportunity offers. In addition to the two out-stations where we hold regular service, these supplies are distributed at the others on my visits. They afford good material for brief talks with the children in the day schools."

Three of these schools are almost exclusively Scandinavian or German Lutheran, and it would be difficult to obtain any contribution from them as this work in these schools is done on week-days only.

I visited a little school to-day, used the Picture Roll "The Boyhood of Christ" and distributed the picture cards and two papers *Jewels* and *Playmate* and it was pleasing to see even the smallest child, fold them up carefully as something that was to be prized. One mother said of her child "She put it away among her keepsakes", that is the little picture card. I also use these very freely on my visitation among these peoples, which are not yet our own, but doubtless in time many of them will be. We have a very splendid group of day school teachers. All are in sympathy and most of them help in this work."

"THE MENACE OF THE SERMON"

Some time ago an article under the above title appeared in the *Yale Review*, from the pen of Dr. Francis E. Clark, for many years the head of the great Christian Endeavor Society. In it he called attention to the general tendency to look upon the sermon as the supreme and all important thing in the services of the church. He then proceeded to point out that the sermon was but one important element in a service, the purpose of which is to provide for the "practice of worship," which is the thing of supreme importance.

Many people excuse themselves from attendance upon the services of the church because they "don't like the minister" or "they can't get anything out of the sermon" or they "cannot hear," etc., as though the hearing of the sermon were the whole thing.

The Quakers have often worshiped without sermon, or music, or human verbal utterance in testimony or prayer and yet have gone home with the uplift of soul that comes from quiet meditation on the things of God and communion with Him. They have seemed to possess a sense of complete satisfaction at having done their duty, knowing that they have, by their presence in the house of God, honored God, set a good example to others and given to the Lord's day a sign of public religious recognition.

Surely, very few things excuse us from the practice of public worship.

Our Foreign Missions

THE MISSIONARY

"He is the one figure that gives me the most hope for the world's future. The motive that actuates him is the only one I find in the multitude of human motives that gives promise of the eventual peaceable organization of the world.

There are plenty of heroes who are ready to fight and die for Americans, or Frenchmen, or Irish, or Bulgarians, many noble Jews who wish to help Jews, Catholics who want to be of use to Catholics, Methodists full of charity to Methodists, whites who are for the whites, and blacks who are for the blacks, and all that sort of thing. But I know of but one group who are for human beings just because they are human beings.

These are the missionaries.

The missionary idea has had about as hard sledding as falls to the lot of most great ideas. It was ridiculed most unmercifully at its birth.....

Every supercilious writer, from Dickens down to the man who wrote the latest, most cynical and sceptic play, "Rain" which for a long season just recently has enjoyed the approval of the critics and the hew-haws of the mob, has held up to ridicule the missionary idea.

All that these smart ones can see in it is an attempt of one set of fanatics to impose their opinions upon another set.....

But the missionaries as a rule are working away at the same task in which Jesus seemed to be engaged.

For they are healing the sick, teaching the ignorant, training the little children, and steadily spreading through the dark places of the earth those fundamental principles of decency, humanity, kindness, honesty and courage upon which civilization rests.

Best of all, they are planting everywhere the only idea upon which any practical internationalism can ever be founded, the only thought upon which humanity can ever be organized."

—The New York Advocate

HONOR TO WHOM HONOR

Dr. O. R. Avison, President of Chosen Christian College and Severance Union Medical College, the higher institutions maintained jointly by the Christian Missions in Korea, pays the following tribute to the Japanese Government in Korea:

> "I can never be anything but pro-Korean, wanting to secure for Koreans, their greatest good, their highest development, and ultimately the fullest degree of autonomy of which they are capable. But recognizing the conditions as they are, it is a pleasure to me to say that in my opinion the present government has manifested a desire to help the Korean people as a whole and has shown a fair and just attitude towards the Christian movement."

A GREAT SCHOOL

Shantung Christian University School of Medicine at Tsinan in Shantung Province, China, has recently become co-educational through the amalgamation with it of the North China Union Medical College for women previously maintained at Peking by Mission Boards as an independent institution. The first women students were admitted at the last session, and fears regarding complications that might arise because of this novelty in a conservative land like China have not been realized.

Fourteen provinces were represented in the student body while the teaching staff included six Chinese and nineteen British and American Missionaries. One hundred and sixty-five graduates have been sent forth by this Christian Medical School, and are now serving in hospitals. The Provincial Government recognizes the college by an annual grant, and the Chinese themselves contribute liberally to its support.

The China Medical Board of the Rockefeller Foundation contributed $50,000 towards a total of $165,000 for new dormitories, residences and equipment made necessary by the merging of the two colleges.

The Canadian Presbyterian Mission in North Honan is one of the co-operating missions in maintaining this splendid institution, and contributes to the staff Dr. Wm. McClure and Dr. Ernest B. Struthers.

"What impression does the reading of the Gospel make upon non-Christian Koreans? It varies. One man who was asked what he thought of the Gospel, which he had bought and read, replied, 'I do not know what to think of it but that Jesus is a rare gentleman.' Another said, 'It is a good book because it tells me of the things I do not want to know about myself'."

PEKING UNION MEDICAL COLLEGE

P.U.M.C. are familiar letters to all missionaries in China. They stand for Peking Union Medical College, the fine, new institution for the training of a high grade of Chinese doctors who will be the leaders in the future medical system of that far Eastern Republic. It is to the China Medical Board of the Rockefeller Foundation that Christian Missions and the Chinese nation are indebted for this magnificent pile of buildings which adorn the ancient city of North China.

Missionaries were the first to give modern medicine to China. The American Board (Congregational) sent Dr. Peter Parker to Canton in 1835. Thus the Canton Hospital, famous throughout the East, is now almost a nonagenarian in medical service for China's teeming millions. It was Dr. Parker who was the

occasion of the famous remark: "He opened China at the point of the lancet." Forty years ago the same remark was applied to Dr. Horace M. Allen, the first missionary to enter Korea.

The P.U.M.C. is controlled by a Board of trustees representing both the Christian Missions and the Rockefeller Foundation. Built in modified Chinese style of architecture, this modern medical plant, one of the best in the world, cost $7,000,000, with a teaching staff of over 150 and an annual budget contributed by the China Medical Board of almost a million dollars. Instruction is in English and a pre-medical course guarantees the high standing of the Chinese students upon entrance. The training given is comparable to that afforded by the best universities of Europe and America. Outlying Mission Hospitals serve as models for the students' observation. Missionary doctors are encouraged and aided to attempt research work in the college. Mr. John D. Rockefeller, Jr., who was present at the opening in 1921, declared "It is because we believe that the highest character is built upon the deepest spiritual foundations alone that we have sought to bring together a medical faculty not only with the best scientific equipment but possessed at the same time with the finest idealism." Thus a Christian foundation and the supreme motive of Christian Missions are safeguarded.

It is of interest to know that in ten years the Rockefeller Foundation has spent the huge sum of $24,716,859 on medical education in China and throughout the world.

THREE OF ONE MIND

The visit of General Booth to Canada last autumn recalls the remark made to him by King George, "The only hope for our civilization is to advance Christianity." Like his illustrious grandmother, the good Queen Victoria, our present Sovereign does not indulge any half-way measures for the preservation of civilization and the welfare of the human race. His Majesty is supported in this opinion by large numbers of great leaders in the British Empire, the United States and other lands. It was not long ago that Earl Haig declared, "The Gospel of Christ is the world's only social hope and the sole promise of world peace."

Foreign Missionaries are the pioneers, the advance guard in proclaiming this Christian gospel among two-thirds of the world's population. Only as they are backed up by the Christian Church in their heroic and fundamental work can we be assured of passing on to our children's children a world in which civilization is secure and all that we prize most is safe-guarded.

A Chinese statesman declared some years ago that the only foreigners who were in China for the unselfish purpose of doing good to the Chinese were the foreign missionaries. History will record that missionaries are entitled to the praise which Pericles, in a funeral oration ascribed to Greek soldiers: "It is not the mere graving upon marble in their native lands which sets forth their deeds; but even in lands where they were strangers there lives an unwritten record in every heart."

MERCY PLUS MONEY

The amazing amount of Foreign Mission work that is accomplished on very little money is seen in the following report from the men's and the women's hospitals at Changte, Canadian Presbyterian Mission station in North Honan, China. Dr. Percy C. Leslie, M.R.C.S. of Montreal, for twenty-seven years a missionary and bearing scars of the Boxer Uprising in 1900, and Dr. W. C. Netterfield of Manitoba, report that in 1923 they treated 4,111 outpatients and cared for 581 patients in hospital; administered 26,382 treatments and performed 207 major and 115 minor operations. The total cost was $2,543, but fees from patients and contributions from Chinese and foreigners left only $341 as the total cost to be borne by the Canadian Church, apart from missionaries' salaries.

In the Women's Hospital at the same place with Dr. Jean Dow of Owen Sound, and Dr. Isabel McTavish of Winnipeg, and Nurse Clara L. Preston of Stratford, in charge, a similar astounding volume of Christian service was rendered to the suffering Chinese. The normal accommodation of the hospital is 130 but frequently the "overflow slept on the ward floors, or spread their straw mats and quilts in the yard", which shows how great is the need for the new hospital now being erected from the Peace Thank-offering Fund contributed by the Canadian Presbyterian Church. The record for the year shows out-patients, 2,288, and 699 patients in hospital; treatments, 14,186; operations, major and minor, 229; injections for Kala-azar (a new disease), 691. Receipts from the Chinese totalled $754, leaving the trifling sum of $157 chargeable to Mission funds. What a vast amount of good can be achieved with comparatively little outlay on the part of the Canadian Church is evident from these two examples taken from the report on the "Ministry of Healing" by the Canadian Medical men and women who have gone forth to live the spirit of the Christian Gospel in non-Christian lands.

It will be observed also from the above figures that the Chinese, desperately poor as most of them are, nevertheless are rapidly coming to the point of self-support which is the aim of all Christian missionary effort.

Dr. Dow shows the spiritual effect of such work by the following typical incidents of patients who leave the hospital in gratitude and having heard, as all do, the story of the Great Physician:

"One of the surgical patients when she went home took down the idols in her home and destroyed them, and continued the Bible and

catechism so faithfully that she qualified as a catechumen and is now a leader in the Christian community of her district.

"Another patient having been cured, and having heard the Gospel herself, went home and returned in a few days with a cartload of neighbors and with beaming face said, 'I brought them to hear the Gospel, and to have their diseases treated'."

CHURCH AND STATE

Co-operation with the Government is characteristic of all foreign missionary effort. As in Canada where Government and Church act together in extending the benefits of education to the Indians of our country, so in other lands Governments and Missions work together in providing educational facilities for the youth.

In Trinidad the Canadian Presbyterian Mission conducts seventy day schools in which nearly 16,000 boys and girls whose forefathers came from India are being given an elementary education. The Mission trains the teachers and the Government gives grants-in-aid. The Bible is taught one hour every day of the week, and thus a well rounded curriculum is provided whereby Christian training is afforded every child. It is claimed that the average boy and girl in these Trinidad schools is much better acquainted with the Bible and Christian truth than is the average pupil in a school in Canada. This seems to be the ideal educational system. Fifty-seven Canadian missionaries have labored in Trinidad since Rev. and Mrs. John Morton began work there in the year of Confederation, 1867.

IS THIS FAIR?

The missionary on furlough is usually very much in need of a rest, but does not always get it. The steady increase in interest taken by Christian people in the work of the foreign missionary naturally leads to a desire to have him give a great number of addresses during his year or more of absence from his field of Christian service. Dr. Alex. Nugent returned last year to India where he has been a medical missionary of the Canadian Presbyterian Church since 1899. For 1923 he reports that while in Canada it was his privilege to "listen to six sermons in twelve months instead of the feast I anticipated before I went home. I travelled many thousands of miles in all sorts of conveyances in all kinds of weather, giving from one to six addresses in a day and never missing an engagement—then to cap it all, a dear old minister said, 'Say, you have some job. I wish I could get eighteen months to travel'."

But if the medical missionary works when he is in Canada it is a trifle compared with his work when on the Mission field, for Dr. Nugent's dispensary at Ujjain, Central India, administers in a year some 75,000 treatments to more than 25,000 patients and performs in the neighborhood of 1,000 operations.

CANADA FOR CHRIST

By Dr. Murdoch MacKenzie

We have it on the highest authority that righteousness exalteth a nation, and that sin is a disgrace to any people. Here then is the path-way of prosperity. A righteous and God-fearing people will give us a prosperous and powerful nation. The Church exists expressly to develop such a people. It is Christ's body, God's house, the witness to Christ's victory, and should be the mightiest agency in transforming character, and moulding into forms of moral and spiritual beauty the polyglot population of our Dominion. Canada given to us by God, must be won for His Christ, ruled according to His will, and become the joy of many lands for its patriotic citizens, its Christ-exalting churches, its dominion and world-wide evangelistic activities, its righteous prosperity, and undying devotion. Canada may be now, and if it is not, should speedily become, the brightest gem in good King George's crown. Will it also become one of the brightest in the crown of King Jesus?

Canada a Christian country. Could the Christian Church of this land have a worthier rally cry than that? Or one more likely to awaken the right response in millions of hearts? Compare with this any other ideal ever commended to our people, and how small and petty they seem. This is a new nation. It has much to learn from older lands. Why should it not aspire to teach older lands some needy lessons? Why should not Canada be the first nation on the American continent to become thoroughly Christianized? One with whose presence many members of this Assembly were long familiar uttered in words that may be prophetic his desire for Canada: "From ocean unto ocean, our land shall own Thee Lord, and filled with true devotion, obey Thy Sovereign word. Our prairies and our mountains, forest and fertile fields, our rivers, lakes and fountains, to Thee shall tribute yield."

A MATTER OF PRAYER

Sir Henry Galway, speaking at the Australian Congress of the Salvation Army, said that Viscount Allenby, when he came near the works of Jerusalem, determined he would not damage the holy place. He therefore telegraphed to the government for instruction, and was told to do what he thought best. Not satisfied, he telegraphed to the king, who advised him to make it a matter of prayer. As a consequence, General Allenby assembled his staff and troops, and prayer was offered for guidance under the special circumstances. Before the meeting separated an orderly arrived with a telephone communication for the general to the effect that the enemy had surrendered the city.

Happiness does not lie in our lot but in ourselves.

Life and Work

STORY OF A MASTERPIECE

Moldering away on the wall of the old monastry in Milan, Italy, hangs the famous "Last Supper" of Leonardo de Vinci. Like every masterpiece the painting required many years of patient labor, and as a result of that labor it is perfect in its naturalness of expression and sublime in its story of love. In addition to these qualities, it has an incident in its history that contributes not a little towards making it the great teacher that it is.

It is said that the artist, in painting the faces of the apostles, studied the countenances of good men whom he knew. When, however, he was ready to paint the face of Jesus in the picture he could find none that would satisfy his conception; the face that would serve as a model for the face of Christ must be dignified in its simplicity and majestic in its sweetness. After several years of careful search, the painter happened to meet one Pietro Bandinelli, a choir boy of exquisite voice, belonging to the cathedral. Being struck by the beautiful features and tender manner that bespoke an angelic soul, the artist induced the boy to be the study for the painting of the face of Jesus.

All was done most carefully and reverently, but the picture was as yet incomplete, for the face of Judas was absent. Again the painter, with the zeal of a true lover of his art, set about in search of a countenance that might serve for the face of the traitor. Some years passed before his search was rewarded, and the picture finally completed. As the artist was about to dismiss the miserable and degraded wretch who had been his awful choice, the man looked up at him and said, "You have painted me before." Horrified and dumb with amazement, the painter learned that the man was Pietro Bandinelli. During those intervening years Pietro had been at Rome studying music, had met with evil companions, had given himself up to drinking and gambling, had fallen into shameful dissipation and crime. The face that now was the model for the face of Judas had once been the model for the face of Christ.—Exchange.

WHERE IGNORANCE IS BLISS

The reason why some people know so much is because they know so little. If they only knew more, they would know less. The reason why some people know everything is because they don't know enough to know there are some things they don't know. If they only knew what they don't know, then they would know everything. But what a fine field for research!—Western Recorder.

THE BIBLE

The Bible is the Great Spirit of the white man's civilization. Our infidel or latitudinarian may reject it, but it is distilled in his blood. It is more than literature, more than the Book of the Church, than history or theology. It is power. It is the essence in the character of our institutions, of the gentlemen and ladies we meet on the highway of progress. It endows low understandings with higher ideas than those of the uplift writers. It imparts a literary taste surpassing that of the authors of the best sellers. It brings more tremendous news than all the special editions of all the newspapers ever issued. The inquirer sees in it the charter of free thought. The forward mind sees in it the compass for the course. The imaginative mind, resting on the far reaches of time, sees it flowering out in the tender and the beautiful, the strong and the great. It is the Great Progenitor.

The tongue of Moses gives voice to innumerable tongues. The sword of Joshua summons innumerable swords. The altar of Aaron splits into many altars. Its Psalms are the battle hymns of freedom. The magic of its wondrous words is in all our literature, were every Bible burnt. From this lamp the lamp of art was filled; from this fire the fire of science was kindled with pagan fuel.

Looking back sixty centuries, we to-day are civilized; looking forward sixty centuries, we are savage. The Bible goes with us. If it is the Word of God we shall not cast it down; if it is the work of man, we must not. We will look upon it in the hour of prayer and the hour of peril. We can not forget. But the solicitude of high-souled teachers cannot call back the audience—that audience filing toward the tombs of its fathers, children still after so many ages; ignorant yet, after so much wisdom.—Selected.

Real, true mother's love is perhaps most nearly like the love of God of anything we can comprehend: it is so full of charity, it demands so little and asks no questions, but gives itself freely, especially when most needed. And certainly it is fortunate for us that such is the case; every boy, and every girl, who has a mother, has a friend whose friendship is not based on beauty or merit. Here, for instance, is a little tow-headed urchin with a pug nose and freckles so thick that some of them stand on edge, perhaps dirty, and certainly boisterous; one who would stand no show whatever in a beauty contest. He doesn't appeal to you or to me, but if he were a beautiful golden-haired cherub from the gates of glory his mother could not love him any more than she does; she would not love him any more, because she could not. A mother gives all that she has and she could not give any more. She asks no questions and she does not criticize that which God has given her. It suits her better than any other woman's child could, and she takes it and loves it.

THE IDEAL CHURCH

The church of the New Testament is an ideal church. Jesus Christ was its founder, and on the day of Pentecost it was fully established and equipped for service. The beautiful characteristics of this ideal church are clearly brought out in the New Testament. What the church was then it should be and can be at the present time, if we are all willing to let God have His way in our hearts and lives.

It is a Praying Church

Let us notice some of the characteristics of the primitive church as set forth in these verses. First, the apostolic church was a praying church. The one hundred and twenty disciples had tarried in prayer and supplication in that upper room until the Holy Spirit descended upon them, fitting them for service. But after this marvellous experience they still felt their dependence upon God and gathered together for special prayer. Some professed Christians have little relish for prayer; they hardly ever attend prayer meeting and seldom if ever pray in secret. If they pray at all, their prayers are cold and formal. Jesus says to such, "I know thy works, that thou hast a name that thou livest, and art dead." When we cease praying we cease to live spiritually. God calls such to repentance. But the apostolic church was a living church, they were "lively stones," and when they "prayed, the place was shaken where they were assembled together."

There is power in prayer. Prayer delivered Peter from prison, when he was bound between two soldiers; it also caused the great iron gate to swing open of its own accord. Through prayer we can still shake the world and cause the gates of the prison house of sin to open, that the captives may go free. May God help us to spend more time in prayer.

The apostolic church was also a Spirit-filled church. A church that prays is sure to be filled with the Spirit. Too many to-day are filled with temporal cares and worries, others are filled with business and have little time for God. Some are filled with pride and still profess to be Christians. In order to be filled with the Spirit we must forsake all else and make room in our heart to receive Him. The Spirit will take control of each of our lives and make us a blessing if we but let Him do so.

Unity Must Prevail

It is further recorded that "the multitude of them that believed were of one heart and of one soul." The Holy Spirit effects unity. Envy, strife and division can not exist in the hearts that are filled with the Spirit. When God sanctifies the soul He removes all sin and we have unity, because all that produces discord has been cleansed away. The Apostle Paul imputes envy, strife and division to carnality. There is yet much carnality in the hearts of some professing Christians. "By their fruits ye shall know them." God intended that His people should all be one. Christ prayed that we might be one as He and the Father are one.

Bible unity finds expression in the spirit of brotherhood—"They had all things common." Not that God required them to sell what they had and put all in a common fund; this was but an outburst of brotherly love and devotion to one common cause. There are men who profess to be followers of Jesus, who little realize their duty toward their needy brother. They oppress the poor and needy and "for pretense make long prayers." "Verily I say unto you," said Jesus, "they have their reward" (Matt. 6:2). If we have imbibed the spirit of Him "who went about doing good," the same will be manifested toward our brethren in Christ.

God's grace is His favor which He waits to lavish upon His people who serve Him in spirit and in truth. His grace will meet all our needs, that through Him we may be a blessing to others.—Exchange.

THE CALL OF HOME

I have heard the song of birds
Bursting forth in ecstasy,
Myriad voices in the wood
Pealing forth in melody;
But a song is in my heart
That outvies them one and all,
And my pulse will throb and thrill
When I hear the brakeman call,
"Winnipeg, next station, Winnipeg."

Yes, I love you Hindustan,
Love your curries and chupatties,
Love your jungle bright with bloom,
And your children's dear, brown faces,
Love the colors in the streets
With the sunshine over all,
But at night I dream of home
And I hear the brakeman call,
"Winnipeg, next station, Winnipeg."

There are many noble rivers,
There's the Ganges and the Mahi,
There's the Tigris and the Rhone
Running on so gay and happy;
But the dear old, winding Red
Is the very best of all,
Ere we cross its sparkling waters
We shall hear the brakeman call,
"Winnipeg, next station, Winnipeg."

Some people say Toronto
Is the centre learned and classic,
But I'll not be staying there
It's the West that lures with magic;
'Tis the far stretch of the prairies,
With the homelight over all,
That will send my pulses racing
When I hear the brakeman call,
"Winnipeg, next station, Winnipeg."

—The Central India Torch

To rest content with results achieved is the first sign of decay.

THE UNITED CHURCH

By John Deason

There is music in the name of the United Church of Canada that is most agreeable to all who have prayed and planned and persevered in their efforts to help to bring it into existence. In Christian circles, union with Christians is a duty and a privilege, and the securing of it produces in one the same satisfaction and delight that come when a high duty has been discharged and a high privilege has been appropriated.

For many years, the members of the Presbyterian Church in Canada have sung, with happy hearts, the words of Dr. Robert Murray's hymn, "Our blessed bond of Union, Thou art O Christ!" We sang that in the kirks of Canada, thinking chiefly of the union effected in 1875, when groups of Presbyterians came together to form one church, called by their own name. If expansion of the soul was ours, when we blessed the Bond of that initial and smaller union, that has meant so much for Canada, is it any wonder that a larger expansion of soul should be ours to-day, when we have been allowed to share in this very much greater union for Canada's good?

The United Church of Canada is organized to make Canada a land where light and love and liberty shall be the possible prized possession of all the people. It faces the future, girded for an unselfish service of Canada's citizens, without regard to their color or language, their creed or their history. Too long in this land, we have been unconsciously imitating India's inhuman caste system, as this has drifted down through the lands and lives of other parts of the Empire of which India forms a part. Too long, within the "rotten pales of prejudice," groups of Christian peoples have been subscribing to a snobbery that is often as childish as it is unChristian, and sometimes as depraved as it is detestable. The United Church of Canada is the practical decision of the very large majority of the Protestant people of Canada, that however much snobbery may be condoned in society outside the Church to which they belong, it will be discouraged and discontinued within this Church. Those who constitute this very large majority have been singing for years, on special occasions:

"We are not divided,
All one body we,
One in hope and doctrine
One in charity."

They are now beginning to live what they have been singing.

The event of June 10th was the most significant day that Canada has seen. The twenty thousand persons who went to the opening services of adoration and organization and inspiration and congratulation and felicitation were allowed to be interested partakers in an occasion that was fraught with more meaning to the life of this land, as a whole, and to its several parts, than any internal occurrence since Wolfe climbed the Heights of Abraham, and wrested the ruling power from the French. The event of 1759 shaped Canada's life politically, the event of June 10th, 1925, will shape it religiously both by the interactions within Canada, as formerly divided bodies find each other in doctrine agreement, and in associated achievement of benefits for the national life; and also, by the reactions of the international and world-wide benefits the United Church of Canada will generously confer through the working out of its missionary policy in the departments of Education, Medical-service and Evangelism.

The United Church of Canada is a fact at long last. Professor Main, of the old mother Church of Scotland, put it neatly when he said in his address of felicitation on the evening of June 10th: "It is given to many to study Church history, and to a few to teach it; but it is given to the United Church of Canada to make it." And he added these weighty words—that all opponents of the United Church of Canada, especially if they are Scottish-born should read, mark, learn and inwardly digest, —"*No criticism of the action by which Union has been accomplished may truly claim the imprimatur of the Church of Scotland.*"

With tolerance and charity towards all, the United Church of Canada faces the future to serve humanity in the name of Jesus Christ her great King and Head. From ocean unto ocean members and adherents of this Church will sing with full hearts,

"For her my tears shall fall;
For her my prayers ascend:
To her my cares and toils be given
Till toils and cares shall end."

BOOK NOTICE

Pioneer Presbyterian Missionaries, by Rev. Hugh McKellar, D.D., is a valuable contribution to the biographical literature of the church. Dr. McKellar is one of the noble army of western pioneers whose work has told greatly for good in every way, and his friendly human contacts with the many who have toiled there in his day have made him abundantly able to write this book. It is a book of 250 pages, very profusely illustrated and splendidly made in every way. Those who care to know who was who in the church in the four western provinces ought to have this book. Toronto: Murray Printing Company, Limited, $2.00 plus 10 cents for mailing.

Earnestness commands the respect and earns the confidence of mankind. Without earnestness no man will ever be great, nor will he ever do great things. He may be as brilliant as the sun, entertaining as a star actor, but if he lacks earnestness, time and pains will do nothing for him.

Pride in one's history is all very well, but unselfish and noble decisions for to-day are of infinitely greater value.

Good things united are helpful.

There is no medium between truth and falsehood.

Old religious factions are volcanoes burnt out.

By uniting we stand, by dividing we fall.

Things which are worthless singly, are useful when united.

Dissent, not satisfied with toleration, is not conscience but ambition.

When affection only speaks, Truth is not always there.

In essentials unity, in doubtful matters liberty, in all things charity.

"Behold how good and how pleasant it is for brethren to dwell together in unity."

It is obedience that makes government, and not the names by which it is called.

In His work for man, it is the constant fate of the wise and loving God to be misunderstood.

Oftentimes we fancy we suffer from ingratitude, while in reality we suffer from self-love.

Mountains interposed make enemies of nations, who had else like kindred drops been mingled into one.

He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is really our helper.

Nothing is so fatal to true religion as indifference, which is, at least, half infidelity and half selfishness.

A very great part of the mischiefs that have vexed the world, and of those that vex it still, have had their origin in disputes over words.

We must honestly try to practise what we profess, for religion is not a subject for popular display, nor does it rest in assertions but in honest actions.

If we are ever in doubt what to do, it is a good rule to ask ourselves what we shall likely wish on the morrow that we had done to-day.—Sir John Lubbock.

The church has no need to break fundamentally from her historic past. Her fundamental need is a present purge from Ecclesiastical accretions for the sake of the future dominions of Christ in the world.—Campbell Morgan.

The Lord Jesus Christ and His Christianity can well bear to be contemplated again and again with fresh eyes; indeed they demand it, especially of every new age.

How pathetically ridiculous, and what a stranger he shows himself to be, who is surprised, in this world of change, at any change, great or small that comes in his life.

Few that wander in the wrong way mistake it for the right; they only find it more smooth and flowery, and indulge their own choice rather than approve it.—Samuel Johnson.

Liberty is the inherent right and duty of the human soul; he who pretends to enslave the conscience must desire to enslave the body. Men often tamely submit to the former which is the worse.—Mazzini.

The roses under my window make no reference to former roses, or better roses; they are for what they are; they exist with God in beauty to-day, and with the trust of a rose wait on Him.—Emerson.

Kindness given and received aright and knitting two hearts together is a thing of heaven, as rare in this world as a perfect love; both are the overflow of only very rare and very beautiful souls.—Balzac.

The individual is foolish; the multitude, for the moment is foolish, when they act without deliberation; but the species is wise, and, when time is given to it, as a species it always acts right.—Burke.

Few people, rich or poor, make the most of what they possess. In their anxiety to increase the amount of means for future enjoyment, they are too apt to lose sight of the capability of them for the present.—Leigh Hunt.

All sectarianism, all self-seeking and self-willed religion is based upon the idea, "We have chosen Him." By an act of faith or an act of love, we have entered into a relation with Him which but for that act would not be. And the whole Gospel turns upon the opposite maxim to this: "I have chosen you." You are merely obeying a call. You are merely confessing a relation with the making of which you had nothing to do.—F. D. Maurice.

The Presbyterian Record

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

VOL. L MONTREAL, JULY, 1925 No. 7

HOW THE RECORD MAY HELP THE CHURCH?

The Presbyterian Record was first established fifty years ago, by The Presbyterian Church in Canada, to aid in her work.

The aim and purpose of that Church and of this, its Official Monthly Record, are the same today, as they turn their jubilee post for the home run of the century.

That the Record may fulfil its end its contents must be helpful, giving the truths and facts, the deeds and needs, the duties, ideals, aims and hopes of the Church.

For providing such contents all are responsible. If you know a helpful fact, a cheering thought or deed, put it in writing. Boil it down. Sugar it off. Send it on. Otherwise how can these helpful things be known.

To be helpful these helpful contents must be read, and how can they be read if the Record be not taken—in every church and group—and placed in every family.

In this latter way those get it who most need it, who might not at first subscribe. In this way it is a Home Mission Agency and will yield good return if it should bring even two or three families into the active work of the Church.

The ideal and urge of the Assembly for fifty years has been the placing of the Record by every congregation in every family. Always—always—some seed will fall into good ground.

Will every congregation and every minority group at once send their order for a parcel, small or large. It will help you in your work of getting reorganized and started again. Do not wait until autumn. "Do it Now."

Will all who wish it discontinued please give prompt notice. Will they also, if in arrears, please send payment to date, for the law regarding newspapers is that subscriptions must be paid up before discontinuance.

The half year, June to December, will be half rate. Send your order to end with the year. Then the full year can be renewed. Get your friends to try it for the half year.

Those who have already paid for the year can have it for they ear as usual.

Printed by JOHN LOVELL & SON, LIMITED, MONTREAL

PRESBYTERIAN PIONEER MINISTERS IN THE WEST

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"EVILS THAT MENACE SOCIETY."

SOCIAL SERVICE COUNCIL OF CANADA.

In one of our largest Canadian cities, when six young men were placed on trial for statutory offences, startling revelations were made of the path whereby youthful "butterflies" brought disgrace to themselves and their families.

It was a night of revelry which included childish play on ferris wheels and merry-go-rounds, followed by a drink called "gin," as the girls told the court.

They were also given beer in a room in a downtown hotel. One of the girls is thirteen years of age, the other fifteen.

This raises the question—are we living in a fools' paradise? What of the evils of society that are flagrant among us to-day? For instance, the modern dance hall! Are our young women properly chaperoned at such places? Are these places frequented by the type that we wish our young men and women to associate with?

Serious charges are made against many such places and not without cause. It behooves our fathers and mothers, for the safety of their sons and daughters to know beyond peradventure that the dance their children delight in, is under proper auspices, with no shadow of doubt as to its moral influence.

Another evil is that of pernicious literature. In spite of all vigilance, trashy magazines and periodicals find their way to our bookstalls. One minister says, "it is coming in by the ton."

If so, then a campaign of suppression is the call of the hour. Nothing so inflames the passions and dulls the moral sense as gloating over pictures and sketches that have a salacious suggestion.

What is your boy reading? What magazines delight your girl? And not all literature that is even allowed by law is the type your boy and girl should read. What they read, reacts on their lives.

I think of a conversation I heard recently by a group of young women at a summer picnic. What were they talking about? Just the things they had been reading of—photo-plays and vaudeville artists and the life at "Hollywood."

These girls were light, giddy, irresponsible, empty. What they were reading was reacting on their interpretation of life.

There is a world of difference between insipidity and so-called Puritanism. There is a wealth of happy, pure ideals for virile men and wholesome young women between these two extremes.

"It's high time someone started to clean things up," said one who knows of conditions. What he referred to was the joyride after the dance. About the evils in question it was said, "the police knew, and the doctors knew and hospitals knew." What are we to do about them?

And then there is the orgy of gambling that goes on at the horse races throughout the land. "I won $200 last week" said a young woman who had been beguiled into the ensnaring evil of betting.

"Won $200!"—she little thought she had lost more than she had won. She had lost



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The Presbyterian Record

The Official Monthly Record of
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Edited by E. Scott, M.A., D.D.

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The Presbyterian Record

VOL. L MONTREAL, JULY, 1925 No. 7

THE PRESBYTERIAN RECORD

The RECORD for the months of June and July has been delayed for necessary reasons. It will be issued more frequently during the autumn, the time of year when most needed, and will make up gradually for the delay.

Will all who wish it discontinued please give prompt notice so that they may not need to pay for it longer than necessary. Newspaper subscriptions require notice of discontinuance and require to be paid to date of such notice.

THE PRESBYTERIAN RECORD and Presbyterian congregations and groups can be mutually helpful. Both are passing through times of change. The former is losing and gaining subscribers, the latter are losing and gaining members. You can help the RECORD and it can help you.

You can only help the RECORD by taking it, and it can only help you when it is taken by you. Please send for a parcel at once, the time when the RECORD can be of most service to you and you to it.

Take a parcel now, from July to December, at half price. Take it now because many are more interested just now and will read it with greater care and profit.

Take it now and it will keep you in touch with the tens of thousands who like yourselves are standing for freedom of conscience. It will hearten your membership to feel that they are not few or small but belong to a great host.

Your little band struggling to maintain its testimony for truth and freedom may at times be discouraged. The RECORD will shew them the great Church of which they are a part.

Not only send for the RECORD but send to it. Send a word of cheer to help others. Tell of your progress. Nothing helps in overcoming difficulties like a word from others who are overcoming.

No great growth in holiness was ever gained by one who did not take time to be alone with God. Not otherwise can the great central idea of God enter into a man's life, and dwell there supreme.

BEWARE OF IMITATIONS."

An imitation "Presbyterian Record" is in circulation. It is published in Toronto, by some who have left the Presbyterian Church and have gone into a new Corporation called The United Church of Canada, which has been created by Act of Parliament.

Deception of this kind, the pretence of persons or things to be what they are not, is all too common in life, and is known by various names. In the jewelry trade it is "imitation" or "fake,"—in voting at elections, "impersonation,"—in begging, "imposture,"—in coinage, "counterfeit,"—in bank notes, "bogus,"—on cheques, "forgery."

Personating a magazine is something entirely new, as yet unnamed, so the reader can name it at will.

The imitation—"is cleverly executed"—to use the phrase common in such cases. The minutest details of design and appearance, features which have been added to the RECORD year by year, are carefully copied. The deception is almost complete. But when it is tested, as with counterfeit coin, it does not ring true to its name. "The hands are the hands of Esau but the voice is the voice of Jacob."

Imitation is the sincerest flattery. It is attempted only with real values. Gold and silver are counterfeited, brass never.

The RECORD, in past years, has had many kind words, but this testimony to its value is unique. Those who have left the Presbyterian Church, looking back with longing for some precious souvenir of their Paradise Lost, something to imitate in their exile, have chosen the PRESBYTERIAN RECORD.

Not only is there imitation, pretence, but there is the unblushing statement that the Imitation Record is "The Official Monthly Record of the Presbyterian Church in Canada"—in face of the fact—that, at the same time,—the Presbyterian Church in Canada, from which these men have withdrawn, is continuing without them, the only Presbyterian Church in Canada, exactly as it has continued for the past fifty years, and its Presbyterian RECORD which you are now reading, is its

"Official Monthly RECORD" as it has been for all those fifty years.

One could understand those who have left the Presbyterian Church realizing the need of a periodical to take the place of the RECORD, and if they had issued an honest Monthly, with no pretence of being what it was not, there would have been no surprise.

But that there should be descent to such attempted deception, such statement contrary to fact, and all in the name of religion—is cause for deep regret.

That Imitation Presbyterian Record is scant courtesy to the Methodist part of the new United Church. Take an instance from life. Some former Methodists joined with some former Presbyterians in a church of the latter. A parcel of this "Imitation" Record was delivered to the church. One Methodist exclaimed to another, "We did not join the Presbyterian Church, we joined the United Church. The parcel disappeared. In a short time the "Imitation Record" will do likewise.

A VISIT TO OLD KILDONAN

The Moderator of the Synod of Manitoba, Rev. Robert Patterson, of Brandon, kindly invited Dr. E. Scott, of Montreal, as Moderator of Assembly, to preach at the opening of Manitoba Synod in Old Kildonan, July 21.

Work was pressing, but the occasion was great and the invitation was accepted in the hope that some word spoken in weakness might bring cheer and help to those who had made so brave a stand against great odds and greater unfairness and wrong, and the further hope that a little of their spirit might be caught to pass along to RECORD readers.

The sermon is given in this issue. but words fail to carry the strong, free spirit of the prairies. The crowded church, the quiet enthusiasm and determined purpose of ministers and people to maintain their rights and liberties, the reports from different parts of the Province, the women reorganizing their work, was all an inspiration. More of Manitoba's struggle and triumph will be given later.

If a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.—Galatians 6: 1.

Let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow.—Isaiah 1: 18.

THE MIRACLE OF MONEY

Money is a miracle because it is stored power. It is a reservoir of our vital energy which we can set at work doing anything we please. We may go into all the world and preach the gospel while we carry on, in the place where we are, the everyday work which God has given us to do.

We can by our money talk in the language or dialect of every people in every place and tell the men the old, old story of Jesus and His love; for with our gifts we stand with, yea in, the missionaries as they are each day preaching in all places.

We can in His name, by our money, heal the sick, give sight to the blind, care for the fatherless, teach the untaught, and feed the hungry.

When we fully realize that our money is ourselves and that where our money is there we are, then our giving becomes a glorious ministry; and though our hands have never been trained in the art of surgery, by our money we may ourselves in a very real sense operate in all the mission hospitals and dispensaries in the foreign and the home fields.

It is most difficult for us to realize how much our money can do. Fifteen young people earning an average wage, if they would tithe, could support a foreign missionary at $1,500 a year.

Any young man earning thirty dollars a week with a tenth of his salary could take a hundred-dollar share in a Sunday School missionary's salary and still have fifty dollars to give away in other directions.

Investing a hundred dollars in a scholarship for a candidate for the ministry would mean that you have put a hundred dollars' worth of yourself into the preaching and labors of that man for all the years of his ministry.

To summarize this study may we say our money is not "filthy lucre" if we recognize what it is and what it will do. Our money is ourselves. It is our very life, our daily work, our time and strength and skill, our very life blood minted into coin.

When we hold our money in our hands we are holding so many minutes and hours and days of our life, just so much of our vital force as has been expended in its acquisition, so much of our toil and time.

When we give money we are literally giving our life for our fellow men, to help to heal and to save them.

Giving is in reality the laying down our lives for the brethren—losing our lives for Christ's sake that we may find them in a larger fellowship with God in the fuller joy of our partnership with Christ in the world's redemption.—*In "Life as a Stewardship."*

When it is difficult to obtain a situation in the same line of business, it is often advisable to change one's vocation altogether and to learn a new one if possible.

THE RECORD'S QUESTION BOX.

Questions on all subjects connected with the work of the Church will be welcomed and—as far as possible—answered. A number have been received.

Q.—Where two separate congregations or preaching-places are under the care of the same minister and Session, if one of these places voted to go into the United Church and the other to remain Presbyterian, but the combined votes of the two places made a majority for the former, what would be the result?

A.—One of these preaching places, with its property, is in the United Church and the other is in the Presbyterian Church. Each congregation (preaching-place) decides its own standing.

Q.—If a Unionist minister persists in continuing services in a congregation or preaching-place which has voted to remain Presbyterian what action should the congregation take?

A.—They should ask their Presbytery to sever the ministerial tie and then hold their own services as they see fit.

Q.—Should ministers remaining in the Presbyterian Church, notify the Clerk of The General Council, as per the Dominion Act, that they do not purpose entering the United Church?

A.—Yes, otherwise they will prejudice their interest in the Aged Ministers' Fund and the Widows' Fund, and will also set a bad example to Presbyterian minorities in congregations, who have to notify the Clerk of Session.

It would be well that all the ministers in a Presbytery should give such notice jointly, through their Clerk of Presbytery. All Clerks of Presbytery should see to it that every Presbyterian minister gives such notice.

Q.—Should Presbyterian Sabbath Schools continue to use the Lesson Helps and other papers formerly issued by the Presbyterian Church but now by the United Church?

A.—No. These papers will be more or less used in magnifying church coercion and will not be helpful to the Presbyterian Church. In the meantime, till our own Church has new Lesson Helps of her own, you can use the Westminster Lesson Helps, which may be ordered through the Upper Canada Tract Society, 8 Richmond Street East, Toronto. Samples will be sent on application.

Also the S.S. Lessons are given in the PRESBYTERIAN RECORD, with brief Helps, which will be better than more lengthy Helps if they lead teachers and scholars to study more closely for themselves the Scripture Lesson.

Q.—Where a Presbyterian congregation holds the Deed of its property under some special form of transfer, specifying that the land shall always be used for the site of a church for the Presbyterian Church in Canada, or similar restriction, does the part of the congregation remaining Presbyterian hold this property on account of such Deed, regardless of the vote?

A.—There may be special forms of Deed which would thus hold the property but—as a general rule—the Provincial Acts have been so prepared as to destroy the effect of these Deeds.

Q.—Where Presbyterians, owing to the statements of Unionist ministers, have been led to delay action until too late to take a vote, what should they now do?

A.—They should at once organize as a Presbyterian group. They may be too late to save their property, but they can save what is of far greater value, their religious liberty. Communicate at once with the Synodical missionary of your Synod, or with the Clerk of your (Presbyterian) Presbytery, or write this office.

THE MAGNETISM OF CHRIST

The death of Jesus was pathetic. It was noble submission and surrender. It was perfect obedience, and it had many other beauties.

But the real secret of its drawing power is the solemn fact that he died for my—MY sin, that I would not have to die. Leave this out, and the cross becomes a sham, a mere defeat, a horrid butchery. To those who have lost this secret, the cross loses its magnetism.

The field of this magnetism is universal, wherever man is found. "I will draw all men." Whatever the diversity of climate, conditions, circumstances, or character, every man needs salvation from the guilt of sin, and cross gives this, and therefore has drawn men from all parts of the world. It draws. Will we run after?—*Phil. Pres.*

THE GROWING CHRISTIAN.

The worthiest ambition of the human soul is the desire to increase its capacity for God, to grow, and in growing to become more like God.

Paul, in writing to the Thessalonians, said: "We beseech you, brethren, that ye increase more and more."

This is the very thing every man in trying to do. If a man has riches, he wants more; if he has knowledge, the very possession of it creates a thirst to have more; if he has skill, he yearns to be still more accurate; if he is famous, he would add another to his list of triumphs.

But the saddest thing in the world is the nominal child of God, almost, if not altogether indifferent about the spiritual increase which constitutes the true wealth of this life and the sole wealth of the life to come."—*Ex.*

A MESSAGE FROM THE BOARD OF ADMINISTRATION.

To Ministers, Elders and Members of The Presbyterian Church:—

Dear Brethren:—

At the meeting of the General Assembly held in June last, a Board of Administration was appointed to take the oversight of all the Business and Financial affairs of the Church, including the investment of all the Funds of the Church.

This Board met for organization on the 29th June, and in view of the immediate needs of the Church, and the fact that until the Federal Commission has dealt with the General Funds and Property of the Church, nothing will be forthcoming from our share in the several Funds and properties, it was unanimously agreed:—

> "That all our Congregations and self-supporting groups be asked to continue to raise the amount of Budgets already accepted by them, and to remit monthly to the Treasurer of the Continuing Presbyterian Church."

Many Congregations and Groups throughout the Church have already considerable funds on hand for this purpose, and as it is necessary to have these Funds in the hands of the Board of Administration at an early date, your Board would urge upon all congregations and Groups the necessity of forwarding **immediately** such funds as are now in hand, to the Acting Treasurer of the Continuing Church, Mr. E. W. McNeill, care of the Presbyterian Church Office, Room 124, Harland Smith Building, corner of Bay and Adelaide Streets, Toronto, and also to forward to the same address monthly all funds received for the Budget of the Church.

The estimated cost of maintaining the work of the Church for the last six months of this year is fixed at $250,000.00. The Board of Administration requests that all our people remaining with us should get behind the work of the Church and accept their full share of responsibility for the raising of the sum named as soon as possible.

The plan of the every person canvass and weekly offering by duplex envelope for the raising of the amount necessary for local revenue and Missionary maintenance should be universally adopted.

Missionary Treasurers in congregations and groups are asked to send to the Treasurer, Mr. E. W. McNeill, at the above address, all funds on hand at once, and for the balance of the year all funds should be sent monthly, so that we may be able to carry on.

As far as possible, congregations should aim at raising their full share of the Budget apportionment allotted at the beginning of the year, and groups that have lost their churches should assume their fair share in contributing to the General Budget of the Church.

The Budget as set forth above for the last six months of this year covers grants necessary for Home Mission Work, Augmented Charges, Ordained Mission Fields, Salaries of Foreign Missionaries, Share of the Aged and Infirm Ministers' Fund, and Widows' and Orphans' Fund, Proportion of Cost of Knox College and Presbyterian College, Montreal, Sabbath Schools and Young People's Societies and all other necessary expenses.

This Budget covers maintenance only, and should be assumed by congregations for the balance of this year.

The Board of Administration has authorized Rev. A. S. Grant, D.D., Secretary of the General Board of Missions, to appeal to the Church for financial support for the Budget and the several Funds of the Church.

The Board will send down to Synods early in the autumn the Budget for the year 1926. This will be allocated by Synods to Presbyteries, and should be allocated by Presbyteries to congregations, so as to be in their hands at the beginning of the year 1926.

Your Board would earnestly urge upon Synods, Presbyteries, congregations and groups their hearty co-operation in support of the work of the Church at home and abroad.

On behalf of the Board of Administration.

Thos. McMillan,
Chairman.
J. W. MacNamara,
Secretary.
Andrew S. Grant,
Secretary General Board of Missions.

KNOX COLLEGE, TORONTO. SESSION 1925-1926.

The Continuing Presbyterian Church in Canada will provide courses in Theology for all students desirous of entering the ministry of that Church. A complete curriculum has been prepared. Lectures which will be given by most competent scholars will begin September 30th, 1925.

Students who purpose entering on any year in Theology, as well as students in Arts preparing for the ministry, who wish accommodation in the College for the ensuing Session should apply at once to

PROFESSOR THOMAS EAKIN, Ph.D., D.D.
Acting Vice-Principal,
Knox College,
Toronto

God's business is not to be done wholesale. Christ's greatest utterances were delivered to congregations of one or two."—*D. L. Moody.*

Men can make money without God; they can acquire learning without God; but likeness to Christ cannot be formed without God.

Time is a great soother, a great healer of sorrows, a great adjuster of misunderstandings.

TO PRESBYTERIAN MINISTERS.

Knox College, Toronto,
July 20, 1925

DEAR BRETHREN:—

The Board and Senate of Knox College desire to inform you that the Continuing Presbyterian Church has made full preparation for carrying on the work of the College during the ensuing Academic year.

After a strenuous struggle our Church has been successful in retaining that fine building which is not only a magnificent product of architectural art on the campus of the University of Toronto, but a great and valuable emblem of the stability of Presbyterianism.

The Board and Senate of the College are determined to spare no effort in order that the highest standard of theological education may be maintained.

Would you be good enough to bring to the attention of students in theology, or entering upon the study of theology and who may be in your congregation or under your supervision, that a complete curriculum has been provided for the coming Session, and that lectures which will be given by most competent scholars, will begin September 30th next.

Accommodation of a most desirable kind will be available to students in theology, and those in Arts preparing for the ministry of the Presbyterian Church. All who wish this accommodation should apply at once to the Acting Vice-Principal of the College.

The attention of prospective students should also be called to the resolution recently passed by our General Assembly to the effect that students in theology, resident, or being outside of the Provinces of Ontario and Quebec and who wish to study theology in Knox College, Toronto, or in the Presbyterian College, Montreal, respectively, may have their travelling expenses paid to and from these centres.

It is greatly to be desired that ministers press upon young men who may be considering a vocation the claims of the ministry. There never was a time in the history of our Church when consecrated personality and talent could find a greater or more influential expression.

Our Church must prosecute its work both at home and abroad with renewed vigor; in both spheres there is abundant scope for the high endeavor which should appeal to our young manhood. The need for thoroughly trained men in our pulpits is urgent. Will you lend your earnest effort to the supply of that need?

Yours very sincerely,
THOMAS EAKIN,
Acting Vice-Principal,
Knox College, Toronto

While the learned are fumbling the latch, and arguing about its weight and finish, the simple and poor have entered into the kingdom of heaven.—St. Augustine.

THE PRESBYTERIAN COLLEGE, MONTREAL.

TO ALUMNI, STUDENTS AND OTHER FRIENDS:

The General Assembly of The Presbyterian Church in Canada has resolved to continue the training of students for the Ministry during the coming session at Knox College, Toronto, and The Presbyterian College, Montreal.

The Board and Senate of The Presbyterian College, Montreal, have unanimously agreed that comfortable accommodation be secured for all registered students during the session 1925-26.

The charge for board and lodging will be thirty dollars every four weeks, paid in advance.

Some of the advantages offered to students are:

1. The affiliation to McGill University;
2. University Scholarships to cover the McGill fees of undergraduates in Arts;
3. Scholarships and Bursaries for students in Theology;
4. Opportunities of remunerative mission work in Montreal or its suburbs.

A detailed statement regarding arrangements for next session cannot yet be made; but the assurance is given to our constituency that ample provision will be made for the complete course in Theology required by the Church, that the usual privileges of students in Arts and Theology will be continued, and that generous arrangements will be made for the care of all registered students.

Intending students should apply as early as possible to the Principal, Rev. D. J. Fraser, D.D., LL.D., The Presbyterian College, 69 McTavish Street, Montreal.

The McGill Calendar may be had on application to the Registrar, McGill University, Montreal, and the Calendar of The Presbyterian College on application to the Principal.

The Board and Senate request the co-operation of ministers and parents and young men in seeking to provide an adequate number of candidates for the Ministry of the Presbyterian Church.

DANIEL J. FRASER,
Chairman of the Senate.
P. MCDOUGALL,
Chairman of the Board.

July 30th, 1925.

WHY SOME MINISTERS FAIL.

BY REV. DR. CHAPMAN.

1. Because they treat the work as a profession and not as a passion.
2. Because they approach people by the head and not by the heart; by argument instead of appeal.
3. Because there is no evangelistic note in their preaching.
4. Because they have no note of authority. They are afraid.
5. Because of the lack of the spirit of prayer.

News and Greetings

FROM REV. PROF. EAKIN, D.D.

Toronto, Ont.,
July 20, 1925

Dear Dr. Scott:—

I esteem it a great favor to be asked by you to send greetings to the Presbyterian Church after its long period of stress and trial, and especially to send these through the medium of a Church publication that is held in such high regard by all Presbyterians. I send greetings:—

1. To a Church which holds an honored place in this Dominion, which has made, and, we confidently believe, will continue to make, a contribution to its religious life surpassed by no other Communion.

2. To a Church which preserves a true and unbroken spiritual and historical continuity, a continuity not dependent on legal fictions or legislative expedients.

3. To a Church which gives due prominence to the two basic principles of Presbyterian Theology—the authority of Scripture and the Sovereignty of God.

4. To a Church that is Evangelical, exalting the Cross of Christ and the Sovereign Grace of God.

5. To a Church which bears no labels, save the time-honored name "Presbyterian," with its historic Standards, a Church catholic and free, characterized by piety and scholarship.

6. To a Church reverent in its worship, vital in its teaching, zealous in all missionary activity, claiming the ends of the earth for its King and Head.

FROM SYDNEY, N.S.

By Hugh Ross, K.C.

A word of cheer and greeting to the good old Presbyterian Record from the Island of Cape Breton. The somewhat acrimonious controversy that shook our Church from coast to coast is ended.

In the voting our people have given a good account of themselves. Over twenty congregations on this Island! Not so bad considering that we were to be nothing but a contemptible remnant.

The results in the rural districts were particularly gratifying. The whole thing is a stinging rebuke to those ministers who sought to impose their will on what they must have regarded as a docile and credulous people.

The Presbyterian Church in Canada will be safe so long as she teaches men and women to think for themselves. Any other course obviously leads to intellectual and moral stagnation.

I trust that in the future ministers entering the Presbyterian Church will be taught thoroughly the respective rights of the people and the clergy and what are and what are not the legitimate functions of the Church and the Church courts.

FROM REV. W. LESLIE CLAY, D.D.

Victoria, B.C.,
July 1, 1925

The 10th of June has passed and the Presbyterian Church in Canada still lives!

She holds and heralds a body of Doctrine that makes a strong, intelligent and upright citizenship by exalting the holy Sovereignty of God.

Behind her is the momentum of a creditable history and a glorious tradition; before her the beckoning hand of a growing country and a needy world; over her the Providence of her Great God and King.

Today let it be her high resolve to humble herself before God in the spirit of courageous introspection, unreserved consecration and fervent supplication.

Only as her heart beats in unison with God's revealed will, her testimony rings true to the great verities of the Bible, and her hand is stretched forth in service to the world, will she fulfil her destiny and realize the aims of the earnest enthusiasm and splendid optimism of her sons and daughters.

The Presbyterianism of the Pacific slope, strengthened and heartened by the achievements of the General Assembly and the preceding Congress, prays that out of the ordeal of disruption a revived interest in religion pure and undefiled may speedily emerge, and looks forward to the official visit of its Moderator,—on whom may all blessing rest!

FROM SILTON, SASK.

By Rev. C. B. Ross, B.D.

June 12, 1925

I had a very interesting service last Sunday at Qu'Appelle, preaching to the Continuing Presbyterian Church. The congregation lost their church by six votes, though a number have come over to their banner since.

We had a most enthusiastic service. Courtroom filled to overflowing. The congregation seemed overjoyed and were like a family gathering. I was quite touched.

I motored next day to Indian Head and met some of the non-concurring Presbyterians there who were equally enthusiastic. They also lost their church and manse by about six votes. I think they will unite with the Qu'Appelle congregation in a real Union.

I am struck especially with the following characteristic of these non-concurring Presbyterians,—Love of the old Church doctrines, —Longing for the simple Gospel,—Brotherly love.

I hope and pray that our Presbyterian Church may become a great spiritual power in the land.

The Union Presbytery of Abernethy is in a strange state. Most of the old Presbyterian ministers have been replaced by Methodist ministers. Nice fellows indeed, so far as I know.

Prayer, service, love for the Master,—must continue to be our watchwords.

FROM NEW BRUNSWICK.

By Mr. Wm. M. Clark.

So far as the vote in New Brunswick is concerned, the situation is not so bad as the press reports of the voting would seem to indicate. Of course, we had some disappointments, losing a few churches by one to a dozen votes because we hadn't a minister to send to give them advice or information, as the unfair vote under Provincial Act was sprung in a number of places at once.

The ministers and Sessions in so many congregations were against us, the Superintendent of Missions gave his whole time assisting the Unionist students in the mission fields, and with the machine completely controlling both Presbyteries, there was lots of help on the Union side. Not a few Rolls were padded and many non-concurring members were deprived of votes on flimsy excuses or without excuse.

But here in New Brunswick, as in other provinces, many non-concurring groups find that the outlook is not so bad after all. When the Unionists took the properties they assumed the debts.

When the Presbyterians withdrew to begin anew, they left behind them the question that had been disturbing and dividing the Church for years.

We hold or have begun anew in every strategic point in the Province with the possible exception of Moncton. But even there we have a number of staunch Presbyterians. I have not heard from them.

* * *

In Fredericton the vote under the Provincial Act was taken June 22. The minority were treated so unfairly that they withdrew before the voting was begun, filing a protest and application for vote under Federal Act before leaving.

The doors of a Baptist Church across the street were thrown open and immediately the declaration of loyalty to the Presbyterian Church and the application to be formed into a new congregation was signed by the more than one hundred adults who had not gone home.

On the following Sunday services began in a centrally located theatre.

That week Organizer Rev. F. Mackintosh was here, the two loyal elders were re-appointed, on request of the large congregational meeting, request for Interim Moderator was made and a strong Board of Trustees elected.

Needed equipment was donated as required; Ladies' Society and W.M.S. were organized. Building Fund was started with an $11,000 gift, to be followed a little later by the gift of a fine central building site worth some $8,000.

Good services, good attendance, good collections have given added encouragement.

Fredericton is ready to call if we can find the man. Non-concurring groups have organized and are holding services in Campbellton, St. Stephen, St. John, Chatham, Bathurst, Sussex, Shediac, Buctouche and other points.

HOW OLD KILDONAN WAS SAVED.

By Rev. W. F. McConnell.

Winnipeg, June, 1925

There had been a vote in this historic church, resulting in our favor, and last Sunday I supplied the pulpit.

The Session kindly granted the minister (Unionist) permission to hold service in Nesbit Hall, a school building on the property, and he took advantage of this to announce that our vote had been illegal, as he did not call the Session meeting or the congregational meeting at which the vote was taken. He, therefore, announced a congregational meeting for Tuesday night, to take a vote under the Provincial Act.

On Tuesday at the Presbytery meeting he asked permission to add twenty-nine names to the Roll, on the ground that they had been approved by the minister, but refused by the Session. The Presbytery decided that the twenty-nine names were now on the Roll, and that these people had the right to vote.

It was necessary to act quickly, so we got our people together to vote under protest. The Roll was called, each one passing in front of two scrutineers and the Presbyterians won out by seventy-eight to sixty-six.

The result was received with cheers, and soon the Church bells were ringing out the victory. We held thanksgiving services in in the church, and passed a resolution to remain with the Presbyterian Church in Canada.

I understand that the Unionists valued this property at $1,000,000. They have a cemetery that brings in a large revenue and forty acres of land, with a good manse, church and Nesbit Hall.

Whether it is worth that amount or not, it is the most historic church in the West and gives us a good start. The congregation invited the Synod of Manitoba to meet there this month. We hope to have good meetings.

Campbellford, Ont.,
June 22, 1925

Dear Dr. Scott:—

I am spending the week-end here in connection with the anniversary of St. Andrew's Church of this town, which has voted to remain Presbyterian.

The congregations both morning and evening, were among the largest, and were certainly the most representative, seen in the church for many years. Recent happenings have awakened them to a sense of the value of something they almost lost.

The anniversary offering yesterday was $645, the best for years. All this is encouraging to our people in Campbellford, and to the one who is soon to become their minister.

A few months ago, when the time was approaching that should decide the fate of Presbyterianism here, the people were repeatedly told "You can't carry on as a Presbyterian Church," "No minister will come to you—they will be all in the union," etc., etc.—*James Grier.*

FROM REV. JAMES MacKAY, B.D.

Of New St. James Ch., London, Ont.

Dear Dr. Scott:—

Now that the crisis is past and our Church once more going forward, strong and free, some questions arise—How has our Church fared? How do we now stand as a Church? What are the prospects? How can we—as a Branch of the Church of Christ, make our influence most felt for good in Canada and throughout the world?

As to how we have fared one can best speak of one's own community. In the Presbytery of London we were freely told by our Unionist brethren prior to the vote that the most we could expect to vote out of Union would be three or four congregations.

It is interesting to note that of the forty-eight congregations of our Presbytery, twenty-nine voted Presbyterian.

Besides these nine more groups have been organized within the bounds of our Presbytery, and one of them, Elmwood Avenue, London South, has been granted the status of a self-sustaining congregation.

Out of thirty-seven pastoral charges, twenty-five have remained Presbyterian, so that we have quite a respectable Presbytery left in the London district.

* * *

Best of all, we have a people who are filled with enthusiasm for their Church.

The Elmwood Avenue congregation was left without a church home, the parent congregation, Knox Church, having voted to enter the new Church. In a few weeks they purchased a beautiful site, with a building on it in excellent repair, which answers for Sabbath School work and manse combined. They have met the first payment of $2,000, are ready to meet their second payment in November. They have called a minister at a stipend of $2,500 and a free house.

Glencoe at the time of voting had a debt of $2,400. They soon got a splendid man, and at their anniversary, July 6, had cleared off all their debt.

New St. James at the time of voting had $1,500 still remaining of a large mortgage that they had been struggling with for years. When the mortgage fell due on July 4 they paid it in full, and now our magnificent property, worth around $100,000, is completely free from debt.

The people of the London district have a mind to work and there is only one thing the future holds for enthusiastic workers for the Lord and for His Church in any age or land, and that is unqualified success.

I fully believe that with a people fully devoted and consecrated to the cause of God, such as the members of the Presbyterian Church in Canada are, God will make our Church to shine more brightly in the future than at any time in the past.

* * *

As to how we can make our Church's influence for good our Dominion and the world.

First. Now that our Church through h e General Assembly, has declared herself u n animously as believing in the Bible as the inspired Word of God, and in her subordinate Standards as founded on and agreeable to the Word of God, let us be loyal as ministers and people to that Word, giving no time nor place to quibbling over matters that are not essential either to the temporal or eternal welfare of the soul, and let us be true to our Church Standards.

Second. Let every minister of our Church give himself to the preaching of a warm-hearted, positive, Evangelical Message.

I believe the world is longing for such a Message and that the Church which delivers such a Message will be made by God to shine as the sun.

In order to preach such a Message, however, we as ministers must be much in fellowship and communion with our Saviour and Lord, and—given such ministers—who can tell the story of our Church's future?

FROM REV. E. G. THOMPSON.

Vancouver, July 25, 1925

Dear Dr. Scott:—

In reply to your request, may I say that the people in British Columbia are facing a difficult situation with courage and hope.

In Vancouver, many of the larger congregations decided to enter the new "United Church," but large groups from all these congregations have been formed into congregations and they are going forward to the building of churches.

In greater Vancouver ten congregations, four of which are groups—are meeting regularly for worship with complete organization.

In the other cities in British Columbia we have been fortunate in retaining most of the congregations.

New Westminster with four congregations, all of which remained Presbyterian, are carrying on. St. Andrew's, New Westminster, has just issued a call to Rev. Gordon McPherson.

Chilliwack, with its minister, Rev. Duncan Campbell, is remaining Presbyterian.

In Prince Rupert, Rev. Dr. Grant, minister, both are remaining Presbyterian.

Of the six congregations in Victoria, four along with their ministers, remain Presbyterian.

Nanaimo, the other large city in this Presbytery of Victoria, is also remaining Presbyterian.

These two Presbyteries, New Westminster and Victoria, are busy at the present time organizing their work.

The Presbyterian Church is going to be a large factor in the religious life of this Province. There are at present a great many settlers from Scotland and Ireland coming into the Province and these people are coming into the old church. Many congregations that were depleted by the recent vote, and the withdrawal of members, have had their places filled by these people, so that congregations are rapidly coming back to their original status.

FROM REV. J. GIBSON INKSTER, D.D.

KNOX CHURCH, Toronto
July 13th, 1925

DEAR DR. SCOTT:—

"Grace to you, and peace, from God our Father and the Lord Jesus Christ."

It was good to have the fellowship of the saints during the Conference and the Assembly. It was good to know that the peace and harmony of the Church was maintained. It is good to be able now to say, "I thank God through Jesus Christ for you all, that your faith is spoken of throughout all the world."

As we enter upon the future we go in confidence and hope; because we proceed upon the sure promises of God—"we will not fear . . . for the Lord of Hosts is with us, the God of Jacob is our Refuge."

I shall continue to pray—and I know God hears and answers prayer—that He will keep us true to the Word, Loyal to the Headship of Christ and the leadership of the Spirit, humble in our minds and above all, with love in our hearts to Himself and to the brethren.

Meanwhile, Faith, Hope and Love endure; but the greatest of these is Love.

FROM SYDNEY, N.S.

BY W. MCK. MCLEOD, M.D.

When our pioneer ministers, elders and church workers laid the foundations of Presbyterianism in this Island of Cape Breton in years gone by, they built deep and strong. The results are evident today. In the face of difficulty and despite heavy odds and great influences our people have done nobly in the conflict for the maintenance of our beloved Church.

In Sydney we have a very strong congregation made up of minorities from the three former Presbyterian congregations here.

The vote was concluded on February , and next evening a very large and enthusiastic congregation of staunch Presbyterians gathered in the Baptist Church (kindly placed at our disposal by that most Christian body) and formally constituted itself as "The Presbyterian Congregation" of Sydney. Rev. Dr. Gillies, St. Paul's, Glace Bay, presided.

* * *

On the first Lord's Day thereafter, the Palace Theatre was filled to overflowing to hear Rev. William McCulloch Thomson, M.A., B.D. both morning and evening. The audiences were so large that scores were unable to gain admission.

In the afternoon we organized two large Sabbath Schools with an enrolment of over 400, each school fully equipped with teachers and executive staffs. Mr. Thomson's advent was most opportune, and he has continued to minister to us ever since.

Our Board of Managers purchased (and paid for) a very fine site on one of the most prominent corners in the city, and the congregation has instructed them to proceed with the erection of a commodious church building. The plans therefor, are now in preparation.

On Easter Sunday the Lord's Supper was dispensed at the Palace Theatre, when 439 communicants partook. A large number were received on Certificate—and a very large number on "Profession of Faith." A great many of our members were compelled to be absent through illness and for other necessary reasons.

At our Sunday School picnic last week between five and six hundred were present.

FROM REV. W. G. BROWN, B.D.

Saskatoon, Sask.,
July 14, 1925

DEAR DR. SCOTT:—

While I do not yet know this central prairie country as I did my old stamping ground in Alberta, and especially in the District of Red Deer, with its true friends and happy memories, I at least know it well enough to send, at your request, a few lines of greeting to the loyal Presbyterians in our Dominion-wide Church.

Two weeks ago the Presbytery of Prince Albert and Saskatoon had one ministerial member in charge of a congregation, Rev. Wm. Patterson, of Mayfair Church, Saskatoon.

My induction may have been a little irregular as to numbers, but I was inducted as minister of a mining camp congregation in past days by one member of Presbytery and the Lord blessed the work, and I expect Him to bless it here.

St. Andrew's Church, Saskatoon, is on the street, having neither church nor manse; but we cordially invite you, as Moderator, to worship with us in a dance hall where we worship God in Spirit and in Truth.

* * *

The next night we went to Prince Albert, now with a quorum, for the induction of the Rev. J. R. Graham as the minister of a fine congregation with a beautiful church and manse, and they are away to a fine start for what will be good work in the coming days.

At our meeting five minority groups within the bounds of the Presbytery applied to us to be organized to carry on the work as a part of the dear old Church.

Rev. W. A. Cameron, one of the outstanding men of the whole Church in Canada, is out every day helping these minorities and I leave your readers to use their imagination to tell them of the importance of his work for the Church in this Province.

We are not downhearted but thankful for our privileges as workers together in the Presbyterian Church for the continuance of which multitudes of the future citizens of Canada will give sincere thanks.

I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil. . . . And ye shall seek me, and find me, when ye shall search for me with all your heart.—Jeremiah 29: 11, 13.

GREETINGS FROM U.S.A., SOUTH

Rev. Dr. George Summey, of New Orleans, Moderator of The Presbyterian Church, U.S. (South), who brought greetings from that church to our Assembly, has, since his return home to New Orleans, written to Toronto, as follows:—

"I wish to express again the great pleasure and profit which were mine in connection with my recent visit to your splendid Assembly.

"The visit and all connected with it will be the memory of a life-time! My own soul was stirred. Such numbers, such enthusiasm, such determination, such prayerfulness, I never witnessed before. The Assembly is warranted in expecting great things from the Lord's hand. God is in the midst of you and will help you, and that right early!

"I realize more and more the bond of sympathy that exists between your Church and the Church which I represented. Each is a great witnessing body."

GREETINGS FROM AUSTRALIA.

Theological Hall, Ormond College,
(Within the University of
Melbourne, Australia)
May 20, 1925

The Rev. J. W. MacNamara,
Toronto

My Dear Sir:—

Having learned that the large number of Presbyterians throughout Canada,—forming until now—so vital and potent elements of the once noble and progressive Unity known to all the world-wide Presbyterian Brotherhood as "The Presbyterian Church in Canada," and who cannot now, in judgment and conscience, consent to lose or abandon their spiritual birthright by being coerced into the quite new and non-Presbyterian body entitling itself "The United Church of Canada,"—are determined to organize themselves into a distinct Presbyterian Church in Canada, and to preserve and continue the integrity of their Presbyterian Reformation faith, polity and historic memories, and to this end purpose to gather and constitute themselves, representatively, into a General Assembly, to meet in Toronto, Ontario, on June 10th, 1925 . . .

I, in my own name, and expressing also the deeply-felt conviction and intensely sympathetic regard of a vast number of loyal Presbyterians in the Commonwealth of Australia, throughout all its six States, convey to that forthcoming Assembly, most brotherly fellow-feeling amid their sore trials, sufferings and sacrifices, and heartfelt admiration for their splendid loyalty and their unfaltering endurance and heroism.

We deplore the strange disloyalty to great principles and to ordination vows manifested by many. We marvel that men and women claiming to have "the Spirit of Christ" should be so recreant to the ethical principle of the rights of property and of Christian liberty as to apply to the State—"to Cæsar"—for secular power to alienate to their own non-Presbyterian uses, funds and properties set apart by donors to definite and purely Presbyterian purposes.

And we are saddened at thought of the unbrotherly exercise of a mere "majority vote" to sunder the sacred historic ties which have hitherto bound them to the thousands of generous and earnest brethren in Christ, whose conscientious loyalty has been so flouted and ignored.

We pray that the richest blessings of the Divine Peace and Love may be upon the Presbyterian Church about to be formed anew in Canada. We shall follow its emergence into life, and its growth in spiritual power and beauty, with all reverent affection and hope, in bonds of the one true Unity which is spiritual, in God our Father, through Jesus Christ our Lord.

"J. Laurence Rentoul, M.A., D.D., P.B.E."

Ex-General President of the Presbyterian Church Defence Association of Australia, now voluntarily disbanded, since our campaign resulted in the defeat in Australia of the movement for "Corporate Union" of the Presbyterian, the Methodist, and the Congregational Churches, and the Alienation of the Presbyterian Church of Australia's funds and properties. At our final meeting a resolution of earnest sympathy with our Presbyterian brethren in Canada was enthusiastically carried.

FROM VANCOUVER

By Rev. R. G. MacBeth, D.D.

We have succeeded by the Grace of God, in a wonderful degree, and the Congress and Assembly in Toronto were a marvellous demonstration of the strength and vitality of our continuing Church.

It is important now that we consolidate our work locally and make every unit count to the utmost.

The policy of the General Assembly is:— (1) To have continuing Presbyterian Churches strengthened by members who have left their former churches and are within reach of these places of worship, uniting with them; (2) To form mission stations where members are few and isolated; and, (3) To establish self-sustaining congregations where groups are able to begin as self-supporting. It is also proposed to help financially as far as possible in the erection of necessary Church buildings.

We have passed through a twenty years' conflict in which we had to contend against heavy odds and the fact that we have hundreds of congregations and many tens of thousands of members continuing our Church for work in Canada and abroad should encourage us mightily. Let us go forward unafraid and full of hope, believing that the Lord of Hosts is with us.

Be not discouraged with your work, neither with your life. No work faithfully done has ever been wasted and no life truly lived has ever failed.

THE BEKEVAR ANNIVERSARY.

By Rev. W. A. Cameron,
Synod Missionary in Sask.

Bekevar—a Magyar word meaning "Peace Fort,"—is in south-eastern Sask., seven miles from Kipling, on a branch of the C.N.R.

In July, 1900, four Hungarian Presbyterian families travelled forty miles from Whitewood, on the main line of the C.P.R., took up homesteads. Today it is a flourishing settlement of some two hundred and fifty families.

The twenty-fifth anniversary of its founding was observed July 19-21.

It was in keeping with the religious spirit of the founders of the colony that the celebration of this historic occasion should begin on the Lord's Day, and that the first act in it should be a Communion Service in the Bekevar Presbyterian Church.

The church is a beautiful frame building, seating five hundred people, and occupies a commanding position on a high hill.

At two o'clock p.m. the bell rang and soon the church was crowded and many unable to find entrance.

The men sat on one side and the women on the other.

The older women wore dresses of black with the traditional black head-shawl, while many of the younger women could not be distinguished in dress or head-gear from their British-born sisters.

* * *

The service was conducted almost wholly in the Magyar language by Rev. Dr. Frank Hoffman, of Saskatoon.

The sermon was preached in English by Rev. Angus McKay, Ex-Moderator of the Free Church of Scotland, who also brought to his Hungarian fellow-Presbyterians the greetings of his own church.

The whole service was very impressive, and followed closely the order of the Reformed Church with its absence of ritual.

The congregation stood for prayer and sat while singing. No hymn books were in evidence, except those used by the organist and leaders. The lines were intoned by the precentor, the whole congregation joining most heartily in the singing.

To partake of the symbols, the communicants passed in single file before the platform, the bread and the wine being handed to each by the ministers, as the participants stood quietly for a few moments before passing on.

The men all partook first, followed by the women, then by the elders, after that by two Hungarian student missionaries and last of all, by the ministers who officiated.

* * *

After the service in the church, all repaired to a large tent where a united service was held, presided over by one of the elders at Bekevar and participated in by the Hungarian Baptists and Presbyterians of Bekevar.

At least eight hundred people were present in the tent.

At this service, instrumental selections were given by the Hungarian Baptist band, and anthems by the choirs of both churches.

Addresses were given in Hungarian by ministers of that race and greetings in English from the Presbyterian Church in Canada by the writer.

At the conclusion of the second service at six p.m. the vast crowd—some of whom had come from a long distance—dispersed, some in crowded autos, others by buggy or waggon, the visitors finding a welcome in the homes of friends in the neighborhood.

* * *

The tone of the whole day's services was deeply religious, no attempt being made to commercialize the event by the selling of anything on the grounds.

It was a fitting tribute to the deeply religious spirit of the pioneers who began services in one of their little homes soon after their arrival. The Presbyterian Church in Canada has a loyal congregation in Bekevar.

Monday was a beautiful day, bright and warm. The day's events began with a parade of forty Hungarian horsemen from the church to Kipling, seven miles distant. The leader was dressed in Hungarian costume, the others having in their hats a bunch of grass very rare in Canada but native to Hungary and known as "waif's hair," which is a name very appropriate to its appearance.

The Kipling streets had been beautifully decorated, a pretty arch on the main street, with bunting and flags much in evidence.

The horsemen provided the escort for the principal visitors in the journey back to the church. The children were lined up on either side of the walk leading to the church, the girls being dressed in Hungarian costume.

* * *

As the visitors walked between the lines to the steps of the church, they were greeted by the singing of "O Canada" by the children.

Then a short address was read and a presentation made to His Honor Lieut.-Governor Newlands, who had come for the occasion.

Visitors and people soon filled the church where a brief service of thanksgiving was held which was followed by the baptism of several babes.

Afterwards the visitors were taken past the Baptist Church to the first house built in the settlement, and finally to the picnic grounds.

Addresses were given by His Honor Lieut.-Governor Newlands, Hon. C. M. Hamilton, Minister of Agriculture; Mr. Patterson, M.P.P. and others from the district.

A splendid banquet at 6.30 p.m. followed and the day was brought to a close by a well rendered concert in the tent.

The final day was given over to the sports and picnic which in a very enjoyable manner brought these three great memorable days to a close.

I am sure that the whole of our Presbyterian Church in Canada joins in congratulation to our Bekevar co-religionists in the successful celebration so splendidly planned and so well carried out.

Synod of Manitoba

At Old Kildonan, July 21-23, 1925

SERMON BY EPHRAIM SCOTT, MONTREAL.

"Prove all things; hold fast that which is good." 1 Thess. 5 : 21.

Moderator and members of the Synod of Manitoba; men and women of Kildonan and Fort Garry:—

It is good to be with you to-night, to renew the memories of my first visit to this sacred spot near forty years ago, in '87, with Dr. Robertson and others who helped to lay the foundations of our Church on these western plains.

It is good to find that while the workers pass their work remains, that the Presbyterian Church is not merely a memory, that the truths and principles for which she stands can inspire men and women today as they did in the long ago.

It is good to see that the descendants of the Selkirk pioneers have proved worthy of the heritage of truth and freedom left them by their sires in this historic place, the first Presbyterian centre in Western Canada, west of the Lakes.

Thanks be to God for principles so worthily maintained, for obedience to the command of the text—"Prove all things; hold fast that which is good."

* * *

This command of Scripture is a universal law of life and growth and progress. All plant life selects from soil and air what it needs for growth. It holds fast that which is good for that growth, otherwise it would die. All animal life seeks everywhere its food and holds fast that which is good. Men and women, in food, clothing, business and all else, prove all things, hold fast that which is good. It is the only way to progress.

The charge of the apostle is to apply this same rule in things spiritual and eternal. Here too it is the only forward, onward way.

This charge is specially important in things spiritual because of their greater importance and because there is so much making claim to be good which is not good. Hence the responsibility resting upon those who have any part in choosing a Church for themselves, their children, their country, the world.

* * *

Note in passing, that in all other spheres of life, you not only prove things yourself, and hold fast what you find good, but you take the proving and testing and testimony of others in the past, as to what they have found good or the opposite. Hence the value of Church history, the story of the good and bad in the Church in the past, for the good and bad in things spiritual today is but a repeat of the good and bad of other days.

Are we told today that all must "get together," be one in name and type, one in Doctrine and Polity, one in Religious Belief and Church Government, believe what others bid us believe, and is there attempt to force obedience to that command by the loss of our church home if we do not obey?

It is but a "repeat" of one of the Stewart kings who said he would have only one Church in his kingdom, and sent Claverhouse and his dragoons to enforce his commands in Scotland.

It is only a "repeat" of the Apostle John who came one day to Jesus—"Master, we saw one casting out devils in Thy name, and he followeth not us; and we forbade him because he followeth not us."

On the other hand we find the good in history as well as the bad and we hold it fast.

We find John rebuked for his attempted coercion—"Forbid him not," said Christ.

We find that our own Presbyterian Church has ever been the champion of truth and freedom, of civil and religious liberty, and we hold her fast because in every age she has been a blessing to the world, ever foremost in the march of true human progress.

* * *

The Presbyterians in Canada have had thrust upon them these past few years a new Church of a different type, claiming to be better than their own. Those of us gathered here tonight have held fast our Presbyterian Church, because we believe it better than what was offered in exchange. Did we hold fast the good? Let us for a little, test our choice to make assurance sure.

What are some tests of the good in a Church?

The first and chief test of a Church is its Doctrine or Religious Belief; its attitude to the truth of God. How do these two Churches compare in that test?

The Presbyterian Church in its Standards, of which the most familiar is the Shorter Catechism, sets forth what it believes to be the teaching of the Word of God, and it stands pledged to that teaching. Every member in joining the Church and every minister and elder at ordination, declares acceptance of these great truths of God set forth in those Standards, truths such as His Sovereign Love, the Deity and Atonement of Jesus Christ as the sinner's only hope, and other precious truths that circle around the cross.

* * *

What of the new Church? It is pledged to nothing, stands for nothing. There is a Statement of Doctrine of twenty articles, each article beginning—"We believe." But no one is asked to declare belief in them.

When these Articles of Faith were first prepared, near twenty years ago, it was intended that there should be such a pledge, and in the first published draft of ordination vows for ministers there was such a pledge, but it was afterwards cut out, and the only thing required of a man entering the ministry of the new Church is that he shall "satisfy" some one who may happen to be examining him as to his "essential agreement" with those Articles of Faith.

Fancy such a thing in ordinary life? You sell a horse, a house, a farm, The purchaser

hands you a beautifully written promissory note, "For value received I promise to pay."

You ask him to sign it. "Oh it is not necessary to sign it, but I assure you that I am in 'essential agreement' with it". Could absurdity be greater?

Men holding office of any kind under the crown are "sworn in," take the oath of allegiance to that crown to be faithful and true to it and to the Constitution of the country, and if civil government would not entrust to men the civil affairs of the country without such a pledge, what must be said of a Church of Christ which professes to hold in trust for men the truths of the Kingdom of God, yet will not pledge definite allegiance to those Truths.

We compare the two. We hold fast the Presbyterian Church. For ourselves, for our children, for our country, for the world, we hold fast that which is good.

* * *

There are probably few of us who realize how great the issues involved in this choice.

I do not say that the great body of ministers and people in the new Church may not be as true to the Word of God as in any other Church. But I do say that it opens wide the door for admission to the ministry of that Church of those who do not accept the great truths of that Word, truths such as the Deity of Jesus Christ, the very foundation truth of the Church of Christ, and what its ministry is—a Church soon comes to be.

There are two outstanding instances in modern church history of the result of no creed subscription, no definite pledge to definite religious truth, one of them in old England, the other in England New.

Drysdale in his Church history, tells that at the passing of the Act of Toleration about two and a half centuries ago, there were some five hundred Presbyterian congregations in England. Persecution had kept them in measure pure, for only conviction had prevented their absorption into the Church then established by law.

After the Act of Toleration was passed and these churches had rest, the matter of creed subscription, standing for definite truth, was considered at some of their Synod meetings, but no action was taken. Unitarianism rapidly spread. It taught Christ as a good man, divine as we are divine, only a little more so, an example to copy and follow, but not a Divine Saviour to save lost sinners. Religious life languished. The congregations died. And when, in the middle of last century the Presbyterians of Scotland began to organize in England there were only about sixty or seventy remaining of the five hundred congregations of a century and a half before.

* * *

The other great instance in modern church history is in New England, once the home of the Puritans. It has been largely Congregational, with no creed subscription, no definite pledge to definite truth, with the result that Unitarianism has a large place today in the religious teaching of Eastern America.

The new Church of Canada leaves wide open the door for Unitarianism, the greatest menace in modern times to the Christian faith. Whatever there may be of Unitarian opinion now in that Church will have free, unhindered course, the open door will be an invitation to other Unitarians to seek entrance to her ministry, and here, as always, what the ministry is the Church will come to be.

A warning this to Presbyterian ministers and people, a warning to ministers to follow Paul and to know nothing but "Christ and Him crucified," and a warning to the people to see that the ministers whom they call bring to them no other Gospel.

As we look over the story of the past and see the blight which Unitarianism brings upon the religious life of a people, while we continue to respect and esteem our friends of that faith, and acknowledge fullest right of all to follow duty as God gives them to see it, we stand more firmly than ever by our pledge to Christ's Crown of Deity, we "hold fast that which is good."

* * *

2. If you wish further test to find out "that which is good" in a Church, note what are the central, permanent features of that Church.

In the Presbyterian Church everywhere, the main, central, permanent features, around which all else centres and circles, are her Doctrine or Religious Belief and her Polity or Church Government. Her workers change. But the Doctrine and Polity which make a Church Presbyterian remain. It is the central, permanent feature of the Presbyterian Church.

The permanent feature of the new Church, the centre upon which all else depends, is the power of the Church Courts.

Her workers may change. Her Doctrine or Religious Belief may be changed at will by her Church Courts, but the power of those Church Courts to do anything they may choose with the Church and her beliefs remains unchanged.

These Courts of the new Church are limited by no Constitution, no pledge. They legislate under no limitations. They have full, absolute power, at any time, to exchange her twenty "Articles of Faith" for anything else under the sun. They have power, in the words of their Act of Incorporation, to "alter, change" . . . to "unite with any other religious denomination of any kind on any terms they may choose.

The central, permanent feature of the Presbyterian Church, to which she is pledged is her conception of the truth of God. The central, permanent feature of the new Church, is the power of the variable will of a few men in her Church Courts. We prefer the former. We hold fast that which is good.

* * *

3. Do you wish further test to find out "that which is good". Note who constitute that Church.

In the Presbyterian Church the people are the Church. All her members are equal. She knows no class, with special privilege or

power. Her ministers are simply members of the Church, chosen by the people to do her work, under definite pledge to her definite Doctrine and Polity, "to maintain and defend the same," while other members of the Church follow other callings and support these ministers, all thus sharing in the work of the Church.

The people are the Presbyterian Church, and no one holds office in the Church until chosen thereto by the people, either called as a minister or elected as an elder, and these ministers and elders—first chosen by the people,—constitute, in equal numbers, every higher court of the Church from Presbytery to Assembly.

These men are chosen to care for the Church as it now is, not to change it to some other kind of Church. They are pledged to "maintain and defend," as it now is. Not to wind it up or transfer it to others.

In the new Church thrust upon us the Church Courts are the Church. The ministers are ordained to office by other ministers and officials without any reference to the people. In choosing its highest Church Court, the General Council, the people have no voice. All the members of that Court are chosen by other ministers and officials. Not a member of that Court need be of those first chosen to office by the people.

The Presbyterian Church always and everywhere, is a Democracy, and, like any Democracy, requires an intelligent people, a people who do their own thinking so that they may not be "carried about by every wind of Doctrine" in matters religious. The new Church is an Autocracy and, like any autocracy, requires a people who hand over their thinking to others, who are content to have one system of Religious Belief to-day, another to-morrow as the Church Courts may decide, who are willing to work, pray, pay and obey, and to meekly transfer to any other kind of Church at the will of a few clerics and officials. We prefer the former as more worthy of freemen, as the mind of Christ for His Church, as the only thing consistent with individual responsibility to God. We "hold fast that which is good."

* * *

4. If you wish to further compare these two churches, note their type of organization.

The Presbyterian Church is simply a voluntary Association, a getting together of those who are like minded, who accept her Doctrine or Religious Beliefs and her Polity or Church Government. She is not a legal entity, not a Corporation but a voluntary Association of individuals.

If any of these people change their view they are free to withdraw, but they have no right to compel others to withdraw. And no matter who may withdraw, the Church remains, consisting, as before, of those who accept the Doctrine and Polity of that Church.

The New Church of Canada is a civil Corporation, created by Act of Parliament, and with greater powers than are granted to any civil Corporation. In a civil Corporation the Directors are chosen by the shareholders. In this New Church Corporation the Directors in its Supreme Council are chosen by other Directors, and have supreme power to do with the Church what they will, to wipe it out, or to hand it over to something entirely different, regardless of the shareholders.

Christ never intended His Church to be a Corporation created by civil government. The Church of the New Testament was in every case a voluntary association. We "hold fast that which is good."

* * *

In many other ways the Presbyterian Church is better than the New.

In the Presbyterian Church the people choose their own minister. No court or committee can intrude upon a self-supporting Presbyterian congregation, a minister whom they have not called and do not want. In the new Church the Settlement Committee has absolute power to send whom they will wherever they may choose, regardless of the people. We "hold fast that which is good."

The Presbyterian Church with its principles of truth and freedom has ever been a foremost champion of civil and religious liberty. The new Church is a return to the Middle Ages when despots ruled and their subjects were slaves, when the clergy were the Church, and the people obeyed. We "hold fast that which is good."

The Presbyterian Church recognizes the dignity and worth of the individual, that every man is a freeman before God, taking his guidance from God and not from men. The new Church recognizes the superiority of the clergy in the Church and their right to dictate what the people shall believe. We "hold fast that which is good."

The Presbyterian Church faces forward. Her ideal is that all men are free and equal in Christ, and that no matter how many or varied their Denominations, all are one in Him, "keeping the unity of the Spirit in the bond of peace."

The new Church faces backward to a world of men and women in obedience to others, doing what human spiritual lordship bids them as was the case centuries ago.

The great Protestant Reformation of the sixteenth century was a breaking away from clerical control in spiritual things, and a claim for the right of private judgment. The stand of the Presbyterians today is for the similar right and freedom and a protest against similar clerical denomination.

The Presbyterian Church recognizes as one in Christ all who profess His name and obey His word and manifest His Spirit, and it does not seek to merge them by civil law under one denomination or name. The new Church bids all get together under one name and rule, which a majority of its clerical and official leaders may prescribe.

God's Word commands—"Prove all things, hold fast that which is good" even though we stand alone. The new Church bids us look

over all the churches and hold fast to that in which the majority of their officials agree.

Holding fast that which is good we know that God is with us, that standing for truth and freedom we cannot fail.

A few years ago an autocracy loomed large over humanity, threatening the world's liberties and the free nations, at tremendous cost determined to continue free. In Canada today, in our Church life the same spirit has sought to dominate and once more it is our purpose to be free. And I know no other place in Canada, or in all this Western Hemisphere, more fitting for Presbyterians to celebrate their stand for truth and their purpose that in this Western country clerical autocracy shall not wipe out truth and freedom, than in this Old Kildonan.

* * *

One hundred and ten years ago a body of Scottish Presbyterians settled here, farther removed from the current of the world's life, more isolated than is Central Africa today, and amid dangers and harsdhips they maintained their religious convictions, and trained their children after them in these convictions of truth and freedom for which the Presbyterian Church stands.

They had no minister of their own. They appreciated the kindness and courtesy of a sister communion, but held to their own distinctive principles through all those forty years, until at length in 1855, some seventy years ago, in response to their long continued appeal, Rev. John Black was sent from Knox College, Toronto.

Think of it. For forty years they kept the home fires burning! And why should Presbyterian work disintegrate because for a few months they have no minister?

What our people need to learn is that they —the people—are the Church, that they are not dependent upon ministers, that they stand for the same truth and freedom as did the men and women of Kildonan long ago, that they have the same Bible, the same God, the same Saviour, the same Almighty Spirit to guide and help them as had those old pioneers, and there is no reason why a community today should not have their family worship, the church in the home, and the Sabbath gathering in some central place, for fellowship and prayer as did our forefathers in years gone by.

The stand of Old Kildonan three weeks ago shows that the spirit of those pioneers is not dead. Your zeal will help to cheer and inspire others far away from this historic settlement on the Red River of the North.

Let us seek to follow what made heroes and saints of the men and women of other days, who proved all things and held fast that which was good, whether with many or with few.

"They climbed the steep ascent of heaven
Through peril, toil and pain."

And a hundred and fifty thousand Presbyterian communicant members, in a thousand congregations and groups, many of them by iniquitous legislation unjustly deprived of their church homes, which they and their fathers builded, give answer in Canada today, that whatever the financial cost and loss.

"We follow in their train."

THE TRUE THEOLOGY.

Professor Frederic Godet, author of the deepest and richest of all books on John's Gospel, always true to the historic faith, was a scholar of world-wide fame.

He passed through the fearful days of Germany's adoption of the destructive cricicism, the atheism of Nietsche, and the rapid moral descent to brutalism and war.

But he kept the faith steadily. He would "admit no theory to his mind which would weaken his sense of sin." He said, "The thing most to be feared in theology is pure intellectualism."

He had examined all the theories of liberalism, but said: "I have discovered nothing fitted to make me more holy, or more happy, than the Jesus of my childhood.

"I found, after all the promise of the new theories, simply morality substituted for holiness, and this morality then accommodating itself to all the vices, and like a sieve so large holed that at least everything can pass through it."

He says: "It is not persecution which threatens the Church, but suicide. The gradual and hardly perceptible abandonment of faith in the Divine facts which have given birth to the Church, sustained it, and always re-animated it after crisis.—*Ex.*

TAKING AWAY HER COMFORT.

A good man regularly gave every Sabbath five dollars for the support of the church.

A poor widow was also a member of the same church, who supported herself and six children by washing. She was as regular as the rich man in making her offering of five cents per week, which was all she could spare from her scant earnings.

One day the rich man came to the minister and said the poor woman ought not to pay anything, and that he would pay the five cents for her every week. The pastor called to tell her of the offer, which he did in a considerate manner.

Tears came to the widow's eyes. "Do they want to take from me the comfort I have in giving to the Lord? My health is good, my children keep well, and I receive so many blessings that I feel I could not live if I did not make my little offering to Jesus each week."

WORKERS, JERKERS, SHIRKERS.

Some are the mainstay of every good work. They plod on, in rain and shine, through good report and ill, doing the task that the Master has laid to their hand. Others serve only by spurts and starts. Still others shamelessly evade all responsibilit

The Children's Record

GRANDPA'S JULY LETTER

A School Without A "Vac"

DEAR LADS AND LASSIES ALL:—

How are you getting along at school?

"Ha ha! Dreaming again Grandpa, dreaming of days when you were a boy, and school kept open all summer, or nearly so?

"We are having vacation. Some of us have two months and more. Don't you wish you were a boy again to have our good times?

No Dearies, Grandpa is not dreaming of the long ago. He is thinking of today and of the lads and lassies to whom he is writing this letter, the men and women of tomorrow who are going to school every day this summer, to a school which has no vacations, to the most important school in the world.

"What do you mean, Grandpa?"

I mean not merely the kind of school where you learn reading and writing, but the school where you learn habits.

* * *

Habits are what you come to be, bye and bye. We grow to be a bundle of habits. That bundle is called character. Our characters are what we ourselves are.

You learn to write by making the different letters time after time until you make them without thinking of their shape or name. You have learned to write.

So it is with your habits of all kinds, good and bad. You speak a kind word today or do a kind act. It makes yourself and somebody else feel good. You like it.

You do the same thing again tomorrow. It is easier than today. Again you feel happy over it.

You keep on day after day until it becomes a habit, a stone in the building of your temple of character. You have learned the habit of saying and doing kind things and you have in yourselves the constant happiness which such a habit brings.

* * *

You said your prayer yesterday, and thought about what you were saying. You thought about the kind Father, the loving Saviour and Friend to whom you were speaking.

You did the same today. You think more and more of that Kind Best Friend ever near you. You love Him better the more you think of Him. And the more you love Him the more you try to please Him, and to be like Him.

He becomes your Best Friend, and you prize the peace that comes from trusting Him. You would not dream of omitting your meeting with Him in your little prayer time. It is a habit, a very sweet and precious one.

That habit grows into character, and bye and bye—"We shall be like Him," loving Him, the good and true.

* * *

But all habits are not good. If we say and do an unkind thing today, even though we do not feel good about it, we are more likely, unless we guard against it, to say and do a similar unkind thing tomorrow. In this way bad habits are formed just as surely as the good. And these bad habits grow into bad characters. and those characters are the ones who learned the bad habits.

Now—my braves—Grandpa asks of you, each one, this favor. Take a pen and write down all the habits of all kinds you are forming, good and bad.

Read them over. Think which of them you would like to keep always for your character. Ask Jesus to help you learn these habits and to keep you from learning bad habits.

With love,

GRANDPA.

THE YOUNG BUILDER.

The young Builder works on his building each day
For he's making a structure that's going to stay,
Not a mean or low act is allowed to creep in,
For this in his building would surely be sin!
The stones for foundation are laid with great care,
Truth, honesty, virtue, all things that are fair.
Otherwise, it is truth that to you I now speak,
The structure in places would always be weak!
And what is he building you now ask of me?
He's building a character splendid to see!

SLAVERY IN THE TIME OF CHRIST.

Out of every three persons in Rome, two were slaves, so that there were twice as many slaves as free men, and a rich Roman gentleman might possess scores, hundreds, even thousands, of slaves.

The patricians, or aristocrats, spent their time in fighting, or in idleness, or in pleasure, or they were politicians or literary men. Almost all the really useful work—and all the hard and disagreeable work—was done by the slaves.

And yet these slaves had no rights, and were protected by no laws. A slave could not marry; his "wife" was only his companion, and belonged, like himself, to his master; and their children belonged to the master, too.

There were three great slave markets, where men and women were sold like cattle. They were trotted up and down to show their paces, like horses in a market here. They were rubbed with oil to make them look sleek, or drugged to make them lively.

If a slave tried to escape, he was branded with a hot iron, or scarred with a knife, and every scar he bore lowered his market value, so that he was likely to get a worse master.

Sometimes a slave was chained to the doorpost of a house to act as door-keeper, and was then sold as part of the house when the building changed hands. He was not a person; he was just a thing.

When a slave grew old, he was generally sent to an island on the Tiber, along with other old slaves, and left to die there of cold and hunger.

If a master was angry with his slave, he could punish him any way he liked! sometimes he ordered him to be beaten with rods; sometimes to be scourged; sometimes to be crucified. And when a wealthy Roman went on his travels, he carried with him the things that he might need for the punishment of his slaves.

There were kind masters; and there were faithful and diligent slaves; but it cannot have been easy for a slave to be gentle, obedient, and happy.

Nobody in those days thought that the world could get on without slavery. Even Plato and Aristotle, the wisest teachers of the Greeks, said that some men were born to be masters and some were born to be slaves, and that was all that was to be said about it.

Then Jesus came and in the midst of that ancient slave-owning society He hid the leaven of His own kind spirit, and at once the leaven began to work, though it was a long time before the whole was leavened and slavery came to an end.

Jesus taught that God loved all men and that all men ought to love one another. All souls were equally precious in God's sight.

And this message came as very good news to the slaves, by far the best news that they had ever heard. It gave new joy and liberty to their spirits and new value to their lives. For if God loved them they must surely be of some worth.

It taught the master too that he must respect and love his slave.

And, in quite a new way, Christianity brought master and servant very near to one another. If the master and his slave both wished to join the Christian Church they were instructed in the Christian faith side by side in the Catechumens' class.

They sat side by side in church, and took the Sacrament together at the Lord's Table; they shared in the common "love-feast," and kissed one another at the close of it; and if persecution broke out, they might any day be called to stand side by side in the arena of an amphitheatre, such as the Colosseum, and face the wild beasts together for Christ.

When a rich man became a Christian, he would try to persuade his slave to become a Christian too, for there was a new love in his heart. And when the slave became a Christian, he would pray for his master's conversion.

Many of the slaves were very friendly with their masters and mistresses, and some of them acted as tutors or nurses to their master's boys and girls.

When they became Christians the master or the mistress, or the children, would notice a difference in their behaviour, and a new look in their faces, and would at first wonder at it, and then ask about it; so the secret of their Christian faith would come out.

Sometimes the master and mistress would be very angry, but sometimes they were not too proud to learn from their slaves, and so became Christians themselves.

You know that the Apostle Paul wrote many leters. The shortest of those that have come down to us is all about a runaway slave called Onesimus.

Perhaps what I have told you may help you to read that Epistle to Philemon with a better understanding of its courtesy and kindness and Christian courage.

I think I see Philemon reading the letter with Onesimus standing before him, and I feel sure when Philemon had finished reading the letter, master and servant kissed one another with glad tears in their eyes. They were no longer just master and servant; they were friends and brethren in Jesus Christ.—*The Children's Magazine.*

Poverty is uncomfortable, but nine cases out of ten the best thing that can happen to a young man is to be tossed overboard and compelled to sink or swim for himself. In all my acquaintance I never knew a man to be drowned in this way who was worth saving.—Garfield.

Prayer is a mighty force in the salvation of India. Pray, as never before, that the Lord will send forth laborers into his vineyard.—*Woman's Missionary Friend.*

HOW I FOUND CHRIST

By Rev. C. H. Spurgeon

As a lad I had been in distress of mind. I thought that I had so sinned against God that there was no hope for me.

The secret of my distress was this: I did not know the Gospel. I was in a Christian land; I had Christian parents; but I did not understand the freeness and simplicity of the Gospel.

I knew it was said, "Believe on the Lord Jesus Christ, and thou shalt be saved;" but I did not know what it was to believe in Christ.

Then came the goodness of God in sending a snowstorm one Sabbath morning, when I was going to a place of worship.

When I could go no further, I turned down a court and came to a little chapel. with a dozen or fifteen people.

The minister did not come that morning; snowed up, I suppose. A poor man, a shoemaker, a tailor, or something of that sort, went up into the pulpit to preach.

This poor man was obliged to stick to his text, for the simple reason that he had nothing else to say. The text was, "Look unto Me, and be ye saved, all the ends of the earth." He did not even pronounce the words rightly, but that did not matter. He began thus:

* * *

"My dear friends, this is a very simple text indeed. It says, 'Look.' Now that does not take a deal of effort. It ain't lifting your foot or your finger; it is just 'look.' Any one can look: a child can look. But this is what the text says.

"Then it says, 'Look unto Me.' 'Ay, many of ye are looking to yourselves. No use looking there. You'll never find comfort in yourselves.

" 'Some look to God the Father. No: look to him by and by. Jesus Christ says, 'Look unto Me.'

"Some of you say, 'I must wait the Spirit's working.' You have no business with that just now. Look to Christ. It runs, 'Look unto Me.' "

"Look unto Me; I am sweating great drops of blood. Look unto Me; I am hanging on the cross. Look! dead and buried. Look unto Me; I rise again. Look unto Me; I ascend; I am sitting at the Father's right hand. O look to Me! look to Me!"

* * *

Then he looked at me under the gallery, and with so few present, he knew me to be a stranger. "Young man, you look very miserable."

Well I did; but I had not been accustomed to have remarks made from the pulpit on my personal appearance. However, it was a good blow struck.

"And you will always be miserable—miserable in life, miserable in death—if you do not obey my text. But if you obey, now, this moment, you will be saved."

Then he shouted: "Young man, look to Jesus Christ; look now!"

He made me start in my seat; but I did look to Jesus Christ.

There and then, the cloud was gone; the darkness had rolled away, and that moment I saw the sun. I could have risen that moment and sung of the precious blood of Christ, and the simple faith which looks alone to Him. Oh, that somebody had told me that before,—Trust Christ and you shall be saved.

AN OLD FABLE

A crane was caught in a net. She fluttered and flapped her wings, but it was of no use, she was held fast.

"Oh! what will become of me if I cannot break this net? The hunter will come and kill me, or else I shall die of hunger, and if I die who will care for my poor little ones in the nest? They must perish also if I do not come back to feed them."

Now Trusty, the sheep dog, was in the next field and heard the poor crane's cries. He jumped over the fence, and seizing the net in his teeth, quickly tore it in pieces. "There!" he said. "Now fly back to your young ones, ma'am, and good luck to you all."

The crane thanked him a thousand times. "I wish all dogs were like you?" she said. "And I wish I could do something to help you, as you have helped me."

"Who knows?" said Trusty. "Some day I may need help in turn, and then you may remember me. My old mother used to say to me:

" 'To do a kind deed wherever we can
Is good for bird and beast and man.' "

Then Trusty went back to mind his master's sheep, and Mrs. Crane flew to her nest and fed and tended her crane babies.

* * *

Some time after this she was flying homeward and stopped at a clear pool to drink. As she did so she heard a sad, moaning sound, and looking about, whom should she see, but Trusty, lying on the ground, almost at the point of death. She flew to him. "Oh, my good, kind friend, what has happened to you?"

"A bone has stuck in my throat, and I am choking."

"Now, how thankful I am for my long bill! Open your mouth, good friend, and let me see what I can do."

Trusty opened his mouth wide; the crane darted in her long, slender bill, and with a few good tugs loosened the bone and finally got it out.

"Oh! you kind, friendly bird!" cried the dog, as he sprang to his feet and capered joyfully about. "How shall I ever reward you for saving my life?"

"Did you not save mine first? Friend Trusty, I have only learned your mother's lesson, which you taught me, that

" 'To do a kind deed wherever we can
Is good for bird and beast and man.' "

International S. S. Lessons

SUBJECT:—JULY TO SEPT., THE SPREAD OF CHRISTIANITY

LESSON—AUGUST 16.

Temperance Lesson.

Galatians 5 : 13-24.

GOLDEN TEXT—Galatians 6 : 7.

TIME—Paul established churches in Galatia, A.D. 52. Paul writes the Epistle to the Galatians, A.D. 57.

PLACE—The letter was written at Corinth, where Paul was in his third missionary tour.

SUBJECT: DRUNKENNESS AND KINDRED EVILS.

I. THE SUM OF THE LAW, vs. 13–15.
The Epistle to the Galatians.
Neighbor-love.
Selfishness and the saloon.

II. THE WORKS OF THE FLESH, vs. 16–21.
Spirit *versus* flesh.
Barred from the Kingdom.
Evils of strong drink.

III. THE FRUIT OF THE SPIRIT, vs. 22–24.
Glorious fruit of a noble tree.
Crucifying the flesh.
The case for prohibition.

For Research and Discussion.

The Epistle to the Galatians.
Bible exaltations of love.
Paul's words on the Holy Spirit.
Paul's teachings about "the flesh."
"The flesh" and the saloon.
Effect of alcohol on the fruit of the Spirit.

LESSON—AUGUST 23.

The Macedonian Call.

Acts 16 : 6–15.

GOLDEN TEXT—Acts 16 : 9.

TIME—Paul crossed from Troas to Philippi, A.D. 50.

PLACE—Central Asia Minor, Troas, Neapolis, and Philippi.

SUBJECT: THE MACEDONIAN CALL AND WHAT IT LED TO.

I. LED BY THE SPIRIT, vs. 6–8.
Asia forbidden.
Bithynia forbidden.
The leading of closed doors.

II. OBEDIENT TO THE VISION, vs. 9–12.
Come and help us.
Straightway we ought to go.
Visions and obedience.

III. LYDIA, THE FIRST CHRISTIAN IN EUROPE, vs. 13–15.
An outdoor prayer meeting.
A thoroughgoing convert.
The hand of God in missions.

For Research and Discussion.

Divine leadings in Paul's life.
Troy in history and poetry.
Visions in the Bible.
Philippi in history.
Women in the writings of Luke and in the New Testament.
Significance of Christianity's entering Europe.

LESSON—AUGUST 30.

Paul and the Philippian Jailer.

Acts 16 : 16–40.

GOLDEN TEXT—Acts 16 : 31.

TIME—A.D. 50.

PLACE—Philippi, the house of Lydia and the prison.

SUBJECT: THE GOSPEL IN PHILIPPI.

I. THE APOSTLE IN PRISON, vs. 16–24.
A slave girl healed.
Beaten and imprisoned.
The power of greed.

II. SONGS IN PRISON, vs. 25–28.
Midnight hymns and prayers.
The great earthquake.
Singing in the dark.

III. FREED FROM PRISON, vs. 29–40.
"What must I do to be saved?"
Paul's bold stand.
Faith and salvation.

For Research and Discussion.

Demon-possession and fortune-telling.
Mobs in Bible history.
Prisons in Paul's day.
Bible earthquakes.
Notable conversions in the New Testament.
Conditions of salvation.

LESSON—SEPTEMBER 6.

Paul Writes to the Philippians.

Philippians 1 : 4.

GOLDEN TEXT—Philippians 4 : 13.

TIME—The Epistle to the Philippians was written A.D. 62, near the close of Paul's first imprisonment.

PLACE—The Epistle to the Philippians was written by Paul in his Roman prison.

SUBJECT: CHOOSING THE BEST THINGS.

I. THE LETTER TO THE PHILIPPIANS.
Circumstances of the letter.
Contents of the letter.
Chief teachings of the letter.

II. THE CHRISTIAN'S AIM, Phil. 3 : 7–16.
To gain Christ.

To know Christ.
To reach the Christian goal.

III. The Christian's Thoughts, Phil. 4 : 8.
True, honorable and just.
Pure, lovely, and of good report.
Virtuous and praiseworthy.

For Research and Discussion.

Purpose of the Epistle.
Literary qualities of the Epistle.
Great passages of the Epistle.
Paul's use of the Greek games in his writings.
Paul's emphasis on thoughtfulness.
Paul's insistence on human nothingness and the sufficingness of Christ.

LESSON—SEPTEMBER 13.

Paul in Thessalonica and Beroea.

Acts 17 : 1–12.
Golden Text—1 Thess. 5 : 21.
Time—A.D. 50.
Place—Thessalonica and Bercœa.

SUBJECT: Different Kinds of Hearers.

I. Paul Preaching in Thessalonica, vs. 1–4.
Paul's Sabbath custom.
Paul exalting Christ.
Paul winning souls.

II. Paul Driven from Thessalonica, vs. 5–9.
The power of jealousy.
Upsetters of the world.
The old false charge.

III. Paul Preaching in Beroea, vs. 10–12.
The undaunted missionaries.
The earnest inquirers.
The sure result of Bible study.

For Research and Discussion.

A description of Thessalonica.
Paul's use of the Old Testament.
Paul's theological emphasis.
The gospel and revelation.
A description of Bercœa.
Paul's use of Christian evidences.

CURE FOR NERVOUS PROSTRATION.

A lady came to consult a famous physician. She had worried herself to the verge of nervous prostration.

She gave the doctor a list of her symptoms, and answered his questions, only to be astonished at his brief prescription at the end—"Madam, what you need is to read your Bible more."

"But, doctor—" began the bewildered patient.

"Go home and read your Bible an hour a day," the great man reiterated, with kindly authority, "then come back to me a month from to-day." And he bowed her out without a possibility of further protest.

At first the patient was inclined to be angry. Then she reflected that at least the prescription was not an expensive one. Besides, it certainly had been long since she had read the Bible regularly. Worldly cares had crowded out prayer and Bible study for years, and though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the remedy.

In one month she went back to his office.

"Well," he said, smiling, as he looked at her face, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you needed any medicine now."

"No doctor, I don't," she said honestly: "I feel like a different person; but how did you know that was just what I needed?"

For answer the famous physician turned to his desk. There, worn and marked, lay an open Bible. "Madam," he said, with deep earnestness, "if I were to omit my daily reading of this Book I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for sources of peace and strength outside your own mind, and I showed you my own prescription, and I knew it would cure."

"Yet, I confess, doctor," said the patient, "that I came very near not taking it."

"Very few are willing to take it, I find," said the physician, smiling again. "But there are many, many cases in my practice where it would work wonders if they would only take it."

This is a true story. The doctor died only a little while ago, but his prescription remains. Won't you try it?—*Classmate.*

WONDERFUL STORY OF A TRACT.

A young Frenchman who had been wounded at the siege of San Quentin was languishing on a bed in the hospital when a tract that lay on the coverlet caught his eye. He read it, and was converted by it.

You may see the monument of that man before the Church of the Consistory in Paris, standing with a Bible in his hand. He is known in history as Admiral Coligny, the leader of the Reformation in France.

But the tract had not yet finished its work. It was read by Coligny's nurse, a "sister of mercy," who pentiently placed it in the hands of the Lady Abbess, and she, too, was converted by it. She fled from France to the Palatinate, where she met a young Hollander, and became his wife.

The influence which she had upon that man reached out into the Reformation on the entire continent of Europe, for he was William of Orange. "How far yon little candle threw its beams!" Who knows what the power of the tract may be?—*D. J. Burrell.*

Foreign Mission Letters

WAITING TO BE TAUGHT.

By Mrs. J. G. G. Bompas, Honan.

"Here is a woman who wants to study," said the Bible woman.

The young woman nodded and said she would like so much to learn to read and study about the true God.

"For two years I have known about you," she said, "and many times I have wanted to go and study; once I did go to your gate but was afraid to venture in alone."

Immediately after service we sat down together and she eagerly studied the first lesson in the phonetic primer.

Just at that time there were a number of women studying the phonetic script every afternoon at the chapel. She was anxious to join the class, and for a week she was in her place every day.

Then sickness came to her home. Two members of the family died, and she was unable to leave home, but on Sabbath she again joined us at the church service.

As I sat beside her on the bench I could see her glance at her phonetic primer every little while and say to herself the words she had already mastered.

After service she said that she had a sore throat and felt very ill. The week passed, and not until we were again gathered for worship on Sunday morning did we see our little friend. Though she was still far from well she was anxious to resume her studies.

* * *

A few days later she said to me, "For several nights there has been an evil spirit in my room. He is a big black headless monster, and I can hear him shuffling along the floor as he moves slyly about."

"Why don't you get up and light the lamp?" I asked.

"In the middle of the night!" she exclaimed. "Why, who would ever think of lighting the lamp in the middle of the night?"

She said that a woman in the city had told her that if she came out and saw me and bought a Bible picture to hang upon the wall in her room, then the unwelcome visitor would trouble her no more.

As she looked at the pictures, and heard the stories of how Jesus cast out evil spirits when He was here among men, and how He still has this power in the hearts of all who believed on Him, she determined to to put her trust not in a picture but in the Master himself.

So she went away without a picture, but in her heart she had a prayer which she had to say and which she would offer when she feared that the disturbing monster was about to make his appearance again.

CHRISTIANIZING CHINA.

By Rev. John H. MacVicar, D.D.

We have now in North Honan, mostly in the country districts the second generation of Christians, who are capable of a far more intelligent form of Christianity than the first. In spite of crudities and failures, real progress has been made.

A decade ago, when I returned to Honan after an absence of over twenty years, the progress—especially against the background of pioneer days—seemed remarkable.

It looked as if the Chinese were eager to stand on their own feet and proceed with the work of Christianizing China without further help from the home Church or the missionaries.

With a rush they began to ordain Chinese pastors and form native congregations.

Occasionally in public discussion their attitude was suggestive of a determination to hasten the day when they would "carry on" entirely by themselves.

But there is "need of patience." The goal cannot be reached by a spurt. "The stuff out of which the Holy Spirit is shaping the Chinese Church" may be "the finest raw material in the world." But at best the material is still palpably "raw."

Towards the end of the decade, for instance, here in Honan, instead of seeing the Native Church ready to assume full responsibility, we saw it making gestures to the General Assembly of the Presbyterian Church in Canada to send out more missionaries.

These gestures were significant alike of a conscious lack of initiative and a tremulous hesitancy to venture.

China, notwithstanding its modern movements, cannot be Christianized in a hurry. Even if Christianity were no more than a system of truth, it would take time—it has taken time — to make it understood, especially in a language that is not a ready vehicle for the conveyance of spiritual truth.

But Christianity is more than systematized truth. It is a life. It is an experience. It takes a still greater time to induce the practice of Christian virtues and a genuine striving after Christian ideals.

Old China imagined that all that had to be done to reach the position attained after many years by Western lands was to adopt a democratic form of government; and now Young China talks as if the Native Church were in a position to start where the Western Church leaves off.

But is it? A Church, like a nation, must "agonize" to enter the strait gate that forms the portal into the real christian life.

The younger Chinese notably those trained in America—demand a better type of Christianity than they profess to have found in the West. In the Shanghai press one of them recently voiced a dread lest in accepting Western Christianity they get, not the kernel, but the husk.

As a matter of fact, Christianity cannot be passed over from one nation in bulk, ready-made. It has to be lived. Its principles have to be worked out, not by rule of thumb, but in transformation of character; and those principles, as it happens, were originally stated, not in Western, but in Eastern terms.

So far as "husks" are concerned, China is quite capable of growing its own. By putting exaggerated emphasis on the national consciousness, the Fact of Christ may be missed: since Christianity centres in Christ. Christ is at once the Founder and the Foundation of the Universal Religion.

WHAT A DOCTOR MEETS IN KOREA.

By Dr. Florence J. Murray.

We have with us Dr. McMillan's faithful old Bible woman Kang Doka, who has transferred some of her love for Dr. McMillan to me and would do anything for me.

She takes a great interest in any thing concerning the whole institution and is most faithful in preaching to the patients and conducting services and prayers in the wards. Quite a number have decided to become christians.

Every morning at nine o'clock the staff assembles in the waiting room with any of the patients who are able to leave their beds and any of their friends who are around, and have prayers, led in turn by the different members of the hospital staff.

After prayers we make the rounds of the wards, do the dressings, give orders, give out supplies and by ten o'clock or a little after we see the patients in the out patient clinic.

* * *

We have a large number of men who come too. Some of them are in a pitiable condition for they generally try a large variety of other remedies and several Korean doctors before they venture to come to the mission hospital.

We have in at the present time four cases of tuberculous disease of joints, all in an advanced stage.

And a few days ago a child was brought in with her head so covered with scabs and pus and hardened dried Korean ointment, that in trying to clean up the filthy mass, a large area of decayed scalp tore off and came away with the dressings.

Once it was properly cleaned up, it began to improve at once. But think what that poor little mite suffered for the past two months.

Another child was brought by its mother with acute appendicitis, but the father was away somewhere and she could not agree to let him be operated on without the father's consent.

I wanted them at least to leave the child in the hospital and not subject him to a journey of several miles tied on his mother's back, but that was not to be thought of either and so they took him away, as I supposed to die.

In four days they returned and this time the father came too. The child was by this time so far gone that I was very doubtful if an operation would save him, but I explained to the parents that it was the only chance there was and they gave their consent.

When the instruments were sterilized and everything ready to begin, they changed their minds and refused to let us operate, so we had to have our talk all over again and finally were allowed to operate.

It was a difficult case and by this time the short winter day was getting late and the light bad, but we had to go ahead, and fortunately we were able to do what was necessary and the child recovered and the parents began to attend church.

* * *

We have a woman in now who has been blind for three years with cataract and tomorrow we hope to operate on her right eye. I will never forget the first cataract operation I did in Manchuria. The patient, a man, had been blind for several years, and when the dressing was changed the day after the operation and he cried out, "I can see, I can see," I am sure he was no happier than I.

We carry on from day to day as best we can, relieving pain. healing disease and telling of the Great Physician, who can heal souls that are sick and sinful, and trusting Him to bless the efforts made in His name.

BLOWING AN EGG.

We have watched eggs being blown. Each end is pierced with a needle. Then the contents, yolk and white can be blown out.

What is left? Apparently an egg as good as ever. But better not "heft" it, or it will be found to be "powerful light." Better not press it, or it will all too easily crack.

What some people are attempting to do with the body of Christian belief is to pierce it at the Virgin Birth end and at the Resurrection end, and through those tiny holes to void it completely of the supernatural element.

What, then have you left? Weigh this desupernaturalized product and it is "powerful light." The supernatural has gone with everything that was meaty, and everything that was mighty to save.

Life and Work

THE DISAPPEARING HOME.

By Rev. G. Campbell Morgan, D.D.

That the home, especially in villages, towns and cities, is largely disappearing is, I fear, a fact which cannot be denied. Houses are multiplying, but homes are vanishing. The home in all its highest forms is a peculiarly Christian institution, in the Christian atmosphere it has come to its highest development.

A generation ago the home was a most sacred place. Its sanctity was acknowledged; its fellowship was of the closest nature; its secrets were zealously guarded; its power was supreme in the thought of its members, however far they were compelled to wander from it.

With what strange and moving feelings of tenderness do many of us remember the old homestead and all the life which was associated therewith. And, as we do so, we know that the secret of the love we bear the old spot is not that of its structure, locality, or furnishing, but that rather of the relationships which existed therein, of that comradeship in joy and sorrow, in work and play, in prosperity and adversity, which bound us all to one another, so that our common dwelling-place became the most sacred spot on earth to our hearts.

* * *

To-day this love for the home is passing away, and that because the home itself in the old sense is passing.

Thousands of town and city houses are rented and inhabited by parents and children which are little better than hotels, in which these members of the family eat and sleep.

There are many residences to-day in which some of the sacramental symbols of the old homes are missing, because the things which they represented no longer exist.

The unification of morning worship is absent, because the sense of the Divine pleasure in family life is lost.

The habit of taking counsel together about the welfare of each has ceased, because each goes his or her own way, finding friendship and comradeship outside.

The joy of meal-time as a perpetually recurring season of reunion has passed away, because separated interests have made such reunion unnecessary.

The healing and reconciling influence of the recreative evening, in which music, reading and games played so large a part, is missing, because evenings are spent in a score of ways away from home.

All this must give concern to those who believe that the family is the first circle of society in the Divine economy, and the pattern of all the rest, and that the home, therefore, is the first stage, and indeed the first unit, toward the complete realization of the kingdom of God.

Henry Drummond declared that "sacred and happy homes are the surest guaranties for the moral progress of a nation," and truer words he never wrote.

Homes, as the places where families, according to the Christian ideal, dwell, are the very bulwarks of national strength. Therein love is the atmosphere, faith the guardian, and hope in the perpetual inspiration, of strong endeavor.

ONE MINISTER'S WAY.

How He Got People to Church.

The great man of the denomination had come to inspect the little church. It was in a rural district, and the work had never been very encouraging. Minister after minister had resigned after going there, and taken up other fields.

The present pastor, the great man had never met. As he bent his keen eyes upon the cleanly shaven, athletic, broad shouldered young man, who had come to meet him, he suddenly extended his hand.

"Glad to see you, sir—glad to see you."

He had expected to see a small congregation, but after the Sabbath School hour, in which he had been surprisingly interested, the people came flocking in. Old and young, good-looking people, plain ones—those in good clothes, and those poorly dressed.

* * *

He noticed in one corner a group of men, with rough hands and dark faces.

"What men are those?"

The young minister smiled. "Those are coal miners from the mine, two miles away," he answered.

"How have you reached them?"

"I've been up to the mine, and I've gone down in it, too," was the answer. "I think it pleased them. You know, sir, to help people one must occasionally put one's self in their places. Once in a while I hold a little prayer-meeting at the noon hour up there. The men come to hear me now."

"And those young people there, how have you gotten hold of them?"

The young minister's face was solemnly sweet. "My young people mean a great deal to me," he answered quietly. "They bought and paid for the piano you see in the choir. I go to them, and they come to me with all their perplexities. I could not get along without their help.

One of those young fellows made us an arch at Christmas time, for our entertainment in the church. The beauty of it was remarkable, and the queer part of it was, that he did not know he could do it, until visiting him one day, and looking over his work, I discovered that he was a real artist—and set him to it.

"Those two boys by him are a ranchman's sons. My wife and I ate Thanksgiving dinner with them."

"You seem to have a number of young men?"

"Yes, I've visited each one personally, and gotten hold of them in that way. They never went to church until I came. I don't know how I could manage without my young men."

"You seem to have more than the usual number of old people, too."

"Perhaps, though I never thought of it. There is a retired minister among them, too. He has come among us just recently, to make his home with his daughter. It has been my privilege to visit him also. I wish you could have heard him pray last Sabbath."

"It is kind of you to pay him these little attentions," replied the great man. "Old people appreciate them."

"I find him a great inspiration," answered the younger man, quietly. "Think of it, he has been preaching for over fifty years."

* * *

"That reminds me, your Sabbath School, to me, seems unusually promising. On one of my visits here there were only a few. How does it come?"

"Perhaps because I love the Sabbath School so myself. Every Sabbath I am here, earlier than the others, and I lead the singing; occasionally I sing them a solo—that always seems to please them. And you ought to hear them sing. I am very proud of my little singers. Besides, when I find a child out of Sabbath School, I go after that child.

"I am sorry to say it, but we have a saloon district in this town. I made a personal canvass, and got twenty-three children down there, who had never been in any Sabbath School. Now, frequently a father or a mother comes. Last week one of the fathers of these children sold out his saloon, and went to work at something else. He heard his children singing the little hymns I taught them, and it did the work."

"I understand." The great man of the denomination was silent for a moment after that. Then the services began.

He went to the parsonage for dinner. It was a plain little house, but exquisitely neat. The minister's young wife, plainly dressed, did everything herself. The parlor held only a good library table, a chair or two, some simple pictures on the walls, and white curtains at the windows.

The dinner was simple, but well cooked, and the cloth was spotless. The great man stayed all day, and went to the evening services.

He heard the young minister lead the young people's meeting, he heard him sing a solo—grandly, too; he heard him read his chapter, and he heard him preach. He seemed to be everywhere, to fit in some way.

* * *

The great man went home, and straightway had a consultation with the Board.

"I've found the man we have been looking for," he said, exultantly. "And where do you think I found him? In that church out at Fairview, that has been the most discouraging field in all the annals of our Church history. In fact, several of us have felt it to be a hopeless one.

"But I wish you could see it now. The people literally pour in to hear that young minister preach. In fact, I'm not sure that I ever met such a man. Nothing daunts him; he goes down in coal mines, canvasses the saloon district for children for the Sabbath School, meets the boys, and gets hold of the old people. I think his greatest charm is his friendliness—his tact. He is everywhere. I repeat, I never saw such a man.

* * *

"Now, for my proposition. I want to offer him that position left vacant only last month—that of visiting the weak churches of our State, and building them up—organizing Sunday Schools and the like. I've found the man."

"Will he take it?" asked one of the older members of the Board, a white-haired man of sixty.

The great man smiled. "He gets a slaary of six hundred a year. We can offer him twelve hundred and his expenses."

The next moment, however, his face grew grave.

"Gentlemen." he returned; "for the life of me I can't tell whether he will accept our offer or not—I don't know; but we can write."

"Certainly; communicate with him at once," replied the white-haired member of the Board. "If he is what you say, he is the man for the place."

"Esther."

* * *

"Yes, dear."

"I wish you would read this letter."

The wife of the minister of the Fairview church took the letter and read it, every word of it. "What do you think of it, dear?" he asked.

"Whatever you do," was her reply. "It is yours to decide."

His face suddenly shone.

"Then we will not go, Esther. I feel I ought not to leave the work here — these young people, these miners, the old ones I have been permitted to gather in, the children. I love them all, and they need me.

"To go away now, just as I have been able to interest them in religion and the new life, seems to me unkind. By staying longer, I may be able to lead them farther on.

"The salary is more." He hesitated. "Twelve hundred a year will put plumes in your bonnet, dear." His tone was wistful.

Promptly she put both arms around his neck.

"As if I cared for that," she cried. "I want you to decide for us, now and always."

"Then, if you are willing, I will answer this letter at once, and tell them I feel my work is here. Tell me again, are you willing—truly?"

"Truly," she repeated, smiling at him with her brave sweet eyes.

The great man of the denomination opened

the letter with hands that trembled. He was so tremendously anxious to obtain the services of this man. But as he read the letter refusing the fine offer, somehow he knew—he had expected it. He might have known. He folded the letter, and somehow a tear fell on it.

"It was not to be," he said, solemnly.

HOW TO INVEST MONEY

Story of the Unjust Steward

BY REV. S. D. GORDON, D.D., BOSTON.

Money is strange stuff. It is the best sort of a servant when kept in its place. It is the veriest tyrant when allowed the upper hand. It extracts the dew of human kindness out of a man's spirit, dries up the inner cockles of his heart, and makes a human hand into a hard fist.

And the amount does not matter; you can shut out the whole world with a copper cent if you hold it close enough to your eye.

Jesus tells the true use of gold. A free translation may make his meaning a bit chearer.

This is what He says:—

"Make to yourselves friends by means of money, which the unrighteous world reckons riches, that when it fails these friends may welcome you into the upper homeland." See Luke 16 : 9.

Money isn't riches, though commonly so regarded. Jesus makes the contrast between money and the true riches.

Money is not unrighteous. It is neither righteous nor unrighteous. Of itself it has no moral value of either sort.

Money is to be exchanged into purified redeemed human lives. Exchange your gold into the sort of coin that passes current in the coming kingdom-time and in the home-land. The common coinage here is gold; the coinage there is human lives.

* * *

Here is a man coming up to the gate of the upper city. He is lugging along a farm or two, some city property, a bank-book, and maybe a lot of beautifully engraved bonds, He comes up slowly, breathing heavily, under the load he is carrying.

And the gatekeeper says, "What's that stuff you are holding on to so tight?" Stuff!" he says, "that is the fine wealth of earth; I've spent my life getting that. And the gate-keeper will quietly say, "That sort of thing doesn't pass current up here. It must be exchanged at the brokers' offices."

And the man picks up courage at the sound of the words "exchange" and "broker."

This sounds familiar. "Where are the brokers' offices?" he asks eagerly.

"All down on the earth," is the quiet reply. "It's a bit late to attend to it now. Just leave that stuff over on yonder junk-heap outside the gate."

And the man passes in with a strangely-stripped bare feeling, for the greater part of his life is lying outside on that scrap heap.

There is coming a time when money will fail. There is a distinct time limit to its value. When you cross the line into the kingdom time, and the line of departure out of life, its value instantly fails. Would that we could get it in blessed control down here.

* * *

Here's a man coming to the upper gate. As he goes in there comes some one elbowing his way through the throng, and with out-stretched hands and shining eyes, cries out, "Welcome ,dear old friend, I am so glad to see you." And you say, "This is very kind-ly, but where—pardon me—I don't just re-member where we met down on the earth."

And he says, "Oh, you never knew me down there, nor I you. My home was away out in the heart of inner China. But one day a man came to our village with a little book, and he told us about Jesus. And you can never know how that Name and story came to me. Jesus blessedly changed my old heart, and my life and my home.

And since I came up here they told me it was through your giving some money that he came, and I want to thank you. Next to Jesus, you are one of the best friends I have."

And, with heart aglow, you think back to the time when, maybe, you pinched a bit to give some money, back in the old church; you turned your gown once again, and fresh-ened up the old hat, or found your shoes would stand another half-soling, and your overcoat do duty another winter, and so you had met the extra appeal with an extra bit. Now you say to yourself, "I am so goad I did."

But even as you are thinking it, here others come crowding up from other lands, and the home land, the home city, the slum mission,—all with the glowing face and grateful words.

This is what the Master means: exchange your money into men. What you keep for yourself beyond your need, you lose, for you leave it behind. What you give for Jesus' sake, you have, for under Jesus' touch it awaits your arrival in the home land.—*Ex.*

WHEN THE MANNA TASTED SWEET.

With manna sated? How I loathed the sight
Of it ere half the first long year had passed
Yet eat I must and did; I could not fast
And still my daily tasks perform. One night
I, sleepless, prayed Jehovah that I might
No more His gift abhor; that each repast
Should be a happy tryst with Him. At last
I slept in peace. By early morning light
Again I gathered manna and we ate,
I thanking Him for all the strength He gave
Therewith. Since then—forgiving is God's heart!—
The manna seems what most my tongue doth crave,
Bread, meat or fish, the juice of grape, sweet date.
Art hungry? Eat! Jehovah bless thy part!
—*Ex.*

World Wide Work

A REAL MISSIONARY CONFERENCE.

Why "Real?"

Because those attending it were real missionaries.

Every year the Presbyterian Church, U.S.A. (North) has a Conference of its newly appointed missionaries, going to the foreign field and its missionaries who are home on furlough.

This year it met in New York, 3-9 June. There were present fifty-seven newly appointed missionaries and thirty-five on furlough.

These Conferences are held yearly, chiefly for the benefit of the newly appointed missionaries to give them the benefit of other's experience.

Of thé many words spoken, herewith a few. They may be helpful to young people who are thinking of going as foreign missionaries, and also to those who wish to send, to help others go.

"As I look over this group of young people I find myself almost torn between two thoughts. One, a feeling of anxiety and fear lest there should be any among you who, not having counted the cost, should be later discouraged, distressed and forlorn in the midst of the heathen world; the other, a feeling of profound sympathy and joy in the fellowship with those who are setting their feet in the way which other missionaries entered long years ago.

"Every one of you should be felicitated because of the great task you are undertaking. You are going out to undertake a supernatural work. You go as those who have heard the gospel of the Son of God, and you go with the message which Jesus Christ has given you for him."

"A Scotch preacher once told me that whatever secret there was in his influence was due to the fact that he gave the first hour of each day to his Greek Testament and secret prayer.

"A woman missionary told me that when she first came to the field she attracted people to Christ, but now they were not attracted. We had a talk and then it came out that instead of her daily hour of Bible reading and prayer as a part of her equipment spiritually, she had cut her devotions to a few minutes."

"In a Chinese student's paper the word 'missionary' was criticised when it meant a superior who had come to teach an inferior.

"Far better,' the writer said, to use the words, 'Christian friends from the West come to help us.'

"We must be friends of those to whom we go, otherwise we cannot introduce to them the Friend of whom we go to tell them."

"If I were to give you a bit of advice it would be to keep both ears open and your mouth closed. During the first year you will not understand either the nationals among whom you live or your missionary associates. They will do what seem to you very strange things, but if you will take this bit of advice and try it for one year, just exercising the grace of listening well, it will be to your advantage."

"When the British Government was sending its army of conquest from India into Mesopotomia, feeling that this was the most essential thing to do, the commander-in-chief of this army, a friend of some of the missionaries of the Reformed Church in the Persian Gulf, asked these missionaries to follow the army and establish mission stations, 'because,' said he, 'I believe there will be no permanent peace without the presence of you missionaries.' "

"Your home should be a Christian home. I know many natives who have served their first apprenticeship in a missionary home and are now doing wonderful evangelistic work throughout the country.

"The home of the missionary must be the sanctuary, it must be the city of refuge for all the people around you."

"It is not after all so much what you are going to find, but what you are going to take along.

"Don't talk about other people in the station to any one person, no matter how sympathetic that person is.

"Don't get your feelings hurt.

"Never be funny at another person's expense.

"Develop your sense of humor. Everybody has it. Use it. Nothing else will help you so much with your associates. Train the corners of your mouth to go up and not down.

"Use the thirteenth chapter of First Corinthians as your working basis on the field."

"Seize every opportunity to use the language. Some of you are timid by nature, but you simply have got to overcome that timidity when you study a foreign language if you want to get it as you should.

"You are taking with you a pearl of great price. Will you present it in a shoddy setting? Never be satisfied until you can present this pearl to the people in its proper setting."

If a man is not willing to go to heaven by the way of Calvary he cannot go at all. Many men want a religion in which there is no cross, but they cannot enter heaven that way. If we are to be disciples of Jesus Christ we must deny ourselves and take up our cross and follow him.

The burdens of life would be lightened and its cares lessened if we would pause, and repeat "All things work together for good to them who love God."

GREENLAND, THE FIRST CHRISTIAN COMMUNITY ON THIS SIDE THE ATLANTIC.

When Greenland was settled by Erik the Red of Norway and his companions from Iceland in 984 A.D., the Icelanders were pagans. Christianity was, in fact, not officially adopted in Iceland until the year 1000.

Erik, though a rough character and once an outlaw, was an efficient leader and was successful in inducing hundreds of families to move to Greenland.

Part of his success may have been due to his shrewdness in naming the new region. As one of the early Norse chroniclers puts it: "He gave the land a name and called it Greenland, and said that having a good name would entice men to go thither."

So many people had gone to Greenland by the year 1000 when Christianity was accepted in Iceland, that a priest was sent on to Greenland in the ship of Leif, Erik's son, who later is believed to have discovered North America.

Erik's wife, Tjodhild, was one of the first converts, and she arranged for the building of the first church in Greenland.

* * *

Norsemen did not settle on the east side of Greenland, nearest Iceland, for then, as now, the east coast ,because of ice, was inaccessible for almost the whole year.

The first immigrants from Europe to the Western Hemisphere, therefore rounded the southern end of Greenland and landed on the southwestern shore which is ice-free during the summer.

They settled in two districts: the Eastern Settlement, about 100 miles around Cape Farewell, near the present Julianthaab; and the Western Settlement, nearly 300 miles farther up the west coast near the present Godthaab.

Soon after the year 1000 these settlements with their 2000 or more inhabitants were rated Christian communities. Twelve churches were built in the Eastern Settlement and four in the Western.

About 1110 a bishop of Greenland was appointed and there is a fairly complete record of bishops to the end of the 14th century.

* * *

The Norse settlements in Greenland were at their best in the 11th and 12th and during part of the 13th centuries. After 1300 they seem to have started to decline.

One of the chief factors in that decline was undoubtedly the breaking down of communications with Norway, and especially, the lack of cereal foods, for which the Greenlanders were entirely dependent on the mother country.

The capture and sacking (by the Hanseatic League) of Bergen, Norway, from where the infrequent voyages to Greenland were made, and the Black Death in Norway, probably contributed to the entire cessation of the trips between Norway and Greenland.

The last contact between the two countries, so far as the records show, was in 1410—82 years before Columbus sailed for the New World.

What happened to the Norse colonists cut adrift in Greenland has long been a mystery. Some traditions have it that they were destroyed by the Eskimo, others that they went westward to other land. It is in the hope of finding evidence to support this latter tradition that MacMillan will make investigations this summer.—*National Geographic Society.*

THE GREAT MOHAMMEDAN FAST.

As the British Empire, including India, has more Mohammedans than has any other country, the following, from the Bulletin of The National Geographical Society, is of special interest:—

"The most ambitious fasting period observed by any religion—and the most burdensome to the observers—is the Fast of Ramadan, which is kept throughout the entire Mohammedan world with its 270,000,000 adherents.

The Mohammedan takes his religion very seriously and very drastically. Moslems who keep the Fast of Ramadan—and it is physically dangerous not to keep it—do not permit a morsel of food or a drop of water to enter their lips between dawn and nightfall for thirty consecutive days. During the hours of darkness it is permissible to eat and drink.

* * *

Ramadan is the ninth month in the Moslem year, and since the Mohammedans have a lunar calendar, the fast does not always fall at the same season. It comes eleven days earlier each year, making a complete circuit of our calendar every thirty-three years. This year it coincided almost exactly with the month of April.

When Mohammed decreed the Fast of Ramadan, it fell in the winter, when the days are shortest. It is when the fast must be observed in summer that it becomes a grave hardship. With daylight extending for fourteen or fifteen hours, under the broiling sun of the desert countries in which Islam holds sway, abstinence from water—not to consider food—is a serious physical tax. Not infrequently the fasters are overcome.

* * *

The Fast of Ramadan disrupts all business and social life in some regions. Bazaars and streets are deserted and such work as is carried on is done only half-heartedly.

The fast is inconvenient to the wealthy; they must turn night into day and day into night, sleeping through the daylight hours, and eating and enjoying themselves through the night.

To the poor the fast is most burdensome. They must labor as usual, during the day, but with only the food and drink taken in the night to sustain them.

Rich and poor alike look forward with the keenest interest to the arrival of darkness. In many Moslem communities a cannon is fired

as a signal that the day is over and that food and drink can once more be taken.

A similar signal is sounded two hours before daylight to give notice that the last meal of the night should be prepared, and another at daybreak to announce that the fast is once more in force.

As darkness draws near the typical Moslem family busies itself in preparation for the breaking of the fast. Food and drink is arranged on a rug, perhaps in a courtyard, and around it the members of the family take their positions.

Pipes are made ready, because smoking and all those things that can be classed as bodily enjoyments, are prohibited during the day.

All is expectancy, and when the signal sounds all fall to, puffing pipes, drinking water or sherbert, and eating dates, bread and other foods.

* * *

It has been suggested that Mohammed borrowed the idea of fasting from Jewish and Christian sources as he borrowed many other features of his system.

Ramadan was selected as the time because it was during that month, Mohammed declared, that the Koran, the sacred book of Islam, was revealed to him by God.

A tradition in connection with Ramadan is that in regard to "The Night of Power." This is the traditional anniversary of the revelation of the Koran, and on it, say Mohammedans, communication between heaven and earth is more easily accomplished than at any other time.

On this night, the tradition has it, God's decrees for the coming year are delivered to the angels and by them are brought to earth for execution.

There is some confusion as to the exact date of the "Night of Power." It is conceded to fall within the last ten days of Ramadan. The Shiite sect of Mohammedans celebrate the 21st, 22nd and 23rd, to be sure of selecting the proper date, while the Sunnite sect observe the 27th.

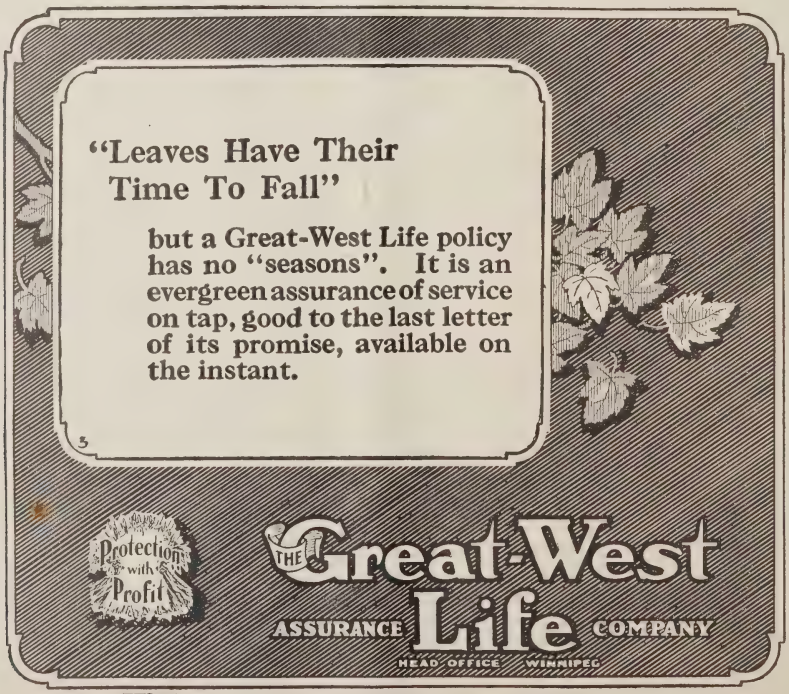
* * *

Several excuses exempt one from keeping the Fast of Ramadan. The sick, those on long journeys, children under certain ages, and soldiers on war duty may be excused, but adults are supposed to fast for an equal number of days at some other time.

Public opinion very strongly supports the scrupulous keeping of Ramadan during daylight hours in most Moslem communities, and if one is caught deliberately eating during the prohibited period it fares ill with him.

Not many years ago two men caught breaking Ramadan in a Persian town were nailed by their ears to a wall while the people heaped indignities on them.

Under the original dispensation the fasts were supposed to be broken at night only by the taking of such food and drank as was "necessary." More liberal views prevail now, and in many Moslem countries the nights of Ramadan are given over to feasting, revelry and all manner of amusements."



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Whenever our young women, to say nothing of our young men, are thus led on, what shall we say of our future citizens? Are we to raise a race of gamblers? The immoral and deteriorating effects of gambling are beyond question.

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One little trouble sometimes makes us forget a thousand great mercies.

Only what thou art in thyself—not what thou hast—determines thy value.

Count that day poorly spent wherein you were not all you might have been.

We often do more good by our sympathy than by our labors.—*Dean Farrar.*

Christ's mission was to save men—to save them from selfishness, sin and death.

If God is your guide, He will be your guard; He always protects whom He leads.

True giving carries the giver's self with it. It is not a mere passing on of superfluities.

Merit does not consist in gaining this or that position; but in being competent to fill any.

The problem of life is not to make life easier, but to make men stronger.—*David Starr Jordan.*

When a man winks at sin he may please the devil better than if he did some hard work for him.

Aim at passing Christian judgments upon things, and beware of worldly judgments.—*Norman Macleod.*

The object of life is not to see how pleasantly we can pass through it, but how much good we can accomplish.

Suicide after crime is an anticipation of the day of judgment. It is confession and sentence and execution.

Don't mind what would-be saints or sinners say about you; but be careful to so act that God will think much of you.

Thinking about spiritual things makes a man spiritual, while thinking about worldly things makes a man worldly.

God bases his rewards not on conspicuousness of service, but on fidelity to opportunity.—*G. Campbell Morgan.*

I like to see a man proud of the place in which he lives, and to see him live so that his place will be proud of him.

Happiness is nothing but that sweet delight which will arise from the harmonious agreement between our wills and the will of God.

You may pray, attend church, read the Bible, do many humane and philanthropic things, but unless you get right with God by the surrender of your will to Him, you are out of harmony.

Stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong.—*Abraham Lincoln.*

Hunger, thirst of body or spirit, strangerhood, nakedness, sickness, some kind of bondage or danger or distress—these are our opportunities.

That cards make gamblers, that alcoholic drinks make drunkards, that dancing makes unfortunates among women, the world has known for ages.

Time is given us that we may take care for eternity; and eternity will not be too long to regret the loss of our time if we have misspent it.—*Fenelon.*

Eliminate the Deity from Jesus and he becomes a self-contradiction. Between his teachings and himself there opens a gulf that nothing can bridge over.

What can God give to you whose hands are filled with other things? He wishes to bestow upon you His gifts and does not see where He can put them.—*Augustine.*

You will find as you look back upon your life that the moments that stand out are the moments when you have done things in the spirit of love.—*Henry Drummond.*

"Whatever the weather may be," says he, "whatever the weather may be, it's the song ye sing an' the smiles ye wear, that's a-makin' the sunshine everywhere."—*James Whitcomb Riley.*

Leave Christ out of your sermons, and you blot the sun out of the firmament. To make a sermon, and Christ not the main thing in it, you may call it discoursing, it is not preaching.

Would you always remain young, and would carry all the joy and buoyancy of youth into your maturer years? Then have care concerning but one thing—how you live in your thought world.

The rewards of great living are not external things, withheld until the crowning hour of success arrives; they come by the way—and in the consciousness of growing power and worth, of duties nobly met and work thoroughly done.

Phillips Brooks was once asked to preach a special sermon to working men. He replied: "I like working men very much and care for their good, but I have nothing to say distinct or separate to them about religion; nor do I see how it will do any good to treat them as a separate class in this matter in which their needs and duties are just like other men's."

The Presbyterian Record

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

VOL. L MONTREAL, AUGUST, 1925 No. 8

"FIFTY THOUSAND HARVESTERS WANTED."

Thus echoed over Canada the prairie's harvest call, and from all over Canada came fifty thousand harvesters in answer to that call.

Not all were skilled in harvesting. Not all alike were strong. But they offered and gave what skill and strength they had, and all have share in furthering the joy of "Harvest Home."

All over Canada there echoes Christ's harvest call—"Say not ye—'There are yet four months and then cometh harvest.' Behold I say unto you—Lift up your eyes and look upon the fields for they are white already to harvest."—John 4 : 25.—What answer shall be given?

This harvest call of Christ is not far off in space or time, not in the distant West nor "four months" hence, but here and now. "Lift up your eyes" and see it at your door.

This harvest call of Christ is from your family. On you, as parent, rests the gathering of that harvest for Him. The time for gathering it is now. Soon it will be scattered beyond your reach.

This harvest call is from your congregation, of which you are a member, elder, minister. There, in Sabbath School, or prayer meeting, or other line of effort is your work.

This harvest call is from your Church, the Presbyterian Church in Canada, your time of reaping in that harvest field is now.

This harvest call is from a needy world. You are now supporting missionaries who, like yourselves, would not surrender conviction to coercion, and soon that foreign work will grow.

Christ's Harvest Call comes clear to all, with offered strength for reaping. What answer is He given. "What shall MY harvest be"?

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THE DONKEY AND THE LEECHES

Here is an old fable that might apply to the liquor license system.

A donkey fed in a grassy meadow, wherein were fresh water ponds infested by leeches. When the donkey went into the water to drink, the leeches would fasten upon him and gently deplete the blood supply.

At last the donkey resolved to do something to get rid of the leeches. First he shook his long ears at them and said it was a shame.

Next he got on a platform and brayed at them.

Then he went to the ponds and kicked at them, but all to no purpose; the leeches stuck to him as tenaciously as ever.

At last an idea came like an inspiration.

"I have it," said the donkey. "As I can't prevent the leeches from sucking my blood, I'll regulate the business by giving them a license to do it on condition that they give me back a small portion of the blood as a license fee. And so he did.

It was a brilliant idea, and eminently worthy of an ass.—*Ex.*

THE MIRACLE OF MONEY.

Andrew Murray, in his book on "Money," says: "Money, the cause of so much temptation and sin and sorrow and eternal loss; money as it is received and administered and distributed at the feet of Jesus, the Lord of the treasury, becomes one of God's choicest channels of grace to myself and to others."

Money, a sacrament, is exactly what God intended it to be. All creation was to reveal and administer God to men. (Ps. 19 : 1-4). Things, possessions were intended to be channels of grace—God's ways of living with and in men.

Money often is spoken of as something sordid and debased, a sort of necessary evil, filthy lucre; but it is a good thing when it becomes what God intended it to be.

Money may become a blinder to hide spiritual beauty from man's eyes; but properly used, it may be a window through which we may catch a glimpse of God.

Money is a miracle in that it is not merely material. Money is more than metal. It is vital, living, human. Money is just so much coined manhood, so much of stored-up human effort.

Dr. A. F. Schauffler says: "Money is myself. I am a laboring man, and can handle a pickax, and I hire myself out for a week at two dollars a day. At the close of the week I get twelve dollars, and I put it in my pocket. What is that twelve dollars? It is a week's worth of my muscle put into greenbacks and pocketed—that is, I have got a week's worth of myself in my pocket.

Or, I am a clerk, and I hire myself out, being an intelligent and capable clerk, at twenty dollars per week. Saturday comes, and I get my pay; and when I put that in my pocket, I pocket a week's worth of myself as clerk.

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But my name is Edison, and I toil with a brain of extraordinary power. I complete an invention, and at the end of the week I sell the invention for $50,000 and pocket the check. That is a week's worth of the highest inventive brain that there is.

But it is all the same, anyway. The muscle man, the mind man, the genius, when he gets his money, is really getting the result of his own labor in the shape of cash." Money is a paper or a metal symbol of so much energy, so much activity, so much inventiveness or strength.

There are souls in the world who have the gift of finding joy everywhere, and leaving it behind them when they go. Their influence is an inevitable gladdening of the heart. They give light without meaning to shine. Their bright hearts have a great work to do for God.—*F. W. Faber.*

The Presbyterian Record

The Official Monthly Record of
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Edited by E. Scott, M.A., D.D.

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The Presbyterian Record

VOL. L. MONTREAL, AUGUST, 1925 No. 8

TO EVERY RECORD READER.

1. The slight delay in the last two issues has been necessary for adjustment to the situation in our Church.

2. Will all who wish the RECORD discontinued please give prompt notice. Responsibility for payment continues until such notice is received.

3. Will all who are in arrears please send prompt payment. The RECORD is given at cost and each month has to be paid for when printed. Hence the constant instruction of Assembly of "Payment in Advance."

4. Will every reader please see that, so far as possible, The RECORD is placed in every family in every congregation, large or small. It can help our Church where it is received and read, and cannot help where it is not received.

5. Will every reader make it a matter of duty, not only to read the RECORD and get help from it, and not only to distribute it, making it helpful to others, but to make it helpful when it is read, by writing to it notes, long or short, telling the happenings of any kind in your work. Do it not for your own sake, but to cheer and help others. Thus will you make our big family acquainted from coast to coast, and create a bond of sympathy, fellowship, brotherhood and helpfulness in our common work for humanity and for God.

The RECORD is the Family Telephone, the one medium of communication. Use the mouth piece as well as the receiver. Speak as well as hear. Ring up Central (the RECORD) and tell how you and your neighbors are getting along in your stand and struggle for truth and freedom.

TO EVERY CONVENER AND CLERK.

1. Will all Clerks of Presbytery please send at once to the RECORD their name and address and Presbytery, giving all the Calls, Inductions, Resignations, Vacancies, etc., in their Presbytery, since the Meeting of Assembly. Only thus can these things be known and given in the RECORD.

2. Will Presbytery Clerks also kindly send notes of work, needs, hopes, progress, in their Presbytery or beyond it, thus keeping the whole Church in touch with the whole Church. Let the smallest Minority Group feel that it is a member of the family, having a place in the thought, affection and care of the whole family.

3. Will Conveners of Committees everywhere please remember that they can increase the efficiency of their work by sending notes of that work to the RECORD. It will cheer others. It will help all to keep in touch with the onward march of the Army of the Lord.

4. Will Conveners of Committees of Assembly please remember that the work of their committee can be efficient only when it has the sympathy and support of the whole Church, that it can only have that sympathy and support when its work is known to the Church and that in no other way can it be as widely and effectively made known to the Church as in the RECORD.

TO EVERYBODY, EVERYWHERE.

1. Let not modesty prevent you writing for the RECORD. It is not to exploit your own work, but to cheer and help others. Forget yourself. Think of the work. Moreover if you do not wish it your name need not be published.

2. Be not deterred by the fancied need of special care in writing for the press. Jot down thoughts or facts in any fashion and the RECORD will care for the shaping.

3. Do not put off till to-morrow what should be written and sent to the RECORD to-day. The result will usually be "put off" altogether. "Do it now."

A PERSONAL WORD.

In previous recent years the Moderator of Assembly has been in some measure set free from other duties to the delights of visiting the Courts and congregations of the Church.

This year his other work demands not less but more of strength and time, denying him the pleasure and inspiration of meeting face to face the many who for truth and freedom have so nobly stood. The loss is his, not theirs, and that loss he regrets.

"Stand Fast" - "Stedfast"

THE MODERATOR'S MESSAGE TO THE CHURCH.

Like the postman it is part of his duty while in service. Like the postman the message is not his own; he is only a bearer.

Unlike the postman he has the privilege of choice, of pointing to some message as befitting the occasion and time, and of urging its acceptance and adoption in the heart and life of the Church. May this choice be guided by the Spirit from whom the Message comes.

The choice is wide and varied. The Message Book is full. It has messages of direction and help for every condition of human life, and of promise and warning for every possibility of human destiny.

There are messages of love and longing for those who are straying away from God. "Turn ye, turn ye for why will ye die," Ezekiel 33:11.—Messages of what that love has done to enable their return.—"God so loved the world," John 3:16.—Messages of hope and cheer for any who wish to return—"Ye shall seek Me and find Me when ye shall search for Me with all your heart," Jer. 29:13.—Messages for the sin sick and weary—"Come unto Me all ye that labor and are heavy laden and I will give you rest," Matt. 11:28.—Messages for all who have heard that Good News to pass it on to others—"Go ye into all the world and preach the Gospel to every creature," Mark 16:15.

Messages! Messages! Great and wonderful! None like them any otherwhere! And every Message of warning, guidance, promise—true. Not one has ever failed through twice a thousand years.

* * *

Three charges from the Message Book seem fitting to our Church in her present crisis. The three are a Trinity in Unity. They are one in spirit, aim and purpose, along three lines to the one end. They cover the whole life of the Church, Doctrine, Polity, Duty,—her Doctrine or the truth which she teaches and for which she stands,—her Polity, or method of Church Government, — her Duty, or work for humanity and for God, the end for which the Church exists.

I. "STAND FAST" IN DOCTRINE.

"Watch ye; Stand Fast in the Faith."
1 Cor. 16 : 13.

This ringing call comes echoing across the centuries as fresh and clear as when first given in the long ago, and it is as needful and as fitting to-day for the Presbyterian Church in Canada, the heir of all the progress in Christian history, as it was for the Presbyter Church in Corinth, just out from heathendom and new to Christian teaching and the Christian life.

The command to "Watch"—"Stand fast"—"Be strong"—applies in a general way to the whole Christian life. Watch against temptation and sin. Be strong to resist it. Watch for service to God and humanity. Be strong to do it.

But the call in this Message—to the Corinthians and to us—is a special and definite charge to keep carefully the Doctrine or Religious Belief, the truths and facts about Christ, which they had received and which we have received—to hold and teach.

Paul's Doctrine, his teaching about Christ, was full and clear. It had no uncertain sound. He placed that Doctrine beside the Christian life. His charge to Timothy, a young missionary whom he was sending forth, was: "Take heed to thyself and to the Doctrine." Be careful of thy life and thy teaching. And his charge in this Message to the Corinthians is "Watch ye, stand fast—in the Faith."

* * *

But why give so much heed to Doctrine? Why link it with life? Because God hath joined them together, and man cannot put them asunder. The life depends upon the Doctrine, the Belief, the Creed. "As a man thinketh in his heart, so is he" and so does he.

The common popular statement, that Christianity is not a Creed, but a life, is not true. Christianity is a Creed with a life, a Belief resulting in a life, working itself out in a life. "Believe on the Lord Jesus Christ"—That is creed, belief—"and thou shalt be saved"—saved from sin to holiness; that is life. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

Christianity means first, a right attitude towards God, the surrender of heart and will to Him in belief and trust. Then when

the believer is in a right attitude to God, he will be in a right attitude towards fellow men; he will show his faith by his works, his creed by his life.

* * *

The greatest peril to the Church to-day is not from open unbelief and sin outside the Church, but from disregard of definite Christian truth within the Church, the truth which Paul sums up as "the faith."

A Presbyterian Weekly in the U.S.A. tells of an up-to-date minister who had no use for Doctrine, Creed, Definite Religious Belief. At first his church was thronged, but soon the audience was chiefly pew.

He asked an elder the reason. "Well"—said the elder—"you preach a kind of 'Johnny-be-good' religion, without tellin' Johnny what it is to be good, and without tellin' Johnny what he ought to do when he hain't been good."

That minister did not preach the great themes of sin and salvation, of repentance and faith, of redemption through the atoning death of Christ, of regeneration by the power of the Holy Spirit, and other great truths that make up "the Faith" which Paul preached, and to which our Church is pledged.

That minister had "satisfied" some of the Committee who examined him that he was in "substantial agreement" with some of these truths. He did not deny them. He was not sure about them. He did not "stand fast" in them. He had an "open mind," so open that it held nothing definite. He had no great truths to give to the people, truths for which the human heart hungers. His church wasted away.

* * *

It is ever thus. The Church, in any age, which does not "stand fast in the faith," does not pledge and keep its pledge to the great truths of the Christian Faith, will not meet and satisfy the hunger of humanity for God. It will not live, but die.

Two great illustrations of this fact, Old England in the eighteenth and New England in the nineteenth century, were given in last RECORD. Read them over again.

There has been attempt in our own Church to take away these safeguards of "The Faith." Some who were pledged to "maintain and defend" "the Faith," as held by our Church, not only failed to keep their pledge, but sought to coerce others into like breaking of pledge and trust.

Thanks be to God for the many thousands in our Church who, in spite of wrong and loss, "Stand fast in the Faith." But the misleading and coercion continues and the charge is still needful,—"Watch ye; stand fast in the faith."

II. "STAND FAST" IN FREEDOM OF POLITY.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage." Gal. 5 : 1.

The "Stand Fast" of this second Message, refers—like the first—to Doctrine, to the great truth that Christ sets free from bondage to a burdensome ritual, that salvation is by faith in Him alone.

But this second Message may well be given a wider range. All the Civil and Religious Liberty of the world to-day is owing chiefly to Christ and Christianity, and the call is to stand fast in that liberty and freedom in all things which the world owes to Christ, and which some have attempted to take from us.

Stand fast in the liberty of our right to remain in our own Presbyterian Church, the Church of the people, and be not driven from it into the bondage of an autocratic, clerically controlled Church, by those who have usurped "lordship" over the Church, and have not been "ensamples" of faithfulness to it.

Stand fast in the liberty of a Church which is a voluntary association, a free, spiritual organization, and be not entangled in a yoke of bondage a legal Corporation created by Parliament, and which Parliament may change at will.

Stand fast in the liberty to choose our own ministers, as in the Presbyterian Church, and be not entangled in a yoke of bondage to a Settlement Committee which has power to appoint and intrude whom it will wherever it may choose regardless of the people.

Stand fast in the liberty of the Presbyterian Church where all depends primarily on the will of the people, where none hold office unless first chosen by the people, and be not entangled in a yoke of bondage to a Church where all depends primarily on the

will of clergy and officials, who in their General Council hold supreme power, and of whom none need be previously chosen by the people.

Stand fast in the liberty of the Presbyterian Church, which gives the right to every man to judge for himself in matters religious and to remain in his Church so long as he may desire, and be not entangled in a yoke of bondage to a Church where the membership must submit to whatever change of faith the church officials may choose to make.

"Stand fast" in the Presbyterian Church where you will have liberty in the future to remain in the Church of your choice and be not entangled in the yoke of bondage to the New Church Corporation, where those in official position have the right and power to transfer the Church and you with it to—"any other religious denomination"—at any time and on any terms they may choose.

The Presbyterian Church has ever been the champion of all the liberty with which Christ has made us free, as against all autocracy and despotism, whether secular or clerical. Stand fast in that Church and that liberty and be not entangled again in the yoke of bondage as in ages past, before Reformation days, when the clergy were the Church and the only part of the people was to work, pray, pay and obey.

Stand fast in the liberty of a Church that looks forward to, and lives and works for, a Millennial day of freedom and peace, when neither in Church nor State shall there be despotism, and be not entangled again in a yoke of bondage to that clerical despotism which "neither our fathers nor we were able to bear."

Stand fast in the liberty, all the liberty, "wherewith Christ maketh His people free."

III. "STEDFAST" IN DUTY.

"Be ye stedfast, unmovable, always abounding in the work of the Lord."

1 Cor. 15 : 58.

"I must work the works of Him that sent me while it is day"—said Christ, and "If any man will come after Me, let him deny himself and take up his cross and follow Me"; follow Me in self-sacrifice and devoted service, follow Me through struggle to triumph.

The service of Christ is no holiday. The Church of Christ is not a pleasure garden, or a rest house, or a parade ground, or a sleeping coach, but an opportunity to follow Christ in service and sacrifice.

The special work that lies to our hand as a Church in the present crisis is great and pressing.

* * *

There is first our part in our own congregation. And the smaller our congregation the greater our individual responsibility as members of it.

A sentence in the story of the seige of Lucknow, during the Indian Mutiny of long ago, still clings to memory. The British garrison was so small in contrast to the swarming rebel hordes that sought their lives that each man felt the safety of the fort and those within it resting upon himself. In that spirit they wrought and fought In that spirit they wrought and fought until deliverance came, and Jessie Campbell's—"Dinna ye hear it? Its the pibroch o' the Highlanders," told the starving heroes they were saved.

The congregation or group, no matter how small, that trusts in God and has the sense of individual responsibility will win out everywhere.

* * *

Another special work that comes to all is our Home Missions, assisting the smaller congregations, grouping them together in pastoral charges and aiding them when grouped, pressing the auto into the service of Christ, so that in the scarcity of ministers one man may serve and help and care for many widely scattered groups.

Another special work is our Foreign Missions. Our Presbyterian Church has even now a very definite foreign mission work, the support of our foreign missionaries who have not been willing to sacrifice their convictions. The adjustment of Foreign work will be a matter for future consideration.

DOING KNOWN WRONG.

It is dangerous to sin against light. It mars one's ideal; casts a shadow over one's remembered past; blunts the conscience; burdens the memory; debases the affections; strengthens evil habits; weakens one's influence; grieves the Holy Spirit; opens the door to temptation; pleases evil spirits, and greatly impairs one's will-power.

Don't sin. Don't yield to temptation. Don't unlock the door when you know that temptation is waiting for an opportunity. Break the spell of apathy and of worldliness by a breath of prayer.—*Bishop Vincent.*

THE SCARCITY OF MINISTERS.

Few situations in life are wholly satisfactory. The wise alternative is to make the best of existing conditions and to work and pray for betterment.

What is best in this shortage of ministers may vary in different congregations. Some things—good if not best—are:—

1. Do not get panicky and hurry up a Call to some minister merely to get settled. Better have "supply" for a time until satisfied that your own choice is the Lord's choice for you.

2. If regular "supply" be not available keep up the services yourselves. Have general meetings, women's meetings, for worship, as you may be able to conduct them.

Remember that the people, not the ministers, are the Presbyterian Church, that a church can exist without ministers but not without people, that the ministers are servants in the Church, and when there is a scarcity of such service "do your own housekeeping" as did Old Kildonan for forty years while waiting and seeking for a minister.

3. The elders should keep in kindly, helpful touch with the people of their district.

4. Either the men or the women, if they will, can keep a congregation alive, active, prosperous, with or without occasional "Supply." Much more can both men and women when both realize their responsibility.

5. Make the coming and the "calling" of a minister a matter of earnest prayer, private prayer, family prayer, public prayer, that the Head of the Church would bring to you the servant of His own choice.

6. Remember that the future supply of ministers for the Church, depends upon the families of the Church. Let fathers and mothers, in the training of their families, make this supply a matter of earnest prayer.

7. Pray for our colleges, that in them Christ may ever be the presiding Head, His Word the Supreme Authority in faith and life, His Spirit the Teacher of professors and students alike.

Conduct essentially Christian is a *sine qua non* of the right to recognition as Christian workers.

CHANGING THE PRAIRIE.

Thirty years ago the prairies were, as a rule, treeless, and some held the fiction that trees would not grow there. The loneliness, especially ot the women in the farm homes, with not a tree in sight, was depressing.

This bareness is passing. In the last twenty-five years more than eighty millions of seedlings and cuttings of broad leaf trees and a million and a half of spruce and pine transplants have been distributed by Government nurseries in the three prairie provinces, and many a prairie home is now surrounded by groves, giving at once shelter, companionship and beauty.

Sowing little seeds and planting little seedlings has done it all. A seed or seedling at a time, and the whole face of the country is changed.

* * *

So it is in things of the Spirit. Little by little, teaching and example in the home, and school and church, and the whole moral and religious aspect of a community is changed.

The prairie cannot be forested, changed from baldness to beauty and homelikeness in a day. Nor is the moral aspect of a community changed for better or worse in a day. Neglected, the morals lower; cultivated, they rise.

The parent in the home, the teacher in the school, the missionary and minister in the community and congregation, planting the seeds and seedlings, these are the means by which the moral desert places in country or city may rejoice and blossom as the rose, and the results are as sure in the moral as in the physical sphere.

How is it with the home where these words are now being read. Is it allowed to remain bare and barren of shelter, exposed to life's blizzards, or is there the family worship, the teaching, the prayer, the Sabbath observance, the church going and all that makes for shelter on the home and beauty in the moral landscape of the community?

A seed or seedling at a time, in a home at a time, and in a generation the great change is accomplished.

The habit of carrying along with us the work we have finished is a heavy and quite needless burden. The less we think about the plodding task of yesterday, or last year, and its drag and heaviness, the lighter will be to-day's duty.

SABBATH SCHOOLS AND YOUNG PEOPLE'S SOCIETIES.

By Rev. W. M. Kannawin, D.D., *Convener.*

The Executive Committee of the Board of Sabbath Schools and Young People's Societies of the Presbyterian Church in Canada met in St. Andrew's Institute, Toronto and earnestly asks the following:

1. That every Presbytery appoint an Active Committee, and forward at once the name of its Convener to Rev. Dr. Kannawin. Will Presbytery Clerks kindly note.

2. That all parents and S.S. workers remember the oft repeated wish expressed in Assembly, that the Bible and a copy of the Shorter Catechism should be placed in the hands of every Sabbath School scholar. Too much emphasis cannot be placed on this. If helps and papers are required, we recommend the Westminster Publications, which may be procured from the Upper Canada Tract Society, 8 Richmond Street East, Toronto, Ont. Samples and Order Forms will be sent on application.

3. That the Young People's Society of Christian Endeavor, with such modifications as may be required to meet local needs, be the form of Society recommended for young people.

4. That we issue our own Rally Day Programme, and ask for a Rally Day Offering to enable the Board to help needy schools and to carry on its work more efficiently. These programmes will be sent free of charge, to any school that will make application for same.

For further information write the Convener, Rev. W. M. Kannawin, D.D., St. John Presbyterian Church, Hamilton, Ont.

HE RESUMED FAMILY WORSHIP.

More than half a century ago there lived in a large New England town a manufacturer who was a church member. He had a large family, and among them—as the custom was at that time—a number of young men in his employ.

These were all present daily at family worship, and to them he regularly on the Sabbath gave religious instruction.

Afterward, becoming rich, and his time being absorbed by worldly cares, he abandoned these household services.

What was his surprise to receive one day from one of his old apprentices the intelligence by letter that he had united with the church. He attributed this decision directly to the impressions received as a youth in the family of his employer, for which he expressed the warmest gratitude.

What could the too-busy Christian say in answer to such a letter? One thing he could do, and he did it—he wisely concluded that if his Master thus condescended to honour his former faithfulness, he ought to return at once to the path of duty. That very day he re-constructed the family altar.

There are many good-meaning church members all over the land who have allowed the cares of this life and the deceitfulness of riches to choke out the work of the Holy Spirit, and as the result, the family altars have gone down or become very formal.

Many heads of families are so engrossed in business that they do not take time to pray. They should repent, and begin over again.—*Christian Standard.*

FROM KNOX COLLEGE.

To Ministers—and all Others Interested

The Board and Senate of Knox College desire to inform you that the Presbyterian Church has made full preparation for carrying on the work of the College during the ensuing Academic year.

After a strenuous struggle, our Church—The Presbyterian Church—has been successful in retaining that fine building which is not only a magnificent product of architectural art on the Campus of the University of Toronto, but a great and valuable emblem of the stability of Presbyterianism.

The Board and Senate of the College are determined to spare no effort in order that the highest standard of Theological Education may be maintained.

Would you be good enough to bring to the attention of students in Theology, or entering upon the study of Theology and who may be in your congregation or under your supervision, that a complete curriculum has been provided for the coming Session, and that lectures, which will be given by most competent scholars, will begin September 30th next.

Accommodation of a most desirable kind will be available to students in Theology, and those in Arts preparing for the ministry of the Presbyterian Church. All who wish this accommodation should apply at once to the Acting Vice-Principal of the College.

The attention of prospective students should also be called to the resolution recently passed by our General Assembly to the effect that students in Theology resident, or being outside of the Provinces of Ontario and Quebec and who wish to study Theology in Knox College, Toronto, or the Presbyterian College, Montreal, respectively, may have their travelling expenses paid to and from these centres.

It is greatly to be desired that ministers press upon young men who may be considering a vocation the claims of the ministry. There never was a time in the history of our Church when consecrated personality and talent could find a greater or more influential expression.

Our Church must prosecute its work both at home and abroad with renewed vigor; in both spheres there is abundant scope for the high endeavor which should appeal to our young manhood. The need for thoroughly trained men in our pulpits is urgent. Will you lend your earnest effort to the supply of that need?

Yours very sincerely,

Thomas Eakin,

Acting Vice-Principal.

A Question Box

Q.—Should a Presbyterian congregation in the present scarcity of ministers engage a "Unionist" minister?

A.—No. If he is Unionist he will not help them in their stand for truth and freedom, but the opposite.

Q.—If the majority in a congregation "goes into Union" does the congregation "go in"?

A.—No. If the majority of a regiment deserts, the regiment does not desert.

Q.—When a Presbyterian minority reorganizes, is it a new congregation?

A.—No. It is the same congregation as before. When a regiment is decimated by desertions, it is still the same regiment.

Q.—Should ministers give notice to the United Church that they do not purpose going "into Union"?

A.—The notice should be given. Probably the better way would be to have this done through Clerks of Presbyteries reporting to our own Church Offices in the Harland Smith Building, Toronto. More definite information will be given later.

Q.—What should a congregation or group do when they cannot get a minister?

A.—They should keep up services themselves; hold meetings, with singing and prayer and words of address. It will do them more good that depending wholly upon a minister.

An elder, recently visiting a community, found the church closed on Sabbath, because the minister was away. "This won't do. We'll have a service." The rural phone was used. The people gathered. An evening service was held.

Q.—What can I answer when told that the Presbyterian Church has gone into "Union"?

A.—Ask your informant what part of it has gone in. The Presbyterian Church is a definite system of Doctrine or Religious Belief and of Polity or Church Government. Wherever these are—there is the Presbyterian Church. Neither of these has "gone into Union." Nothing that makes a Church Presbyterian has "gone in." Some people have left the Presbyterian Church and "gone in." But the Presbyterian Church remains as before, pledged to truth and freedom, to its own System of Doctrine or Scripture Truth and to its own Polity or Church Government, by the people for the people.

Q.—Why did the ministers so generally seek and work to blot out the Presbyterian Church, when the people so largely opposed it?

A.—The reasons given by those ministers themselves were:—

1. To answer Christ's prayer for Unity. This was not a fact for they have sought everywhere to split up and divide Presbyterian congregations.

2. To prevent overlapping and waste. This was not a fact, for they are everywhere setting up new causes of their New Church where not needed.

3. To show that they have love for all Christ's people. This was not a fact for to Presbyterians they have shown nothing but the opposite. Instead of quietly going where they wished to go they have attempted to coerce all others, to deprive them of their religious liberty and civil rights.

Whatever their real reasons the following are facts.

1. The Presbyterian Church asks of her ministers and officials definite pledge to definite religious truth. The New "United" Church asks of them no definite pledge to any definite religious truth.

2. In the Presbyterian Church they must await the call of the people before ordination and settlement. In the New United Church they are ordained to the ministry regardless of the people.

3. In the Presbyterian Church the ministers and officials are servants in the Church, pledged to "maintain and defend" it. In the New Church they are lords and masters over the Church, having power to do with it as they may choose.

4. In the Presbyterian Church they get a place when the people wish them and call them. In the New, the Settlement Committee, their fellow officials, appoint them.

5. In the Presbyterian Church they are dependent upon the wish and will of the people. In the New they are independent of the people, and control everything.

A HAPPY SECRET.

It is a great and blessed secret, and one which everybody ought to learn, to know how to do without things.

"Are you puzzled to know which article to buy?" said a gentleman to his neighbour, who was a man of moderate means.

"I was just thinking how many beautiful things there are in this great store that I do not actually need, and that I can easily do without."

If we could face the store window, including all the material attractions, in the spirit of that persuasion, we would each be that embodiment of godly contentment which is great gain.

Begin by denying yourself, and by and by you forget yourself. The kindness which was at first just a duty becomes a pleasure and a joy. Self-denial becomes glorified into self-forgetfulness.

News, Notes, Letters

Note how large a proportion of these notes are from the West.

"Our church here is Union. We are only a few Presbyterians now, but staunch ones."

Gary, Indiana.

Thank God "The PRESBYTERIAN RECORD" still lives. J. R. BAIN.

"Send parcel of RECORDS for the balance of the year. We certainly cannot do without the RECORD."

Tees, Alberta.

"We do enjoy every page of the RECORD and would not be without it for a good deal."

St. Andrew's Presbyterian Church, East Calgary, is vacant. Rev. A. W. K. Herdman, Calgary, Alberta, is the *interim* Moderator.

"Please send us sixty RECORDS for the six months to December, for the Minority Group in Moose Jaw. We read the June issue with great interest."

"I think those RECORDS were a great help in keeping us in the Presbyterian Church and in giving us courage to go forward now."—IN BALMORAL MILLS.

"I am enclosing subscription for RECORD. I have been taking it for almost forty years. The churches here have united, but I still like the Old RECORD."

"Would like to assure you of our gratitude that the PRESBYTERIAN RECORD is able to carry on, as it does not seem possible that we could get along without the RECORD in our home."

North Bay, Ont.

We have a flourishing Minority here worshipping in a hall, and have Rev. J. R. Sanderson, formerly of Lanigan, Sask., as pastor. J. M. SILLIMAN.

"Enclosed find subscriptions to the end of the year, for Hammond, B.C. I can assure you, we are delighted to receive the old RECORD. I trust that in time things here as elsewhere will right themselves."

Killam, Alberta.

Enclosed find order for sixteen RECORDS. We are a minority group holding services in the Masonic Hall for the time being, and wish to keep in touch with our Church in every way we can.

"We are very glad to be able to say that our outlook is very encouraging. We have about fifty new members and we have been enabled to pay off $900 of back debts that we were left with and hope with God's help to do still more."

"Most of the people are very anxious to get the Report of Assembly, and I had several parties ask me if I could get them a copy of the RECORD for June as they would like to preserve it for future years, so if you have any left, send a few extra."

Wallaceburg, On.t

At our first communion here, July 5, we received forty-six new members for which we are thankful. We are planning a subscription campaign. We are looking to the RECORD for news of our beloved Presbyterian Church.

Selkirk, Manitoba.

Our church remained Presbyterian, and at our communion, Sunday, August 16, we had thirty-nine new members. Dr. Cunningham was with us. We are very much encouraged by the increased interest in the church. C. W. ROSS.

Carsonby, Ont.

"Our congregation voted to leave the Presbyterian Church, but we are not downcast. Our minister was a Union man and they would not allow us to vote by ballot, as he said it was illegal. About sixty of us intend to stand by the Presbyterian Church."

Grand Forks, B.C.

"After receiving June number I thought every family in the congregation should have it so got busy among the Members and got this number in a few days. Hoping the Editor will still be able to publish the RECORD for many years. It is worth its weight in gold for the truths that are contained in it."

Assiniboia, Sask.

"The RECORD has not been taken in this congregation and I want to try and interest a few of the workers by passing a few copies around. Our congregation is small but loyal to the Old Church. I enjoyed the meetings so much in Toronto that I thought the report in the RECORD would interest others."

Prince Albert, Sask.

"St. Paul's, Prince Albert, is the Mother Church in Sask., and the daughter of Old Kildonan. Like her mother St. Paul's re-

mains true. We have a splendid congregation here. At our Communion service last Sabbath we received forty-three Communicants and had the second largest Communion in years."

"Next Sunday I expect to motor sixty miles and preach three times." That casual sentence, in a letter from Rev. T. McAfee, Q'Appelle, Sask., shows the part the auto will play in the supply of the many groups of loyal Presbyterians all over our Church. Get together, Loyalists, organize everywhere in groups. Group the groups in pastoral charges. Let that auto link the groups.

In P.E. Island, where the Convener of the Union Committee stated that only two congregations would remain Presbyterian, twelve have so voted. There are also several strong organized minorities.

We have the congregations but there is a great scarcity of men. Principal Fraser, Revs. Malcolm Campbell and W. D. Reid, of Montreal, and J. Keir Fraser, of Galt, have been helping in the Island Province during their vacation.—*Com.*

Vancouver, B.C.

"We decided to order seventy-five copies which we understand can be obtained for twenty cents until the end of the year. We realise that this is a splendid way of informing our people. They are clamouring for them. This minority has organized and is making progress in a splendid new building of their own, in a most desirable location. We are thankful for what we have been able to do here in the West.

The Rev. J. Kein Fraser, D.D., of Galt, Ontario, who has been supplying the pulpit of his old home church at Alberton, P.E.I., during his vacation, had the pleasure before leaving of receiving fifty-eight new members into the church. This congregation lost its church building and manse as a result of the vote of the Union question, but is preparing to build anew and call a minister. The people are enthusiastic and already have the most active and most largely attended congregation in the town. —*Com.*

Crescent Beach, N.S.

"I am enjoying the letters of the General Assembly in June Record very much. We still have our Church, but no minister as yet. Through the kindness of Rev. D. W. McDonald, who is at present in Mahone Bay, Lunenburg, we had service on Sunday evening. One of our young men has volunteered to bring him every Sunday, a distance of near forty miles. We still keep up the Sunday School and Mission Band and W. M. S., in hopes of having a leader soon to help us carry on our work."

PRESBYTERY OF PETERBOROUGH,

By Rev. D. A. Thomson, Clerk.

August 24, 1925.

The vacancies created by "Disunion" in Peterborough Presbytery, and the organized groups, are being settled "as expeditiously as possible."

The Presbytery is assuming its natural shape again. Twenty-one congregations of the former Presbytery voted Presbyterian, while fifteen have left the Presbyterian Church, but from some of these fifteen we have strong Presbyter Groups.

Reports from all our congregations bear the same cheerful, hopeful note. Many who took little interest in the Church are now among the most interested.

The charges of Colborne and Lakeport, Cobourg, Havelock, Campbellford, and Port Hope, have all been happily settled; and St. Paul's Church, Peterborough, has secured the Rev. William Allan, a well known evangelist, as stated supply for a year.

Centreville and Millbrook have been joined as one pastoral charge, with the Rev. J. I. Craw, as their Moderator.

Omemee and Lakevale have also been joined, with the Rev. W. H. V. Walker as Moderator.

Norwood is in charge of Mr. George Bennett, student, and good work is being done.

Keene and Westwood are making headway against odds each holding service in the Town Hall of their respective localities.

Brighton is carrying on services in the Town Hall, each minister of the Presbyter in turn giving an afternoon service.

The work throughout the Presbytery is very hopeful.

MOODY AND HIS BIBLE.

Dwight L. Moody and his Bible were inseparable. No man of his century did so much by example and teaching to revive Bible study as did he. He had a large, choice library. But the Bible was his one book.

For a number of years he made it a rule not to read any book that did not help him to understand the Bible. He said he was "a greater slave to that book than any man is to strong drink." He believed, as he wrote on the title page of his Bible, "This Book will keep you from sin, or sin will keep you from this Book."

Mr. Moody confidently declared that he had hope of the worst man, as long as he would read his Bible, feeling sure that he would turn to God some day. But, he said, "I am full of fear for the best man if he neglects his Bible. He is almost certain to fall before the enemy. Amid these last days' perils there is no safeguard but in the Word of God."

FROM NEW GLASGOW, N.S.

By Rev. Robert Johnson, M.A.

The Presbyterian Church still stands like a healthy tree; pruned it is true, but full of vitality.

What does the future contain for our beloved Church? Of the days ahead One can only take an optimistic view. Everything of course will depend on what we stand for and the humility and trust in God that we exemplify.

We must stand for the things that are doctrinally sound and morally correct, the things that will create a clean, sweet atmosphere which our children and young people can breathe without fear of harm.

There must be less dependence placed on outward legislation and more emphasis laid on the Grace of God that can regenerate and vitalize the human heart.

Moreover, our Church must be missionary to the core. While we must believe in looking after our own people and consolidating our Jerusalem, we must see the wide horizons and take an interest in the far-off places and peoplê.

At a recent annual meeting of a Presbyterial (truly Presbyterian) where the women at an afternoon session filled a large church to the doors, a prominent layman who was sitting in a back seat and taking stock of the gathering said to me, "Are you not proud of our Church that can command a meeting of this character and of women of such a spirit." God bless the women.

The writer had the privilege of visiting the British Isles a few weeks ago and he can assure the readers of the Record that whatever some representatives from the churches in the old land may say over here, the rank and file of the people, with few exceptions, seem to be one in heart with their brethren in Canada who have stood and are still standing true to Presbyterian Standards and ideals.

FROM ST. JOHN, N.B.

By Rev. J. Moorhead Legate, B.D.

August 18, 1925.

Dear Dr. Scott:—

In this Province by the sea we have the spectacle of a great Church smitten sorely—and wounded, alas, in the house of her friends—bravely struggling to regain her feet.

Here, as in Manitoba, the noise of battle is still to be heard. But even now we are making a quick recovery, with organization well on the way, and prospects bright in every direction.

In the city of Saint John we saved three of the congregations out of six; and a large body of the faithful, coming out from those congregations which defaulted, meet for worship in the Institute of the Church of England, kindly lent every Sabbath day.

In Fredericton, our capital city, where the Unionists prevailed, a large, influential and most enthusiastic Presbyterian congregation is already established, with, as its representative reported at the Presbytery meeting the other day, "$19,000 in money and property, towards the building of a new church without a subscription having been asked."

St. Stephen is another scene of zealous endeavour, with a fine site for a new church and a building programme in view.

The historic Greenock Kirk at St. Andrews registered one of the finest votes in the Province for Presbyterianism.

Up along the "North Shore" we have body after body of staunch Presbyterians stepping into the broken front line, with the result that we hope to be able to say that not one of the larger towns will be without its kirk.

In the rural districts new plans of linking up will be necessary, and much of this work is already completed.

Our pressing need just now is ministers to man the fields. We have many attractive openings, and everywhere a leal-hearted and generous people.

And we are coming forth from the struggle with a new-found sense of the preciousness of the old promise "when thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee."

LORD SHAFTSBURY'S NURSE.

When one reads the biography of Lord Shaftsbury, one of the most influential men among all the British peers, we find him pulling a little watch out of his pocket and saying:—

"That timepiece was given to me by my old nurse, who, in the absence of the family, took care of me for months at a time when I was a little child. I owe her, almost, more than all other teachers whatsoever."

Great the influence of the titled people of England upon Shaftsbury! Wonderful his indebtedness to men of genius in his university, but what would have been lost to the world if that servant girl had neglected her duty?

She drilled into the boy's mind at seven years of age the parable of the man who was sick, hungry and in prison, to whom his friend refused help.

Thirty years later, Lord Shaftsbury took the words of his old nurse and translated them into his laws in the interests of children in the mines, sweeps in the chimneys and poor women selling flowers in the summer and waffles in the winter.—*Sel.*

The best guarantee for holding out tomorrow is holding out to-day.

THE PRESBYTERY OF GUELPH.

By Rev. A. J. MacGillivray, D.D.

August 13, 1925.

The Church Union storm has spent its force and left in its wake the wreckage of bitterness, and other things that it will be difficult to forget.

But the Presbytery of Guelph has weathered the gale and is carrying on as usual. Calls are being extended. Ministers are being settled. Congregations are addressing themselves to the Master's work with renewed vigor.

Twenty-two congregations remain Presbyterian. In addition Rockwood and Waterloo have strong minority groups. This will make eighteen pastoral charges, nearly all self-supporting, and one Mission Field.

Losses by withdrawal have already been made up in several congregations and the Presbytery should be up to former strength in a few years.

We need the Missionary outlook that we may help other sections of the church that have not fared so well in the heart-rending tragedy.

FROM VANCOUVER HEIGHTS.

By Rev. J. R. Brizell, B.A., L.L.B.

Dear Dr. Scott:—

You ask for news items. The majority in this congregation voted "union"? and on June 10th those remaining Presbyterian met and reorganized.

In a theatre we hold service and Sabbath school. Our attendance is as large as it was this time last year in our church, and our S.S. is well equipped with efficient teachers. Our congregations have been so good and the enthusiasm so great, that the "unionists" are unable to understand it. They meet in the former Presbyterian church in the morning and in the Methodist church in the evening, using two churches, while we, driven out of our church home, worship in a theatre.

The Methodist minister moved into the manse on the first week of July, and my wife and I vacated. It was built four years ago, the second year of our work here, and we offered to pay rent if permitted to remain it, but the "unionists"? refused.

At a recent congregational meeting we elected a Board of Management as large as we had in the old church. The women have formed a large Ladies' Aid. Other organizations have been formed and our people are going forward with determination and zeal.

On the second Sunday in September, we expect to add five new elders to the Session, and hold Communion.

May I add that to educate our people in Presbyterianism, and keep them in touch with the work of the church, I have personally placed a parcel of the Record for the next six months, and think it a good investment.

FROM NIAGARA FALLS.

By Rev. William Wallace, Ph.D.

Dear Dr. Scott:—

In reply to your request I have much pleasure in enclosing a few notes from this district.

Hamilton Presbytery, at its meeting in July, adopted a resolution hoping that the Board of Administration may this autumn launch a Church-wide Movement, placing before the people the needs of the Church at Home and abroad.

By a standing vote the Hamilton Presbytery at its last meeting reaffirmed its belief in the Westminster Confession of Faith and the Shorter Catechism as in accordance with the Word of God.

"This is my work," said an elder recently, "I intend to put a copy of the Record in every home of the Congregation."

A Hungarian Mission is being opened at Welland. A large body of Hungarians of Presbyterian connection have settled in Welland.

Beamsville Presbyterian Minority has organized. Fifty members handed in their certificates and eight adults were baptized. At the first Communion, one hundred and twenty-nine members were present. Services are bring held in the Oddfellows Hall.

Grimsby has a minority congregation of loyal Presbyterians. The attendance averages one hundred and forty, and the offering twenty-eight dollars weekly.

Knox Church, St. Catherines, is prospering. Reports say—larger congregations, better givings, more enthusiastic spirit. Dr. G. H. Smith is much heartened.

Glenarm congregation went solidly Presbyterian except two votes.

Chippawa congregation had only one Union ballot cast. No one in the congregation has yet pleaded guilty to that ballot.

The Rev. Dr. Wallis, of Niagara Falls, has been called to Knox Church, Oakville, Ont.

The congregation of Simcoe has extended a call to Rev. Dr. Howard, of Vankleek Hill.

Mr. Allan Roach, a recent graduate of Knox College, was ordained and inducted to the charge of Crowland.

Knox Church, Hamilton, is to install a new heating plant to cost $10,000. Rev. A. L. Budge, Hamilton, is now the Clerk of the Hamilton Presbytery, and Rev. J. F. Wedderburn, Port Colborne, has been appointed Moderator. The next meeting of the Hamilton Presbytery will be held at St. Paul's Church, Hamilton, September 8th.

MONTREAL-OTTAWA SYNOD.

By Rev. A. S. Reid, B.D.
Synod Missionary.

The work of reorganization is going forward satisfactorily. The spirit shewn by our people is wonderful.

There are the two classes of congregations;— first, where a Presbyterian majority have retained their church; second, Presbyterian minority groups unjustly despoiled of their church. In both cases there is enthusiasm and determination to carry forward the work.

From most of the former some members have withdrawn, but in almost every case the work has not been greatly affected either in church attendance or support. Those remaining feel a greater responsibility to attend regularly while some indifferent have been aroused to a new interest.

"Calls" have been issued by several such congregations since June 10th, and in almost every case they are paying the same stipend as before.

The same spirit is found in the Minority Groups. In many cases they are worshiping under difficult circumstances, and yet the attendance is often larger than it was previously in the church from which they have withdrawn.

Some of these groups are now prepared to extend Calls to ministers, and in some cases they are offering a stipend equal to that which was paid by the congregation from which they withdrew.

* * *

Our reorganization work has a number of problems.

1. To secure adequate organization of Presbyterian groups.

2. To arrange these groups in suitable pastoral charges.

3. To provide for these charges regular preaching services and pastoral oversight.

4. To secure adequate support for ministers giving supply.

5. To get Sabbath Schools organized and operating in each congregation.

6. To provide suitable church buildings for all our people.

1. Adequate organization.

Nearly all our groups in this Synod have been organized in some form. The usual method in Minority Groups is for Presbytery to secure a list of those who remain Presbyterian, and who have received—or asked for—their Certificates from the Church to which they formerly belonged.

The Presbytery constitutes these a congregation of the Presbyterian Church in Canada, and appoints a *pro tem* Moderator and Session.

The congregation is then in a position to elect its Board of Management, elect Elders, call a Minister, and do any other necessary business.

The churches remaining Presbyterian are rapidly filling vacancies in their Sessions Boards of Management and other organizations.

2. Grouping Preaching Stations.

It is very important that our preaching stations be grouped so as to form strong pastoral charges. By doing so there will be an economy in ministers and in funds, and congregations will feel a sense of strength and security.

In this day of autos and good roads, many miles between preaching stations is no obstacle to working them together.

Before many of our congregations call ministers, each Presbytery should appoint a Committee to go thoroughly into this question of properly grouping their preaching stations.

3. Securing Preachers.

For a number of Sundays every pulpit in this Synod has been supplied. Where have the preachers come from?

First, we are using a number of capable laymen. Second, quite a number of Presbyterian ministers who have been in other lines of work are now giving us excellent service as preachers. Third, a large number of Canadian ministers have been in the U.S.A. Many of these are willing to return and accept charges in the Presbyterian Church in Canada, and quite a number are now helping us.

4. Supporting our Preachers.

The Presbytery of Montreal has fixed $25.00 weekly as a minimum remuneration for ministers giving their whole time to Supply.

In a number of cases our smaller groups will not be able to make up this amount, but this Presbytery has undertaken to see that it is made up, either from the Board of Missions, or by the Presbytery's Finance Committee.

This I consider most important, and I trust every Presbytery will, where possible, take somewhat similar action, so that ministers supplying in our smallest congregations will be assured of something like proper support. It is only by having a standard minimum remuneration that we can expect to maintain our Supply on a satisfactory basis. This whole matter will no doubt receive the careful attention of the Administration and Mission Boards of the Assembly.

5. Sunday Schools.

There is a tendency in some cases to overlook the Sunday Schools. Passing through a period of stress and strain, we naturally lay emphasis upon organizing our congregations and providing preaching services.

We can not, and must not, however, neglect our Sunday Schools and our Young Peoples' work, and every Presbytery should see that Sunday Schools are organized in every congregation. We dare not neglect it.

6. Church Buildings.

Here we face a very acute problem. In the Presbytery of Montreal alone we require immediately sixteen new churches. Our people have been turned out from their church homes without anything and are now obliged to find a suitable place of worship.

The situation is intensified by the fact that the "Church and Manse Building Fund" is sealed against us for some time to come, and many of our congregations—if the work is not to suffer seriously—must have churches within a few months.

1. Would it be possible for the Assembly's Board of Administration within the next few months to raise a Fund sufficient to help all our churches to get under way with their building programme?

2. If this be not possible, might not each Presbytery raise a Fund to assist its own congregations?

3. Where this is not possible, might not stronger congregations, under the direction of the Presbytery, get behind one or two weaker congregations without church buildings in such a way as to enable them to go forward?

This has been already done in one case in Montreal, where, through the assistance of a stronger congregation a new church will be opened on September 20th for one of our Minority groups.

These are some of the problems. But I have no fear for the future of our Church. Our people are active, determined and willing to sacrifice. It is but a matter of time until the Presbyterian Church in Canada is as strong as she was before this disruption took place.

MAKING MANY RICH.

By Dr. Jowett.

The only condition attached to spiritual wealth is that we give it away. "When thou art converted, strengthen thy brethren." Our giving must begin at the moment of our loving. The only way to retain love is to share it. An acquirement becomes dim as soon as it is selfishly used.

Our spiritual wealth is increased through sacrifice. "As poor, yet making many rich." Greatheart grew stronger every time he helped Mr. Ready-to-Halt. He gained new conceptions every time he sought to illumine the judgments of Mr. Feeblemind. He grew more like his Lord as he bore the cross of others.

FROM BRANTFORD.

By Rev. Alfred T. Barr, B.D., Ph.D.

Brantford, August 15, 1925.

Dear Dr. Scott:—

I was delighted to get the July Record. Its letters of greeting are signal evidence that the Presbyterian Church in Canada is going on with unabated zeal to the tasks of a new era in its history.

Thanks too for the clear and concise statement of principles in your sermon at Old Kildonan.

I was particularly interested in your observations with regard to the lack of creed subscription in the new Church.

You gave two outstanding instances of the consequences resulting therefrom, one in old England the other in New England.

As to the latter, I am sure you will be glad to have further information, which not only strengthens your position, but seems to me to be in the nature of a prophecy.

As you are aware, the Congregational Church in the U.S.A. suffered a hundred years ago or more from a serious division.

Those who held the lower view of Christ's Person left to organize a new Church. They took with them extensive Church property, and many fine people.

The oldest of the American Universities openly identified itself with those who held this lower view. The leaders in the movement openly predicted that in twenty-five years, all American Christians would be Unitarian.

But what has actually happened? After a century of effort, the Church which remained true to the higher view of Jesus has about ten times as many communicants as the other, although, at the time of the division, they were about equal.

These facts are corroborated by one of the outstanding ministers of the evangelical type in the Congregational Church in New England to-day.

To me this is a very significant prophecy. History is repeating itself in the present division in the Presbyterian Church in our beloved Dominion.

It may be that there is no out and out stand for the Unitarian position, but of course there is no out and out stand on anything, in the new Church except in the absolute power of clergy and officials to do with the Church what they will.

Experience will prove the wisdom of our stand for the principles of the Presbyterian Church as it has done before.

Proportion thy charity to the strength of the estate, but God proportion thy estate to the weakness of the charity.—*Francis Querles.*

Let us remember that only when the Gospel is embodied in a character, in a life, is it wholly preached.—*John Penman.*

Foreign Missions

GREETINGS FROM KOREA.

To Rev. N. H. McGillivray,

Convener Foreign Mission Committee.
Presbyterian Church in Canada.

We the undersigned, members of the Canadian Presbyterian Church residing in Korea, herewith send our greetings to the Mother Church in Canada.

Most of us have individually declared to our pastors and representative churches at home our intention of remaining in the Presbyterian Church.

And now hearing that our Presbyterian Church has organized a Foreign Mission Committee, we wish to express, through you its Chairman, to the Committee, our desire and willingness to serve our Church in a mission to the Korean people.

At present, we are continuing our work under the Korean Council of the United Church, as advised by our supporters at Home, pending instructions from your Committee.

It is our earnest desire that the Canadian Presbyterian Church will continue its work among the Korean people.

Wishing you God's richest blessing and guidance in the great work for the salvation of souls.

Yours faithfully:—S. H. Martin, Margaret Martin, L. L. Young, Miriam Young, R. M. McMullin, Flossie McMullin, F. Vesey, Bessie L. Vesey.

PASSING OF MRS H. A. ROBERTSON.

On June 10th, ult., there passed to her rest, the widow of the late Rev. H. A. Robertson, for many years, with her husband, our missionary in Erromanga, New Hebrides.

Born in Little Harbor, Pictou Co., Nova Scotia, the daughter of Mr. John Dawson, she grew up in Pictou town in the home of her aunt, Mrs. David McCulloch, and graduated from Pictou Academy about fifty-five years ago, shortly before her marriage.

What a change, from the free happy school-girl life in Pictou, to the loneliness and peril of Erromanga, then still savage, and then but recently reddened with the blood of the martyred Gordons, shut off from the world except for the half yearly visits of the little mission vessel, the Dayspring, seeing no white woman for months at a time!

Through the years all that was greatly changed, and Erromanga became her loved home.

Miss McCulloch of Truro, N.S., writes of her:—

"Hers was a beautiful life, devoted to her Master's service.

"She leaves four daughters and one son, Gordon, in New Guinea.

"Their home for some years was in Drummoyne a suburb of Sydney, Australia, but she so often longed for Erromanga."

This passing severs another link with the earliest Mission history of our Church in the New Hebrides. No, not severs, only transfers, not sunders but reunites, for she has passed on to meet with the many gone before, many of her friends of early life in Nova Scotia, many of her fellow missionaries, and many of the native Christians whom she helped to win to Christ.

What a reward; the glad gratitude for ever of those whom she helped to rescue from the degradation of heathenism to the joy of sin forgiven and the beauty of the Christian life.

And those who helped to send and support her there, will be sharers in her joy.

A STORY OF ROBERT MOFFAT,

In the autumn of 1873 a little, quaint, old-fashioned woman, clad in short gown and mutch, stood with a tall patriarch before the tailor's shop of the village of Carronshore in Scotland.

They entered, and found the tailor seated cross-legged on his board and absorbed in his work.

With great eagerness the little woman addressed him: "Andrew, man, here's Moffat come to see you, the great missionary from Africa."

The tailor was eminently Scottish—and cautious. Without lifting his eyes or ceasing to ply his needle, he replied: "Aye, aye, maybe he is, maybe he isna. There are plenty of folks ganging aboot the country nooadays passin' themsel's aff as great men, and they are just a wheen imposters."

"O man!" she cried, "are ye no believin' me, and I've kenned him masel' a' my days!"

Andrew looked up at last and said oracularly to ihe stranger: "Are ye aware sir, that if you were really the person you represent yourself to be, you would be the father-in-law of Livingstone, the African explorer?"

"So I am," replied the venerable old gentleman with the flowing white beard."

A skeptic in speaking of the Bible, said it was quite impossible in these days to believe in any book whose authorship is unknown. Is the compiler of the multiplication table known? "No." Then of course, you do not believe in it?" "Oh, yes, I believe in it because it works well." "So does the Bible." And the skeptic had no answer to make.

EVANGELISM AT A PROVINCIAL EXHIBITION IN KOREA.

Rev. R. M. McMullin, our missionary at Hoiryung, Korea, writes;—"Our port of Chongjin was the scene of the greatest Industrial Exhibition ever held in this northernmost province of Korea. The thirty thousand exhibits embraced the chief products of the Province itself, and also some outstanding products of North China and North Japan.

Our presbytery of North Hamkyung planned an evangelistic campaign at this fair, asked the different native congregations to raise among them one hundred dollars to meet in part the expenses.

We had two weeks of special services. Hundreds of decisions cards were prepared for filling in the details for follow up work. Native preachers and native colporteurs of the British and Foreign Bible Society took part.

Each day, except Sunday, began with a day break prayer meeting, in the large church of New Chongjin. Then from nine to ten a.m. Mr. Kim taught a special Bible class.

At the close of this class the colporteurs with helpers and friends canvassed the city and fair grounds, selling Gospels, while the ministers and evangelists preached in a tent along the main street of the city.

This tent had been erected by the Japanese church for its campaign, and as they used it only for afternoon and evening services, they loaned it to us for the forenoons, while some of our workers and choir frequently assisted in the Japanese evening service.

In this tent Miss Edna McLellan and Miss Scruton, with four young men of the Hoiryung Church choir whom they had trained, provided special singing which attracted large numbers who usually remained to the preaching.

One morning three successive meetings were held in the tent and there were more than one hundred decisions.

At the close of each day came the mass meeting in the large church, many workers going out into the highways and byways to bring them in.

These mass meetings, after some special singing, began with a lantern lecture from the Life of Christ; then the address of the evening, after which those who had decided to accept Christ were asked to hand in their names. The smallest number given in at any of these evening meetings was five. the largest forty. The total number, including those at the morning meetings in the tent, was four hundred and eighty-three. Two elders in Chonkjin, dere engaged to give all their time for two weeks to follow-up work.

As the new believers are chiefly in and around Chongjin, that city, which already has two churches and two pastors, will become still more the leading christian city of our field.

TROUBLES IN NORTH CHINA

By Rev. J. H. Bruce, Wuan, Honan.

Wu An is the farthest north Station of the Honan Mission.

At Wu An we have not been so much disturbed by the clash of armies, because so remote from the railway. But even on this secluded plain, beautiful for situation, girdled with its circle of hills, there have been many evidences of the storm raging outside.

Communication by mail and railway have long been abnormal. Some mail from the south has been arriving, but no papers reporting war news except what was about three weeks old. We hear only vague rumors from other provinces, except as reported to us by letter.

The property of many of the richest men in the city and villages has been confiscated by the Honan war-lord, who was hard pressed for funds to carry on his campaign.

Morphia sellers have been made to pay fines amounting to thousands of dollars. The special war tax on all land has been heavy on those who reaped only half a crop last summer.

Many mules, carts and carters have been seized by the military and forwarded to the fighting areas a thousand miles north.

Some of the carters who escaped report that the mules starved to death on the trains, and that the carts were used by the soldiers for fuel. This makes owners of pack-mules nervous about exposing their animals on the highways.

Trade is at a standstill. Merchants are unable to ship this season's large harvest of walnuts and dried persimmons. Prices of food-stuffs are now much higher than during the famine of 1921, and the price of labor is nearly double what it was four years ago.

* * *

In spite of the great unrest caused by these conditions, the tent preaching band. sent out by this Northern Presbytery of our Chinese Church, found a hearty welcome at each place visited in Wu An County during their five weeks tour.

Four or five hundred people came to our tent every day, among whom were quite a number of women, who had a corner reserved for them. The attention and orderliness in the tent were remarkable.

There were three meetings a day, each two hours long, during which two addresses were given, making one address from each of us each day.

The Children's Record

WHY A BOY SHOULD BE A CHRISTIAN.

1. You need the help of Christ.

You are in the world and you must pass through it. You will have questions to settle which you won't quite know how to decide if you are left alone to yourself.

You will be tempted to do wrong. You will have more or less trouble, and no one will help you in all these things so well as Jesus Christ.

Besides this, you have a character to form. Life is not all for fun, even for boys. Jesus is the only one who ever lived a perfect life. He is, therefore, the best teacher you can have.

But more than that, He will come into your heart and live with you if you will let Him, for He says. "Behold, I stand at the door and knock: if any man (or boy) hear My voice, and open the door, I will come in to him."

You know how it is when you are with a good man. You come to think as he thinks, and do as he does, and it is easy to be good in his presence.

Much more will you find it easy to be good if you will let Christ come into your heart, and direct your life.

Then, too, Jesus is the only one who can forgive sin, and, my dear boy, you are a sinner, for the Bible says so, and you know it. Do you not therefore need a Saviour!

* * *

2. Jesus needs your help.

He has a place for you in His Kingdom and a work for you to do. He needs you in your school and on the playground to show how brave and manly and true a Christian boy can be.

He needs you in your home to brighten it by a happy life as He brightened His home when a boy. He needs you everywhere to live for Him and talk for Him, and to win other boys to Himself, for God wants the boys.

And what a grand thing it is that Jesus does need you. You would be sorry to think that He had no use for you, and that the world would go along just as well without you.

You need not think so, for there is plenty of work that will not be done unless you do it. Respond to His call. Come up to His help, as a good soldier of Jesus Christ.

* * *

3. His requirements are reasonable.

All that He asks of you is to do right. He does not expect you to be a Christian man but a Christian boy, with all a boy's love of fun and frolic. He expects you to run and jump, and shout as loud as ever, but never to forget that you are one of Christ's boys.

Christianity does not consist of sermons and prayer meetings, but of "righteousness, peace, and joy, of the Holy Ghost." It is doing right because it pleases Jesus, being happy because you are doing right, and living at peace with all around you.

Boys sometimes think that they can "sow wild oats," as they call it, for few years, and repent later on, but they forget that a life once stained with sin can never be just the same again.

The sin may be forgiven, but the scar will remain for ever. Whoever sows wild oats must heap his own harvest, for God has said: "Whatsoever a man soweth, that shall he also reap."

* * *

4. He makes Life's Outlook Bright.

The same Jesus whom he has loved and served in life will be with him in the hour of death, and will usher him into peace Eternal.

Eternity is a long time, my boy, an awfully long time if spent apart from Jesus, but a blessed long time if spent in His company. He who can say, "For me to live is Christ," can also say, "To die is gain."

* * *

5. You know you ought to be a Christian.

Christ died for you. He loves you and He longs for your love, and it is a shame for you not to love Him and try to please Him.

Won't you begin to-day, my boy, by asking Him to forgive your sins and enrol you as one of His followers? The manliest thing a boy can do is to stand up for Jesus.

When President Garfield was a boy at Williams College, he climbed Mount Greylock one day with a lot of companions. Their plan was to spend the night on the mountain. Seated around the camp fire, they sang college songs and told stories all the evening.

At length young Garfield took a Testament out of his pocket and said: "Boys, it is my custom to read a chapter in the Bible and have a prayer before going to bed. Shall we have it all together?" And they did.

That is the kind of boy that you and I admire; one who serves the Lord, and isn't afraid to say so. That is the kind of boy I hope that you will be; a boy who can say from his heart:—

"I will go where You want me to go, Lord,
Over mountain or valley or sea;
I will say what You want me to say Lord,
I will be what You want me to be."—*Ex.*

AN EVENING SCENE IN INDIA.

A "Mahalla" is a section of a village within which only one caste lives. While touring, evening meetings are usually held in these "mahallas."

On the night in question it was the leather workers, one of the lower castes. A small group was sitting around a fire, and when the missionary Sahib came along, a mat was spread and his two catechists squatted upon it. As the Sahib could not squat, he did the best he could by sitting cross-legged.

The scene is not soon to be forgotten. The fire-place was a hole in the dirt floor of the verandah, and the fire, continually replenished with twigs, lighted up the group with a red and unsteady radiance.

* * *

At one side was a young man, with a clean shaven chin, a clipped moustache, and a neat turban. He wore a European coat from under which the bottom of his shirt flowed over a dhoti, trousers made of a length of uncut cloth folded in a certain manner, white, with a bright red edge. In the red flicker of the flames he looked intelligent and attractive.

Next to him, squatting on his heels with his forearms on his knees, was a boy on the verge of manhood; his turban was a tumble of not very clean rags, his dhoti was very brief, while upon his upper body was nothing but a ragged garment like a vest. His face was coarse but eager as he listened to the story.

Across the fire sat an old man with but one eye, the eye-ball of the other just a greyish film. He had a drooping grey moustache, a ragged grey beard, and his grey hair, cut off square, level with the bottom of his ears, stuck out through and under an untidy turban of dirty white ropes of cloth.

Another had bright eyes and a black beard, another pock-marks and a vacant look.

* * *

Beyond the light of the fire, and beyond the shadow of the verandah roof, was the light of the moon, glinting on the leaves of the trees, and showing in strong relief the group of empty shoes, belonging to the bare-footed group around the fire.

Afar off and up the stars twinkled, and behind in a stall some cows breathed contentedly as they munched their corn, and one could not but think of another evening when a cattle stall played a wonderful part in history.

The story was that best one of the best of story-tellers, "The Prodigal Son." It was told with all the atmosphere of the East. The young man asked for his share lest at his father's death the elder should get all. He rode from home upon a high stepping charger, in a purple cloak and a gem-studded turban, and he had a sword.

His career was dramatic, his degradation more complete than a western imagination could picture, his abasement more humble than a western tongue could frame.

And the elder brother was stressed, his conduct was pettiness itself, but the joy of the father was Oriental, his liberality a joy to hear.

And while the story went on in its beauty, and the stars winked, and the cattle munched, and the fire crackled and leaped and died, and the acrid smoke now and then smote on the nostrils, I wondered if it might not have been to such a group in such a scene that the story was first told.

HINTS TO BOYS AND GIRLS.

Stand up straight. If you wish to know whether you are standing straight, put your back against the wall and stand so. A mother made a hollow-chested boy straight by having him stand against a wall every day.

Nothing will make for good health more than to eat slowly, and chew your food thoroughly. This is of great importance.

Keep your mouth shut in breathing. Breathe through your nose. If you can't do this something is the matter with you, and you should be examined for adenoids, or polypus.

Speak distinctly. Do not speak too rapidly. Do not jumble your words. Let every letter in the word stand out clearly, especially the consonants, say respect, not respeck, etc.

Be cheerful and try to wear a pleasant face. You need not smirk, but you should learn how to smile.

Table manners are important, for nothing so plainly bespeaks the boor as the way one eats.

Learn to concentrate your thought. Why read or pretend to be reading when you do not put your mind upon it?

Strive to think straight. Master things. Do not simply get a smattering. Try to be able to give to every one that asks you a reason for what you do and think.

Watch your grammar. Do not say "I come" when you meant to say "I came."

But there are things more important than habits that apply to the body or to the mind, they are the habits that go to form our characters.

Always be frank, open and sincere in all your dealings. Be honest with yourself and others. Be truthful. Be clean and pure. Be kind and good. Do right always. "Fear God and keep His commandments."

BROTHERS.

A missionary was once preaching to a group of Indians in Western Canada.

After he had finished an old Indian arose, a grizzly-haired savage-looking man.

"Missionary, once my hair was black as a crow's. Now it is getting white. Grey hairs here, and grandchildren in the wigwam, tell me I am getting to be an old man, yet I never heard such things as you tell us to-day.

"I am so glad I did not die before I heard this wonderful story. Stay as long as you can, missionary. Tell us much of these things, and when you have to go away come back soon, for I have grandchildren and I have grey hairs, and I may not live many winters more. Missionary, may I say more?"

"Talk on," said the missionary.

"You said just now, 'Our Father'."

"Yes, I did say, 'our Father.' "

"That is new and very sweet to us. We never thought of the Great Spirit as our Father. We heard him in the thunder, and saw him in the lightning and the tempest and blizzard, and we were afraid. So when you tell us of the Great Spirit as Father, that is very beautiful to us. May I say more?"

"Yes, say on."

"You say He is your Father."

"Yes, He is my Father."

"Does it mean He is my Father, poor Indian's Father, too?"

"Yes, He is your Father, too."

"Your Father, missionary's Father, and Indian's Father, too?"

"Yes," said the missionary.

"Then we are brothers!" he shouted.

"Yes, we are brothers." And then the excitement was wonderful.—*Ex.*

A BEAUTIFUL HOME

Little Robert had been visiting some cousins; and was not anxious to leave the spot where he had been so happy. "I liked to stay there," he told Sister Alice; "they have such a beautiful home."

Alice, five years older than Robert, stared at him. "Did you say Aunt Emma had a beautiful home? What a funny idea! It's just a plain little cottage, their furniture is old, some of the carpets are 'most worn out, and they haven't nice pictures like ours. What makes you think her home so beautiful?"

Bob thought a minute:—"I guess it must be because everybody is so nice to everybody else, and nobody scolds or teases."

At first the sister smiled, and then the color rose in her cheeks. She saw that her brother was nearer right than herself. A fine house and costly furniture and pictures are not the things most important. Love and courtesy and kindness can make the poorest home beautiful, and the lack of them will spoil a palace.

TWO PAIRS OF BOYS.

Two Selfish Boys.

Two tribes of Red Indians, the Shawnees and the Delawares lived in Pennsylvania. One day in play a Shawnee boy found a grasshopper. A Delaware boy wanted it. The boys scratched and screamed and fought.

Their mothers ran to see. Each thought her boy should have the grasshopper. Then they began to fight, and all the "squaws" took sides and began to fight, too.

When the Indian men came home from hunting, the women told them what had happened. War was declared between the two tribes; many battles were fought; some men were crippled, others were killed, and neither side got the grasshopper.

Selfishness in the heart of a child that caused it all. Have you ever heard one boy or girl say to another: "That's mine; you shan't have it?" Remember this story of the grasshopper war, and what sad things grew out of selfishness.

Two Unselfish Boys.

One Sunday in a little church in the country there was to be a missionary collection. Stephen and James Holt were so poor that they had not even a cent to give, though they wanted to help the missionaries.

As they were talking things over one day Stephen saw a big potato lying on the ground. He thought for a minute or two, and then picked the potato up.

"Let us give this," he said.

His brother laughed. "How can we give a potato to the collection?"

"We can't give it next Sunday, but we will plant it in the nicest spot we can find, and take care of it, and give every potato it raises to the missions."

So they planted it carefully, you never saw anything grow like that potato.

"It beats all," said their father. "If all my potatoes grew like that I'd make my fortune!"

When digging time came, there were forty good, sound potatoes from that one.

Then they wrote this sentence out forty times in their best handwriting: "This is a missionary potato; it is from the best stock known. It will be sold only to someone who will promise that he will plant it in the spring, and give every one of its children to missions. (Signed), James and Stephen Holt."

Every potato had one of these slips pasted on its side.

And those potatoes were bought immediately. One gentleman even gave a gold piece for one of them, and James and Stephen were able to give quite a lot of money to the collection.

I cannot tell you how pleased and happy they were; but I can tell you one thing, they each have a missionary garden now, and the things in them grow splendidly.—*Daybreak.*

THE CHURCH GOING HABIT.

Will present to the mind the highest ideals of life.

Will stimulate the highest thinking.

Will encourage the bravest doing.

Will cultivate a love for the true and beautiful.

Will refine, elevate, and invigorate personality.

Will give a new sense of personal worth.

Will intensify the affections and re-enforce the will.

Will increase the joys and divide the jolts of life.

Will conduct the soul direct to the sources of power.

Will multiply individual efficiency.

Will produce an athletic, virile character.

Will dignify life and conduct, by noble motive.

Will surround you with cheering friendships.

Will emphasize the priceless value of revelation.

Will spiritualize and glorify every fact of life.

Will develop sympathy and compassion.

Will make manhood courteous and kindly.

Will make womanhood pure and purposeful.

Will present soul-filling visions of God.

Will lead to daily fellowship with the living Christ.—*Ex.*

CORNERS FOR KINDNESS.

"Can't you find any place for my tennis shoes, mother?" asked Robert, with a pair of the articles, small but disreputable-looking, in his hand.

"And mother. I do want my doll's folding cradle to go in—somewhere," urged Jeanie with pathos in her voice.

"Dear me, children!" laughed mother looking up from her packing with a puzzled line between her brows. "I am trying to find a way to crowd in all the things I already have here."

"Bring them to me," called Cousin Hester cheerily from across the hall. "I'm sure to have a lot of odd corners in my suit case where I can tuck things."

The children trooped contentedly to the other room and the mother's eyes brightened, then moistened.

"That's Hester, bless her! She will find room enough; she always does. And when we reach the mountains she will seem to have brought enough for herself and plenty to lend. Her whole life is just like her suit case; it is always roomy enough for its own needs with no end of corners to take in other people's wants and worries."

There are many persons just like that. Did you ever notice them? They may not be very learned or brilliant persons, but their time and their hearts are so—roomy!

It is not that they have no trials of their own, and not that they are not busy people, but there is always a little corner where another's need can fit in.

Our opportunities for doing great things for others are very few, but the little kindnesses that we can easily tuck into corners as we journey day by day, are waiting on every side.—*The Comrade.*

A TWENTY-YEAR BLANK.

On one of the Clyde River steamers a Christian man on his holidays was giving away tracts. Among others who received one was a gentleman belonging to Glasgow, who remarked, as he received it, that he feared such efforts did little permanent good. "I am not opposed to such work," he said. "In my younger days, I did a great deal of it myself, but I cannot say that I ever saw any fruit from it."

The tract distributor was somewhat "damped" by that remark, coming from one who evidently was a Christian of many years' standing. But he instantly remembered that his own conversion was brought about by means of a tract, which he received when a lad of twelve, as he walked along the street one wintry night.

As he passed the door of a mission hall, a young man, standing evidently for the purpose of getting passers-by to go in, handed him a tract, and asked him to go inside and hear the Gospel. He did go in and heard words there that awakened him to think of eternity and his state before God, and he went home in deep soul trouble. In his anxiety he turned to the tract he had received, read it, and was saved.

The tract distributor told this story to the gentleman, who listened with evident interest, and when it was finished, he said, "May I ask where this most interesting event took place?"

The man named the street, the hall and the very night on which he got the tract, and was invited inside. The gentleman's eyes filled with tears; he grasped the distributor's hand, and said with great emotion:

"It was my work for many a night, when a young man newly converted, to stand at that door giving tracts, and inviting passers-by, and I well remember inviting in the bright-eyed lad that wintry night. But I lost heart soon after that, and gave it up, thinking such work was almost useless. Now, after twenty years, God has let me know it was not in vain, and if he spares me to return to the city, I shall by His grace return to the service He gave me long ago, confessing my faithlessness in leaving it."

But the twenty intervening years were lost. How many more golden sheaves might have appeared to that Christian worker's account in the day of Christ, had he continued in the service that the Lord gave him to do.—*Believer's Magazine.*

A STORY FROM ALASKA.

"Say, pastor, there is an old man in a tent on the beach, very sick and alone. Can you find someone who will help care for him until he recovers—or dies?"

It was by this question from a doctor that I first heard of "Old Man McMahon." He was found in a little tent about ten by twelve, lying in a filthy bunk, burning up with fever. A bad life had quite broken down a once strong body.

To my comment later the doctor said: "Well, if you can't stand it otherwise, go ahead and give him a bath, though he may die on your hands."

But he survived, and, though at first he remonstrated with all his strength when I cut away the second suit of underwear on him, yet when he lay clean, in a clean bed, he piped out feebly, but with many unprintable adjectives, "Preacher, I feel lots better."

One day the doctor said: "Better ask the old man if there are any matters he would like to have fixed up in case—you know."

So after a tempting breakfast sent by the preacher's wife, with silent prayer, the serious matter was broached to him.

I shall never forget his long searching look into my eyes; silently he turned away toward the tent wall and said: "No, I ain't got property nor no wife nor no children; I'm alone."

* * *

"I spent all that night with him. About midnight he said, "Preacher, I lied to you this morning. I have a wife living in the States, and I got boys and girls, but only one, my baby girl, knows where I am, and I made her swear to never tell where I am until I die.

"I got a little property, too. Yes, call a lawyer to-morrow and I'll get things fixed up. I feel so cheap about it I can't look you in the face, but I ran away from my wife and family 'cause we didn't get along well; left them about twelve years ago, and came to Alaska where no questions are asked about your past."

But "Old Man McMahon" did not die; he recovered, quit drinking, paid his old debts and doctor's bill, saved his money.

One day I was on the wharf as the boat was leaving Seward for Seattle, and to my surprise saw "Old Man McMahon" on board.

He saw me the same instant and, coming down the gang plank, said: "Say, preacher, I'm leaving Alaska for good. I wrote my family as soon as I got well, and now I'm going back to my wife and children. I ain't no Christian, as yet, and you know I ain't been to church; but it was your sermon of nursing and caring for me that done it, and I'm mighty glad you cared for this strange old man."

Since then "Old Man McMahon" has not been heard of, and our last sight of him was waving his hat from the stern of the disappearing boat.

Yet that northern empire contains many like him, who have "run away" from wife and family for one reason or another.—*Ex.*

"THAT IS MY BOOK."

Many years ago, when Bibles were almost unknown in Mexico, a man in Chihuahua in some way obtained one. He read some of it, liked it, and gave it to his little son to read.

The boy, who had few books, read it with delight, and in time came to know much of it by heart.

After the death of his father, when he was about twelve years old, he carried his beloved book to school one day to show it to his teacher.

To his surprise and consternation, the master, throwing up his hands, cried, "Ave Maria! boy, where did you get that wicked book? It is one of those accursed Protestant books—give it to me at once!"

The boy begged for it in vain. The teacher said he would give the dreadful book to the priest. The boy cried nearly all night for his lost book, and went the next morning to the priest to beg for its return.

The priest told the boy the book has been burned, and that to read such books meant excommunication from the Church.

This was enough for the boy. He cared nothing for a Church which would consider his precious book a bad one, and thereafter he led a most reckless life.

Some years after he drifted to El Paso, and one night accompanied a friend to some kind of a gathering; he did not know, or care, what it might be. He entered the place listlessly enough, but there, on a platform, was a man reading from a book. He listened a moment. It was his book!

Breaking away from his companion, who tried to detain him, he rushed up to the pulpit and cried:

"Senor, have the kindness to give me back my book. That is my book you are reading; they took it away from me years ago, but it is mine. Please give it back to me!"

The preacher, astonished, asked him to explain. "It is mine, and I can prove it," he cried, and began repeating parts he had committed to memory years before, obviously believing that his was the only book of its kind.

The result was that they gave him another copy of his book, and it changed his whole life. He is now an honored physician, member of an evangelical church in the city of Chihuahua, and he still believes there is no other book in the world so good as his book.

If you knew how much depended on the way you start the day, you never would let yourself get out of bed with a gloomy face or a discontented heart.

Life is short—too short to get everything. Choose you must, and as you choose, choose only the best—in friends, in books, in recreation, in everything.

International S. S. Lessons

FROM PELOUBETS NOTES

LESSON—SEPTEMBER 20.

Paul writes to the Thessalonians

1 Thess. 1–5.

GOLDEN TEXT—1 Thess. 5 : 8.

TIME — First Thessalonians was written A.D. 51, during Paul's second missionary journey.

PLACE—The Epistle was written at Corinth.

SUBJECT: PAUL'S DEVOTION TO HIS WORK.

I. PAUL'S FIRST EPISTLE TO THE THESSALONIANS.
   The occasion of the Epistle.
   The character of the Epistle.
   The contents of the Epistle.

II. THE SPIRIT OF PAUL'S WORK, vs. 1–8.
   Paul's boldness.
   Paul's singlemindedness.
   Paul's love of men.

III. THE METHOD OF PAUL'S WORK, vs. 9–12.
   Paul's unselfish industry.
   Paul's upright life.
   Paul's faithful exhortation.

For Research and Discussion.

Why First Thessalonians was written.
Style and contents of the Epistle.
Paul's teaching regarding the second advent.
Paul's love for his converts.
Paul's trade of tent-making.
How Paul was criticised.

LESSON—SEPTEMBER 27.

REVIEW.

GOLDEN TEXT—1 Peter 1 : 8.

CHRISTIAN PROGRESS REVIEW.

The lessons of this quarter have dealt with the onward progress of Christianity under the leadership of Paul, and the older classes will enjoy reviewing them as a study in the conditions of Christian progress. Ask the members of the class to take each a lesson and write a two-minute paper on the element of progress brought out in that lesson. The following list is suggestive.

Lesson I—Foreign Missions and Christian Progress.

Lesson II—Gospel Preaching and Christian Progress.

Lesson III—Tribulation and Christian Progress.

Lesson IV—Brotherly Conference and Christian Progress.

Lesson V—Christian Service and Christian Progress.

Lesson VI—Leadership in Christian Progress.

Lesson VII—The Spirit's Guidance in Christian Progress.

Lesson VIII—Enterprise in Christian Progress.

Lesson IX—Courage and Cheer in Christian Progress.

Lesson X—Spiritual Ambition in Christian Progress.

Lesson XI—The Bible in Christian Progress.

Lesson XII—Brotherly Love and Christian Progress.

A PORTRAIT GALLERY

An interesting review may be made by assigning to the pupils the various characters of the quarter's lessons, asking each to write a two-minute descriptive essay on his character, the whole to be read to the class as "The Quarter's Portrait Gallery." Paul has appeared in nearly every lesson, and must be omitted as too large a subject for so brief handling. The other characters are Luke, Silas, Timothy, Barnabas, Mark, Lydia, the Philippian jailer, James, the slave girl of Philippi, and Jason.

Fourth Quarter

October 4—December 27, 1925.

THE SPREAD OF CHRISTIANITY.

LESSON—OCTOBER 4.

Paul in Athens.

Acts 17 : 16–34.

GOLDEN TEXT—Acts 17 : 28.

TIME—A.D. 51.

PLACE—The Areopagus, a famous hill in Athens. The platform at the top will hold about one hundred persons. Possibly the meeting-place of the Council of Mars' Hill, which was a hall in the market-place or agora.

SUBJECT: TRUE AND FALSE IDEAS OF GOD.

I. THE CITY OF MANY PHILOSOPHERS, vs. 16–21.
   Athens and its glories.
   Paul in the market-place.
   Paul on the Areopagus.

II. THE CITY OF MANY GODS, vs. 22-29.
   Many gods.
   The unknown god.
   The folly of idolatry.

III. THE CITY SUMMONED TO REPENTANCE, vs. 30-34.
   Overlooking ignorance.
   The coming judgment.
   Results in Athens.

For Research and Discussion.

The renown of Athens and its causes.
The style of Athenian oratory.
Famous scenes in Athens.
Paul's address on Mars' Hill compared with his other addresses.
Literary qualities of the address.
Religious qualities of the address.

LESSON—OCTOBER 11.

Paul in Corinth.

Acts 18 : 1–17.

GOLDEN TEXT—Acts 18 : 9.

TIME—A.D. 51-52.

PLACE—Corinth.

SUBJECT: PAUL IN WORKSHOP AND PULPIT.

I. PAUL WORKING AND PREACHING, vs. 1–4.
From Athens to Corinth.
Aquila and Priscilla.
Shop and synagogue.

II. PAUL ENCOURAGED BY A VISION, vs. 5–11.
The coming of helpers.
Henceforth—the Gentiles.
"Be not afraid; I am with thee."

III. PAUL IN COURT, vs. 12-17.
The Jewish charge.
The shrewd proconsul.
A Jew punished.

For Research and Discussion.

Characteristics of Corinth.
Remains of ancient Corinth.
Paul's visions compared with others of Bible characters.
Character of Roman rulers in the New Testament.
Jewish characteristics disclosed by Paul's enemies.
The second letter to the Thessalonians.

LESSON—OCTOBER 18.

Paul Writes to the Corinthians.

1 Cor. 12 : 1—13 : 13.

GOLDEN TEXT—1 Cor. 13 : 13.

TIME—First Corinthians was written toward the end of A.D. 56, during Paul's third missionary journey.

PLACE—The Epistle was written at Ephesus.

SUBJECT: LOVE, THE HOPE OF THE WORLD.

I. PAUL'S FIRST LETTER TO THE CORINTHIANS, 1 Cor. 12 : 1–31.
The purpose and contents of the Epistle.
Diversities of gifts.
Many members, one body.

II. LIFE AND LOVE, 1 Cor. 13 : 1–7.
Life without love.
Life with love.

III. THE FORWARD LOOK OF LOVE, 1 Cor. 13: 8–13.
Love never fails.
The time of clear seeing.
The things that abide.

For Research and Discussion.

The reason why First Corinthians was written.
The character of the Epistle.
Famous passages and verses of the Epistle.
Compare this thirteenth chapter with First John.
Literary qualities of 1 Cor. 13.
Christ's teachings compared with 1 Cor. 13.

LESSON—OCTOBER 25.

Paul in Ephesus.

Acts 18 : 18—19 : 41.

GOLDEN TEXT—1 Tim. 6 : 10.

Time—Paul's stay in Ephesus, A.D. 53–56, nearly three whole years.

PLACE—Ephesus, the capital of proconsular Asia.

SUBJECT: MONEY OR CHRIST.

I. THE SECOND MISSIONARY JOURNEY ENDED, Acts 18 : 18-28.
Paul's vow.
Paul visits Ephesus.
Paul returns to Antioch.
The work of Apollos.

II. THE THIRD MISSIONARY JOURNEY BEGUN, Acts 19 : 1–22.
Through Galatia and Phrygia to Ephesus.
Receiving the Holy Spirit.
From synagogue to school.
Paul's miracles.
The burning of the books.
Paul's plans.

III. THE RIOT IN EPHESUS, Acts 19 : 23–41.
A profitable business threatened.
The mob in the theater.
"Great is Diana of the Ephesians."
An efficient city officer.
Diana or Christ.

For Research and Discussion.

The greatness of ancient Ephesus.
Diana of Greece and Rome and of Asia.
The character and work of Apollos.
Paul's teachings regarding the Holy Spirit.
Witchcraft and sorcery in the Bible.
Mobs in Paul's life.

"It was only a glad 'good morning' as she passed along the way, but it spread the morning's glory over the livelong day."

Wealth tends to materialize the soul. Every contribution to spiritual objects counteracts the tendency.

Life and Work

THE HEART OF THE BIBLE.

By Prof. James Stalker, D.D.

To get at the heart of the Bible is the birthright of everyone who really wishes it and is in earnest in the quest. This is the glorious doctrine of the Reformation, which rescued the Word of God from the custody of priests and restored it to the hands of the children of men.

In our day, also, there are those who speak as if the secret of the Lord were the prerogative of the learned. But all such pretentions are to be regarded with suspicion. There may be certain portions of the husk of the Bible which are attainable only by the scribes; but the heart of it is accessible to all who seek it in the right spirit.

* * *

The one royal road to the heart of the Bible, is loving familiarity with all its parts. Nothing can take the place of incessant reading of the Word, kept up from day to day and from year's end to year's end. This is within the reach of the humblest and the simplest.

Multitudes of the humble and uneducated in our land have a familiarity with the Bible such as no scholars of Oxford or Cambridge have with the choicest products of classical literature. They are able instantly to detect a Bible reference; to check it, if it be wrong; to tell from which book in the Bible it is derived; to supply the context before, and after.

This splendid familiarity with the most enriching literature in existence has been acquired without effort and almost unconsciously by daily reading and by listening to the reading of Scripture in the house of God or at other religious services.

I do not, indeed, maintain that no other means ought to be sought of penetrating beneath the surface of the Bible. On the contrary, those whose intelligence is growing and who possess opportunities of study will naturally and properly call to their aid such helps as they would employ in getting to the heart of any other book of antiquity.

All information of this kind, together with much that is still more precious, will be found in a good commentary; and few habits of the religious life are more profitable than the slow and steady reading of a book of the Bible with such assistance.

* * *

Immense benefit may be derived from the practice of occasionally reading a whole book of the Bible through at a single sitting.

This is a feat far less formidable than those who have never tried it may imagine. Even the longest books of the Bible can be read in two or three hours, while many of the shorter do not require, for a hasty perusal, more than a few minutes.

Each book is a discussion of some theme; and to read it as a whole transfers to the mind one of the great thoughts of God. In such reading, the whole casts light upon the parts, and the parts are seen building up the whole.

But, although I have allowed myself to speak of books on the Bible, I return to my first position, that the great thing is to keep reading at the Bible itself.

It is often charged against the present age that, instead of reading the great books of the world, it busies itself with reading small books about them; and the saying might perhaps be repeated in reference to the Bible.

Books about the Bible are innumerable; and none of them may, if properly used, be destitute of profit; but they are worse than useless if they keep the reader away from the Bible itself.

There is no commentary on the Bible so good as the Bible itself. That is to say, one portion throws light upon another; and familiarity with the language and thought of the whole breeds an instinctive skill in getting at the meaning.

"As the meadow is to the cow, the house to the man, the nest to the bird, the rock to the chamois, and the stream to the fish, so is the Holy Scripture to the believing soul." Thus wrote Martin Luther, the Reformer, one who had learned through memorable experiences how to get at the heart of the Bible; and the familiarity which his words so well describe is the only key for unlocking the mystery. *Ex.*

EPPIE AND HER MAN.

Eppie was a little bent woman with sea-blue eyes and hair silvery and soft, who lived down by the burn and took in washing. That was all I knew of her at first. Then one day I noticed her clothes hung out on the line, and I thought I had never seen such white linen!

"How do you make them look like that, Eppie?"

"Weel, mem," she said, folding the rough wrinkled hands which had accomplished so much honest toil and done so many kindly acts—"I was brocht up by my mither to wash! She was a gey parteekler woman. I never use a half-dirty graith. I dinna grudge wark."

* * *

"Clean an' pure" Eppie murmured reflectively to herself rather than to me. "It's aye been a craze o' mine. Clean and pure, a' thing pure! And yet my ain robes—they'll no be pure up there! They'll be a' stained and bruckit (soiled)!"

"Eppie!" I gazed at her amazed. "Why?"

"I—I didna think I was speakin' oot my thochts, dearie!" she said. "I was just

thinkin' o' my man! I've no seen him for thirty year an' mair! I sent him awa' wi' cruel words! It was aiter the death o' the laddie." She looked up at the picture, with a broken-hearted look. "My heart was sair and bitter! I grudged him to the Lord! I was wicked and rebellious.

An' my man was a sailor, an' noo an' then fulish wi' drink. I was prood. An' ae day he cam' in—fulish. He was droonin' the thocht o' the laddie that wey. We had words, and he said he would be aff till Americky, and niver return!

"Gang!" I said, "the better for me! I ne'er wish to see you return!' He gaed oot, and—and—ne'er returned!"

She sat on, her rough hands folded on her lap, and there was silence. I could think of nothing to say at all. How could I, with my little plummet, sound the deeps of that old sorrow, heal the sting of that bitter remorse?

"So they'll no be white, ava! There's sins an' sins, my dawtie, mony scarlet sins, an' maybe some of them are washed white wi' bitter tears! But the sin against love is the sin that winna wash oot!

* * *

I was leaving the little sea-girt town, with its huddle of red roofs, and its sea wynds and brown-sailed boats, and I went down to say good-bye to Eppie.

She was very rheumatic, and had been ill, and could not take in much washing. She was very poor, and the minister was talking of getting the old-age pension for her.

I found her sitting in the old chair, pulling out some fine lace which she had just washed. It looked as if it had just come out of a snowfall, fresh from the sky. She looked older, and the little face was white and pinched. She spoke of the pension.

"I dinna like the thocht, ava," she said. "I aye worked for mysel'—or my man for me. My mither would no hae likit it. I ken that fine. She brocht us a' up to work an' be beholden tae nabody."

"Yours is a fine spirit, Eppie. But you have earned it, Eppie, every shilling of it."

* * *

We talked of other things then, and I rose to go. It was growing dark, and she lit the candle with her trembling old hands and put it in the window.

"I aye dae that," she said tremulously. "He aye likit it! To see the licht as he cam' hame up the path! Whiles the laddie ran to meet him. I can see him noo; the bonnie curls, the wee toddling steps! The laddie is never auld, though I'm an auld, auld woman! I'll pit it there till I canna licht ony mair cannles! We'll need nane i' the ither world! I'm gey near the shinin' gates mysel', but I canna tak' peace i' the thocht! I couldna bide there and him ootside! I didna help him, I drove him oot—my ain man! I can never get over that.

There was a sharp poignancy in her tone. She gave a little dry sob.

He thocht a' the world o' the laddie! He tried to droon the thocht! He was a sailor, and men are no weemen! He had a hard rough life; whiles near frozen, sitting i' the boat. I should hae ben mair patient, and gentle."

Looking across the abyss of forty years which divided us, what could I say?

* * *

So with only a tight hand-shake I rose to go at last. I was at the door, very sorrowful, when someone coming in blocked the entrance. A big sea-faring man, old and bent, with wrinkled face, and oddly eager eyes.

"Eppie!" he cried out, in a strong eager voice—the kind of voice you would hear over the noise of the waves. "Eppie! are you there? They tellt me you were deid lang syne, and I believed it, and stayed on in Americky, sailing up and doon the coast. I thocht you were deid! Eppie, are ye there?"

I drew back bewildered and amazed, and he pushed past me as if unconscious of any obstacle.

Eppie, with the candlelight on her face, was gazing up at him, glorified. And it was a young Eppie, for a miracle seemed to have happened, and she was like a young glad woman! Perhaps we shall all look like that when the gates are open and the light of the other land falls upon our faces. The spirit seemed to burst the bounds of the flesh.

"Oh, God abune!" I heard Eppie say, looking up in his face—"oh, God abune! It's my man! Come hame! Come back to me!"

* * *

I was passing down to the station next night with the minister, and we saw the cottage from the road, and by the candle-light could see the interior of the little kitchen. The two old people were seated, side by side, at the old round table; the sailor was bending towards her tenderly.

It was all over the village now, and all Pitcurlie knew that Eppie would need no old-age pension now, but would live out her days in peace and plenty. Eppie's frail white face, small and pinched, with the look of the sword nearly worn through the scabbard, was aureoled in the little disc of light.

"Look how happy they are!" I cried. "Together again!"

The minister smiled. I had told him of Eppie's words.

"She'll be content to bide in heaven now!" he said, "and she has washed her robes, and made them white, very white. Eppie always liked things pure!"—*The Messenger of the Presbyterian Church of England.*

If we could only choose goodness once for all and be done with it, how many righteous people there would be in the world! It is the necessity for daily, almost hourly choosing that tests courage and sincerity and makes the way hard.

THE FOOLISH FARMER

And His Bumper Crop.

(His story is told in Luke 12 : 16-30).

He loved his barns better than he loved his God. There are rich men who are wise, but this man was not one of them. In the midst of his growing wealth, God calls him a fool.

His folly does not lie in the fact that he is industrious or prosperous or rich. Industry and diligence are commended in the Bible.

He was a model farmer, industrious, and perhaps upright with his neighbours. He seems to have got nothing dishonestly—it all came from the soil by honest effort. And yet there are many tokens of his folly.

* * *

1. He cared for no one but himself. He thought only of himself. The poor, the needy, did not concern him. He had more barn room than heart room. He is foolish, because he shuts out from his heart every generous impulse. His is a narrow-contracted life, when it might expand with that highest and sweetest joy—the joy of blessing others.

* * *

2. His heart was set on his riches. He had no higher ambition than to lay up treasures upon earth. He speaks of his goods, his fruits, as his all. He has no treasures beyond earthly things. He that cares only for earthly possessions, chains himself to low and sordid things.

Besides, these earthly possessions are for a brief time only, and he that has not laid up treasure in heaven, finds himself the poorest of the poor. He has no Father's house to go to, no place in the "many mansions."

To set our hearts upon earthly treasures is the height of folly. It is right to look after our earthly possessions, but it is foolish to neglect the heavenly. We should hold these earthly things loosely, hold them as only lent to us, and then when God calls us hence, we can easily let go of earthly things, in view of a grander inheritance awaiting us.

* * *

3. He calculated on living many years. When his new barns are built and filled, he expects to say to his soul: "Soul, thou hast much goods laid up for many years." He never thinks of dying. He acts as though he had laid up the years the same as the goods.

Men have laid up treasures, but who can lay up the years, and say to a certainty they are his? We are not sure of a day, or an hour. But this one speaks of the years as if they were already his. It is not safe to claim even to-morrow; for to-morrow may never come to some of us. It never came to this foolish rich man.

4. He thought happiness was to be found in ease and luxury. Heaven to him consists in having a large barn filled with various goods and fruits. When his new barns are full, then he will say to his soul: "Soul, take thine ease, eat, drink and be merry."

He don't know what the soul feeds upon. He would have it eat and drink as a glutton. The soul feeds upon thoughts and upon spiritual things. This man is all animal. He thinks only of eating and drinking.

* * *

5. He thought he could make his own happiness independent of God. He was dissatisfied, and he sought satisfaction and happiness in greater barns, barns filled with goodly fruits. He leaves God out of all his calculations.

He even intends to live many years without God's consent. He acts as though there was no God, but takes it upon himself to shape his own destiny as he wills.

One is foolish in the last degree to act so. He is sure to make a miserable failure. We cannot build without God's will. Our very lives are in his hands. This one's new barns were never built; his happiness was never realized. The time never came when he could say to his soul: "Take thine ease; eat, drink, and be merry."

When God said unto him, "Thou fool, this night thy soul shall be required of thee," the sudden and awful truth of his folly confronted him. He finds himself reeling over a horrid precipice. All these years he has been travelling towards it, and now it is too late to save himself.

Too many live only for this world's fleeting things, and then are compelled to step out in utter darkness, when they might have stepped out into eternal light, and into the full joy of eternal blessedness.

THE "MESSAGE FOR THE AGE."

We are frequently told that we must adapt our message to the age. No doubt the message of the Gospel needs to be cast in the language that the age can understand; but that does not mean at all that the message will be one that the age wishes to hear.

Still less does it imply that the message in its character must vary with the changing aspect of the various ages in which it is to be proclaimed.

It should be the message that the age needs to hear and the measure of the lack of appreciation of the fact of sin in any age or in any man is the measure of his need for the Gospel, which will at once convince him of sin and drive him to that point whither he is so reluctant to go.

The message the age most needs is still a message of repentance and remission of sin.—*Lutheran Messenger.*

A Scottish lady writing home from Canada to describe the kindly greeting which she and her sister had received from members of a Presbyterian church there, closes her letter with the words: "If people realised how much alone any one feels in a place where the others are all total strangers, there would be more in the churches on the look-out for strange faces."

THE EMBASSY OF THE GOSPEL.

By Ian MacLaren.

"Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." —2 Cor. v. 20.

St. Paul was one of those rare personalities who, within a single life, have presented a complete example of the Christian ministry.

As a theologian he laid the foundation of the science of our religion in his Epistles; as a pastor he carried his converts in his heart, being jealous over them with godly jealousy, that he might present them a pure bride to Christ; as a statesman he disentangled the struggling Gentile Church from the mesh of Judaism, and made it a world-wide State; as an ecclesiastic he formed the scattered little Christian communities into an organic whole, with a sufficient and flexible system; and as a missionary he carried the cross of Christ with unflinching courage into the most hostile circumstances, and presented the case for his Master with persuasive reason to the most alien minds.

(1) The Sphere of the Preacher.

St. Paul here defines the sphere of the preacher, which is religious—"We are ambassadors for Christ."

Christ's preacher has not received a roving commission to wander up and down the universe of knowledge. His subject is fixed; but the definition is not a limitation, it is a concentration.

As Christ's ambassador, he must take the latitude from his Master, and Christ concerned Himself alone with the relation of the human soul to God, and all which is contained in that fellowship.

Whether in the temple or on the hillside, whether discoursing in a synagogue or conversing with His disciples along the sweet country ways, Jesus spoke of His heavenly Father, of the foolish prodigal in his far country, of the degradation of sin, of the engaging beauty of holiness, of the wholesome discipline of the cross, and the comfortable hope of our Father's house.

Jesus insisted from first to last upon religion, and religion is the lifelong text of Christ's servants. Here is a message which must be forever fresh, because contemporary with every generation, a message which must be ever in demand, because it is an answer to the hunger of the human soul.

One is amazed that an ambassador of Christ, especially if he be an able man, should turn from the Gospel to descant upon poets and novelists, upon makers of philosophy or leaders of the democracy, upon the problems of politics or the laws of commerce.

One pities the preacher who has so despaired of the Bible that he depends for a message upon the last distinguished name in the obituary, or the last flaming sensation of the week, and is empty-handed if Saturday comes without a death or a scandal.

When one notices that a school of preachers of to-day include within their commission, science, literature, the drama and politics, to say nothing of stranger subjects, and that the only themes which are ostracised are the necessities, the aspirations, the trials and the hopes of the human soul in her religious mood, then he is tempted to be critical. What is this man thinking of who will preach on anything, however tedious or unpleasant, but will have nothing to do with the Evangel?

Who ordained him to teach English literature or natural science? Does he really suppose that he can deal with those subjects better than their experts? Will not this man be twice discredited, because he has travelled into another province than his own, and because he is a stranger in it?

Must he not be twice condemned because he received a message and refused to deliver it, because men wistfully expected that message at his hands and did not obtain it?

* * *

There are many lecture rooms where one can study Wordsworth and Darwin; many meetings where one can hear about education and sanitation; but there is only the Christian pulpit where men can be warned against their sins, and comforted in their sorrows, where peace can be proclaimed by the cross of Christ, and the cast-down soul confirmed in the hope of everlasting life.

It is a good thing that Christ's minister should be in measure a man of letters, to appreciate the construction of the Bible, and a student of philosophy, to grasp the principles of religion; it is a good thing that he be in touch with life, to know how to apply the medicine to its wounds, and that he be a public spirited citizen to sanctify the commonwealth by the spirit of Jesus. But his first concern and his imperative charge is the eternal welfare of the human soul.

(2) The Spirit of the Preacher.

St. Paul suggests also the spirit of the embassy, which should be persuasive, "As though God did beseech you by us." Each department of speech—judicial, political, commercial, and scientific—has its own characteristic note. So has the preaching of the Gospel.

The preacher is justified in using for his purpose argument, imagination, sarcasm, pathos, for has he not to win complete humanity to Christ? But above all and through

it all, he ought to be tender, gracious, conciliatory, and charitable. "Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem."

If he has to denounce iniquity, let him not do so savagely; if he has to preach punishment, let him do so pitifully. Let him rather turn men from badness to goodness by the allurements of heaven, than by the horrors of hell.

The preacher should appeal to the reason, for Christianity is supremely reasonable.

The preacher should appeal to the conscience, for Christianity fulfils itself in godly living; but he had better remember that there is nothing a man knows more clearly than his duty, and nothing which he finds more difficult to do.

It is not more knowledge, but more power that humanity needs, and therefore the office of preaching is to do more than enlighten the reason or quicken the conscience, it is to capture the affections and to make them the motive-power of goodness.

His endeavour is not to batter down the walls by threatening, but to bring it to pass that the garrison will open the gate with great goodwill; and the preacher is satisfied when the throne of human nature is held by the love of Christ. For this is the final victory.

(3) The Authority of the Message.

St. Paul lays down the preacher's authority: he is in this matter Christ's substitute. "We pray you in Christ's stead."

It becomes Christ's ambassador to be in himself the most modest and gentle of men; it becomes him in his office to speak with a strong and clear voice.

He is not the minister of doubt, but of certainty; his business is not to puzzle, but to assure men; it is not enough that he suggest and instruct, he must proclaim and enforce the message committed to him, that men receiving the sure Word which cannot be moved may believe to the saving of their souls.

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest," is as living an invitation this day, as when first it came from the lips of Christ Himself. For behind the ambassador stands the Saviour.

(4) The Chief End of Preaching.

Paul makes plain the chief end of preaching, which is the reconciliation of God and man: "Be ye reconciled to God."

It is the preacher's duty to expound the moral law and he will judge it wise to bring his people from time to time under the awful shadow of Mount Sinai. But this is only a stage on the journey, and he will fail in his charge if he does not land his hearers at Mount Calvary. For his commission is not one of judgment, but of mercy.

It is his duty from time to time to assemble his hearers on that mountain of Galilee where Jesus laid down the new law of the Kingdom; but he will not be content till he has brought them to that other hill where Christ by His passion and sacrifice broke the bonds of sin, and opened the fountain of a new obedience unto all believers. For he is not merely the preacher of duty, he is the preacher of grace.

It is the high privilege of Christ's ambassador to declare that on God's side peace is made, and a welcome is waiting. Christ, by his perfect obedience in life and death, by His sacrifice on Calvary and His resurrection from the dead, by His ascension into heaven and His eternal intercession, has made an open way from the furthest country of sin and shame into which the most foolish soul has wandered, to the home and to the heart of God.

There is no barrier on this way, and no one to forbid the returning sinner. The wayfaring man, though he be a fool, shall not err therein, and the blind shall be led by a way that they know not.

* * *

Is any office so inspiring as his—any work so charged with blessing? It is his to heal the bitterest controversy of human life, and to make the most lasting peace; at the same moment to fill with gladness the heart both of God and man; by the same service to deliver him who was ready to perish, and to minister unto Christ the travail of His soul.

For his word every man is waiting within the heart, for the sound of his feet everyone must have a welcome. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation."

PEOPLE WHO GET STRANDED.

Some people are models of industry and reliability as long as they are moving along a beaten track. But they have very little initiative or originality, and if unlucky enough to lose their situation they are hopelessly stranded.

After seeking for a berth for a time without success, they can devise no other way of making a living, and if they possess friends, gradually resign themselves to being kept by them.

Being out of a situation too long is always risky, and this should make a man very careful not to give up one berth before he can secure another, even if his present place is a poor one. If he does find himself "out," he should lose as little time as possible in trying to obtain fresh employment of some sort.

It is much better to make sacrifices with regard to salary and position, to put one's pride in one's pocket, and determine to work all the harder to make up the leeway than to risk becoming a confirmed idler.

As long as a man keeps his working powers intact, no matter how humble a position he occupies, he has the chance of making his way.

THE SUPREME FOLLY.

Selfishness is the supremest folly. The Greek word from which the English "idiot" is derived really means a private person, or one who lives to himself and within a verry narrow circle of interests.

There is a profound philosophy contained in the development of the meaning of the word. Living to oneself is not only negatively foolish but positively dwarfing and hurtful to both intellect and soul. It darkens the windows of one's life and shuts him up with that which is mean and little and unworthy.

An idiot is one who cannot properly relate himself to the world of men and things around him. He lives his own narrow life behind cobwebbed windows. And the man who wilfully does that is guilty of unpardonable folly.—*Ex.*

ALCOHOL AND ENERGY.

Every new scientific study of alcohol and its effects helps to deminstrate more exclusively than ever that alcohol is a foe to work.

Prof. Dr. Emil Krapelin, of Munich University, has been making some rather remarkable experiments in this direction, using the ergograph, a machine invented by Prof. Angelo Mosso, of Turin.

Prof. Krapelin first took a total abstainer and measured his muscular efficiency with the ergograph ten times a day for some weeks.

Then he gave the man a glass of Bordeaux wine after each meal, and proceeded with his measurements. In every case the worker showed a decline in efficiency varying between 7.6 and 8 per cent.

After experimenting with a number of Germans, the professor tried the same experiment with men of other races and under different climatic conditions, and the results were practically the same.

Then he tried another experiment to see just what effect alcohol had upon the mental powers. He tried some accountants and tested their ability to add long columns of figures.

At first the accountants worked without alcohol, and then they were given four cupfuls of claret a day. On the very first day their work fell off 3.1 per cent., and it steadily declined until at the end of two weeks the loss was 15.3 per cent. in daily efficiency.

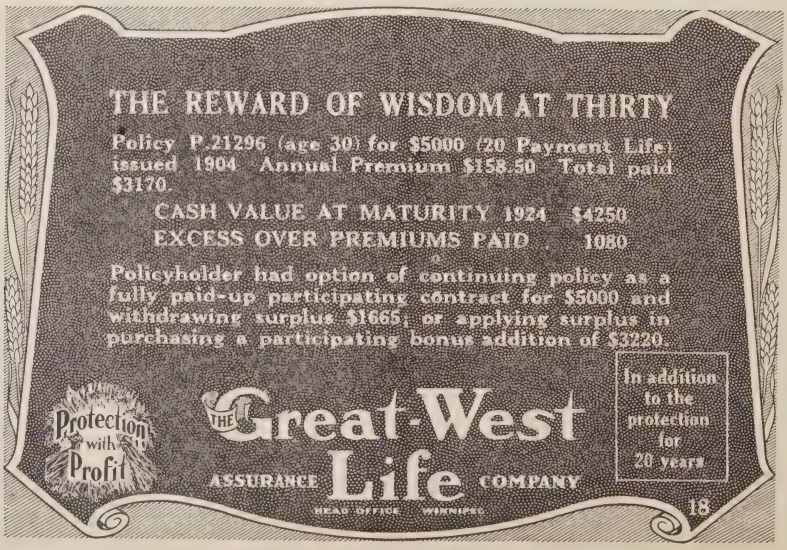
His next experiment was with printers' compositors, and one week of alcohol lessened their speed 9.6 per cent.

In all these cases there was, of course, no evidence of intoxication, and doubtless each man would have denied that his working efficiency was impaired in the slightest degree, but the tests showed otherwise.

We would like to see a similar test made with tobacco. We have a suspicion that tobacco also diminishes in some degree the working efficiency of both brain and muscle workers.—*Ex.*

We count it riches to have what we want, and oftentimes we forget that to be able to do without is power. Self-denial is the secret of our strength.

If you want to be miserable, think about yourself.



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We now have The Youth Movement, spreading from Europe and bidding fair to overwhelm these shores. This movement represents a large class of dissatisfied college and university students and has come to be a mighty arm of Communism, of the doctrine that nudity is the guard of virtue, of a sickly pacifism that would sacrifice all right and honor rather than shed blood in their defense. They seek to work society over and recast our entire social system. And they are strongly supported even here in America by more than one organization that ought to be thoroughly ashamed of itself.—*Alabama Christian Advocate.*

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Happiness is not the end of duty; it is a constituent of it.

Be sure your sin will find you out.—Numbers 32: 23.

There is no anodyne for heart sorrow like ministry to others.—*F. B. Meyer.*

Heaven is nearest to those whose lives are the most heavenly.

Prayer is a moral exercise. The very act involves an answer.

We cannot sow to the wind to-day without reaping the whirlwind to-morrow.

A word of kindness is a seed; oft dropped by chance, it grows into a flower.

Courage does not consist in the absence of fear, but in the subjugation of fear.

Two kinds of folded hands—some lie on empty laps, and some on finished work.

"If this be all, and other life awaits us not, then 'tis a poor cheat, a stupid bungle.

With all its gayety, Vanity Fair has more unhappiness than any other spot on earth.

Not, for to-morrow and its needs I pray; but keep me, guide me, hold me, for to-day.

No fountain so small but that heaven can be mirrored in it; no life too little to reflect the Divine.

The best means of keeping near to God is secret prayer. Here the battle is won or lost.—Payson.

Salvation is never selfishness. It is not man getting into heaven, but heaven getting into man.

A heart that never hardens, a temper that never tires, and a touch that never hurts.—Charles Dickens.

The devil finds it easy to convince some people that the bigger their income the less they need the Bible.

Every sin must be paid for; every sensual indulgence is a harvest, the price of which is so much ruin for the soul.

All pains and self-denials are barren and dangerous self-deceptions if they are not prompted and imposed by love.

The man who deviseth himself a false weight to rob his neighbors will, at the end, find himself weighed in his own false balance.

The best teaching is that which both imparts and elicits. Facts can be learned. Thinking must be stimulated.

Seek good company, wholesome reading, healthful occupation of heart and mind, and you will be little troubled with evil thoughts.

There is no happiness in having and getting, but only in giving; half the world is on the wrong scent in the pursuit of happiness.—*Henry Drummond.*

Whatever road he has to travel toward his goal, the traveller must not lose himself in the crossways, nor load himself with useless burdens.—*Pastor Wagner.*

Many see in inspiration a continuous process. This in a sense may be true, but when it comes to book-making the second edition of the Bible is yet to be issued.

Postponement is fatal to many a good intention. To-day we can call our own. But to-morrow? There is no to-morrow. To-day is in time, to-morrow may be too late.

Great battles are really won before they are actually fought. To control our passions, we must govern our habits, and keep watch over ourselves in the small details of every-day life.

The path of the saint is along the King's highway, which shineth more and more unto the perfect day. Some days may be dark and dreary, yet the way leads finally to the haven where we all would be.

Self-control in trifles trains to self-control in crises. There is such a thing as the habit of mastery. When we accustom ourselves to act courageously we are surely storing up power for victory in some great temptation.

It is impossible to yield to all the impulses of self in things that seem of small importance, and then one day suddenly rise to conquest when a great struggle is on. We are preparing to-day for to-morrow's victory or defeat.

It is not intellect, nor activity, nor wealth that obtains most power over men, but force of character, self-control, a quiet, compressed will, and patient resolve; these qualities make one man the natural ruler over others by a title they never dispute—*Kirby, in "Chien d'Or."*

The man who reverences the Lord's name, observes the Lord's day, frequents the Lord's house and reads the Lord's Book will never be a disturbing element in any desirable community. On the contrary, it is he and his like who make any community a desirable place to live in.

The Presbyterian Record

THE OFFICIAL MONTHLY RECORD OF THE PRESBYTERIAN CHURCH IN CANADA

VOL. L MONTREAL, OCTOBER, 1925 No. 9

A MESSAGE FROM REV. JAMES ROBERTSON, D.D.

He was our first Missionary Superintendent. All Western Canada was for twenty years his parish. He was truly great, as a Man, a Missionary, a Statesmen.

He, being dead, yet speaketh. In his sermon as Moderator of the General Assembly thirty years ago, he gave this Message, which is as fitting to day, as when first spoken.

"There is some overlapping, but less them is commonly reported. The returns to Assembly show good value for money spent.

"But where there is overlapping, is our Church always the offender? We offend less than some others.

"But if we occupy a field, build a church, etc., are to sneak way because others come in?

"There is no breach of Christian Comity. A timid, questioning, penurious policy can only win contempt and defeat.

"Moreover, Presbyterianism represents principles which have done man and religion rare service in the past—are these not to find expression and exposition all over the West? To play their part in shaping the National life?

"Let overlapping be reduced to a minimum, but let no deserving group of Presbyterians complain that their Church has forsaken them."

If we had Dr. Robertson to-day in the West as he was in his prime, forty years ago, he would be a great help.

We have him not. But we have the Leader whom he followed, the Spirit who guided and helped Him, the Message that he bare.

And we have his Call to the Church as given above. Let that rally Call inspire all "to follow in his train."

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THE MAORIS OF NEW ZEALAND.

Among all the recently barbarous peoples of the earth, the Maoris of New Zealand seem to have made the greatest and quickest progress toward Western culture.

A century ago these people were almost savages, and on certain ceremonial occasions actually indulged in cannibal feats. To-day there are among them numerous capable doctors, lawyers, merchants, farmers, ranchmen and holders of university degrees.

The Maoris went to New Zealand from some unidentified island or islands of the tropical South Seas from six hundred to nine hundred years ago, and the effect of the colder climate on their development was remarkable.

While their ancestors in the tropical islands had had their food for the gathering, the transplanted Maoris found it necessary to work, to practice agriculture, to build substantial huts and to devise clothing.

They grew in self-reliance, in ability for craftmanship and in general intelligence. Probably no dark people, except some East Indians, are so capable of intellectual development as the Maoris.

The great drawback where British emigration to New Zealand began was the tendency the Maoris had for war. They lived in fortified villages on hills, and the villages of different tribes were incessantly carrying on bloody battles.

This constant warfare at least served to keep the Maoris alert; and it had built a certain knightliness into their character. A besieging force always permitted its enemies to carry water to their families and comrades.

* * *

The Bible was translated into a made-to-order written Maori language in 1820, and by the middle of the century the former savages were pretty generally Christianized, at least in name.

Then came the wars with the Whites in the sixties. Unfortunate incidents occurred. Maori water carriers were shot. On one occasion the Whites attacked on a Sunday while the natives were in their meeting house!

The Maoris could not understand these things. Bitterness was engendered, and many fell away from the white man's religion. The losses at that time have never been completely made up, it is said.

Although numerous individual Maoris have made good in trade and in the professions, the Maoris as a whole still constitute a problem in New Zealand.

The minority wear European clothes, speak excellent English; work and play and think like their white associates. They fit perfectly into the Western scheme of things.

But thousands of their brown brothers are not enjoying, as fully as might be wished, the fruits of the civilization of the West.

* * *

The Maori title to millions of acres of land was recognized by treaty by the British government and most of this land is still owned by the natives; some in common, by tribes, other tracts by individuals.

That used by the natives themselves is usually poorly utilized. Many individuals and tribes lease their lands and live lazy, drab lives in unattractive villages.

Where the old village of barbarous days was on a terraced hill, the present villages are too often in the lowlands, constituting quarters similar to those into which the less fortunate members of society seem to gravitate in both American and European communities.

While most of these villagers are nominally Christians, many of them are apathetic toward religion.

Education is one of the problems in regard to the Maoris. They are keenly intelligent and easily follow the ordinary school courses; but their learning is not always helpful to them.

A great many youths and girls, after an excellent schooling, revert to primitive life in the villages. College graduates, living as "blanket Maoris" are not unknown.—*Geographical News Bulletin.*



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VOL. L MONTREAL, SEPTEMBER, 1925 No. 9

THE PRESBYTERIAN RECORD

Will all who wish the RECORD discontiuned, please give prompt notice. Responsibility for payment continues until such notice is received.

Will all who are in arrears please send prompt payment. The RECORD is given at cost and each month has to be paid for when printed. Hence the constant instruction of Assembly of "Payment in Advance."

Will every reader please see that, so far as possible, The RECORD is placed in every family in every congregation, large or small. Especially in the present scarcity of ministers, the RECORD will be helpful in keeping the congregation in touch with the Church and her work.

A Maritime Minority group, in ordering the RECORD, writes:—"The student who has been preaching for us has gone back to College for the winter, and we wish the RECORD in every family to help us."

Thanks to those who have kindly sent items of news and progress from their own congregation or group. Hope, purpose, good cheer, echoes from them all. Not a word of discouragement.

Why should any be discouraged who stand for truth, the truth of God as He gives them to see it, and for freedom to live that truth as He gives them to know it. In this stand they know they are right. When they are right, God is with them, and—"All's well."

A SPECIAL OFFER.

The RECORD will be sent for three months, to the end of the year, for ten cents per copy, in parcels of six or more. If your congregation is not receiving it for every family, take it for three months to get it introduced. In some cases individual members are ordering it as a gift to the congregation.

Besides introducing it, these three months are a time when it is specially needed in our congregations. It will keep you in touch with the whole Church in this time of transition. Do not wait until the end of the year to order it. Do it now for three months. Or, if you prefer, order it now, to the end of 1926, for fifty cents, in parcels.

THE STRENGTH OF OUR CHURCH.

The word "strength," as applied to an army, usually means numbers. But even in armies the smaller may be the stronger. An army fighting in defence of home and native land, fighting for freedom, for a great and high ideal, may be stronger than a larger host with the lower ideals of aggression, domination and conquest.

In like manner the real strength of a Church, in the service of God, depends, not upon its numbers or wealth, but upon its spirit, its devotion to Christ its King and Head. In all Christian history the smaller, poorer Churches have, as a rule, done more, in proportion to their numbers and wealth, than have the larger and richer Churches, for the Evangelization of the world. As witness, the few down east by the sea who, some fourscore years ago, began our Foreign Missions in the New Hebrides.

* * *

Of our own Church to-day the real "strength" is known only to God. It will later be seen by men in its work. At present that strength can only be measured in terms of human estimate, by its numbers.

As returns from all have not been received, the total membership of our Church, the Presbyterian Church in Canada, cannot at this writing be definitely given. But it is well over one hundred and fifty thousand, grouped in more than a thousand centres, under the care of over forty Presbyteries, from C. B. to B. C.

This is nearly double the membership of ninety thousand with which our Church began fifty years ago—when the Presbyterian Churches in the different provinces first came together as one Presbyterian Church in Canada.

* * *

This membership is also well on to half the total reported strength of our Church

before the withdrawal of part of that strength in June last to join another Church.

Many thus withdrawing were misled as to facts, and took a step which they would not have taken had they known the facts.

Many more of them were Presbyterians, not of conviction, but of convenience, who in Home Mission fields had joined the Church which first brought to them the Gospel; and when opportunity offered were ready to displace that Church by another of different type.

Our Church therefore, nothwithstanding the withdrawal of many, to enter a different Church, starts out on her second fifty years, greatly stronger in numbers than at the outset fifty years ago. And if she stands true to the Scriptural Doctrine and Polity to which she is pledged, she will, as in the past, do good service in the Kingdom of God. In proportion as she lays hold of Strength Divine will she be strong for truth and righteousness.

THE BOARD OF ADMINISTRATION.

The finances of our Church are now managed differently from what they formerly were. All financial expenditure is entrusted to a "Board of Administration" composed wholly of laymen.

This Board makes a careful survey of the needs of the different Departments of Church Work for the coming year, and what the Church may be fairly expected to give for that work, and it apportions the whole amount among the various Departments. Those in charge of any Department thus know how much they may expect to receive and plan their work accordingly.

This Board of Administration is made up of men of business affairs, who receive nothing in any way from these Funds, who are themselves large contributors to these Funds, who give freely of their time and thought to the wisest and best administration of these Funds, and who have no personal interests to serve in any way, and when they agree upon any apportionments of Funds, it shows how they are willing, with their knowledge of the whole matter, to apportion their own givings.

This should give confidence to others who contribute to the Budget. As an individual contributor I might think that more should be given to one Department of Work, or less to another. But when I see that these men who have studied the whole question agree in apportioning their own givings, it gives me confidence in that apportionment.

Further, it gives assurance that there will be no expenditure for any objects other than those approved by this large representative body of business men who have the confidence of the Church.

Yet further, there will be no room for business men or any others to complain of lack of business administration in the work of the Church.

This was the method employed in the Apostolic Church, Acts 6: 2-8, and the work greatly prospered.

THE BUDGET FOR 1926.

The Board of Administration estimates that the work of the Church for 1926 will require an average of four dollars per member.

Many will, of course, add a cypher to the four, and some will add two cyphers. It will be the aim of all who can do so to reach this amount, and it will be the aim of many to go far beyond it. The Scripture ideal is "Every man as he purposeth in his heart, so let him give" (2 Cor. 9: 7); and—"As God hath prospered (1 Cor. 16:2).

On this basis of four dollars per member, the Board estimates Receipts for the Budget as follows:—

Synod	Membership	Amount
Maritime Provinces . .	15,000	$ 60,000
Montreal and Ottawa .	25,000	100,000
Toronto and Kingston .	50,000	200,000
Hamilton and London .	40,000	160,000
Manitoba	4,000	16,000
Saskatchewan	4,500	18,000
Alberta	5,500	22,000
British Columbia . . .	6,000	24,000
Total	150,000	$600,000

EXPENDITURE FOR 1926.

The Board of Administration estimates as follows for work carried on by the Church for 1926:—

Home Missions	$250,000
Foreign Missions	150,000
Presbyterian College, Montreal .	25 000
Knox College, Toronto	25,000

Sabbath Schools and Young People's Societies	7,000
Deaconess Training	5,000
Aged Ministers' Fund	25,000
Widows' and Orphans' Fund	25,000
Assembly Fund	25,000
Bursary Fund	2,000
Administration	35,000
Incidental	26,000
Total	$600,000

NOTES ON "EXPENDITURE."

1. In Foreign Missions all is yet unsettled, save this fact, that our Church is responsible for a number of missionaries who were cut off, without support, at the end of June, because they would not give up their convictions of right.

These missionaries enlisted with the Church under definite conditions, which they have faithfully kept, some of them through a long life. Those who had control of the Missionary Funds changed these conditions and, in some cases, compelled submission—or dismission without support.

For their loyalty our Church will thank these missionaries and support them, wherever God in His Providence may open the way for work.

* * *

2. In Home Missions we have a wide field. The loyal Minorities everywhere, who have stood by their Church in the face of intimidation and wrong, will be grouped into pastoral charges, so that, as far as possible, they may be self-supporting. But many of them will need assistance. They deserve it, and it will be repaid many fold in the future growth of our Church.

3. In the Estimates for Colleges, it should be remembered that College Endowments are in measure tied up until the action of the Commission appointed by Parliament, and this Commission does not begin to function until March next, nine months after the coming into force of the Act on the tenth of June last. Our two Colleges are thus at present more dependent upon the Budget than they will be in future years.

4. The cost of Assembly and all connected therewith, printing, etc., will be greater next year than afterwards, inasmuch as the representation for next year is one in three of our ministers, with an equal number of elders, instead of one in six as formerly. Owing to special conditions, a larger representation was deemed necessary as a special emergency measure for next year.

5. An item marked "Incidental," is also special. In different places throughout the Church unjust legal proceedings have been instituted against some of our congregations and Minority groups, and the Board of Administration believes that these should be helped to maintain their rights, in the way of giving them legal assistance. In this all will loyally and heartily concur.

6. As noted elsewhere, the Board of Administration, composed wholly of business men, generous supporters of the Budget, who have no interests of their own to serve, agree in this disposal of their own givings, and of all Funds entrusted to their management, as in the best interests of the Church.

THE ASSEMBLY GAVEL.

An item at the opening of Assembly, the second part of it; the Presbyterian Assembly, had a unique interest. Immediately on the election of the Moderator, Dr. D. T. L. McKerroll, of Toronto, came forward and presented him with a gavel. It is inscribed:—

"Moderator General Assembly
1925
Amkhut Bhils.
Pray. Acts I :8."

This gavel, of East India teakwood of the Bhil hills, was made by the Bhil Christians of Dr. Buchanan's Mission, and rushed by Bhil runners for thirty miles through the jungle, to reach the mails, and be forwarded to Mr. and Mrs. McKerroll, in Toronto, in time for this Presbyterian Assembly.

This verse referred to, Acts I: 8, is as follows:—"But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

These last recorded words of Jesus, His farewell Message, are for the Church in every age. They sum up the two great ideals of the Church, her work, "witnessing" for Christ, and the power to witness worthily and effectively, the Holy Spirit.

A few years ago these people were savages; now a Christian community. They

know what our "witnessing" did for them, and the Power that transformed them, and they in turn commend that Power to us.

So far as we can remember, this is the first gavel ever used in our Assembly during its fifty years of history. It will form a fitting addition to the Assembly's Archives.

And whence could come one more fitting for a missionary Church, and better illustrating Christ's ideal for His Church, than from a mission field. Thanks to Dr. Buchanan and his Bhils for this token of encouragement in our mission work.

OPENING OF KNOX COLLEGE.

The formal opening of the eighty-second year of our Presbyterian College, Toronto, the historic Knox, was on the evening of 29th September.

The large and beautiful chapel of this splendid building was filled to overflowing with loyal Presbyterians, kinsmen in spirit with John Knox, who said he "bowed the knee to God but not to any man."

These people stand, as he did, for the Truth of God as He gives them to see it, and for freedom to live that Truth as He gives them to know it. They refuse to commit the keeping of their souls to any man or body of men to dictate and change their religious beliefs at will.

The opening address by the Acting Principal is given by request in this issue of the Record.

* * *

Prof. Eakin, Acting Vice-Principal, will be assisted in the work of the Session by Rev. J. D. Cunningham, D.D., of Welland, Ont.; Rev. Stuart C. Parker, B.D., of St. Andrew's Church, Toronto; Rev. F. Scott Mackenzie, M.A., Th. D., of Sydney Mines, N.S., and of Paris, Ont.; Rev. W. W. Brydon, M.A., of Woodville, Ont., with the expected assistance for part of the Session, of one—perhaps two—professors from Scotland.

The strength and effectiveness of the teaching staff for this Session will, on the whole, take place among the best in the history of our Presbyterian Colleges in Canada.

One feature of the course to be emphasized more than ever before, is the study of the Bible itself, as well as of all other subjects that shed light upon it.

After the opening services a reception was held in the capacious Library of the College. The numbers, the enthusiasm, the purpose, the cordiality of this evening, from beginning to end, were earnest of the future of our Presbyterian Church and this our College.

A WORD TO CONGREGATIONS.

Are you without a minister, perhaps without a church? Do not be discouraged. You are far better off than a church and minister without a congregation.

Think of what you have rather than what you have not; you have yourselves, a body of Christian people, loyal to truth and freedom and to each other.

You have Christ, the only King and Head of the Church, for His promise is "Where two or three are gathered in My Name, there am I."

You have your freedom; you are not in bondage to any body of ecclesiastics to be transferred to any other Church, of any kind, at their will.

Do not get panicky about a settlement and "Call" some one merely for the sake of getting settled. Realize that you, you the people, are the Church. Stand together. Pray that the Head of the Church would send you a minister of His choice and in His good time the answer will come.

The supply of ministers may be slow in coming, but it will be sure. Pray that young men may be raised up in our own families who will give themselves to that work.

There is light, light within, light round about, light ahead. Watch! Work! Pray! "Lo I am with you alway."

PLEASE STOP AND THINK.

How much the Record can help in the smallest group and in the largest congregation, and at so small a cost.

Then act on your thinking and place a copy in every family, at the expense of the congregation, which means—for the most part—the same people paying for it in another way, with this difference, that those receive it who are least interested, and who need it most and to whom it will do most good, and who, in this way, will yield to the congregation the largest dividends in increased interest and help.

The delay in the past two or three issues of the Record has been unavoidable, owing to the unheaval in our Church, but it is hoped that delays will soon be overcome.

News, Notes, Letters

OUR W. M. S. WANTS MISSIONARIES.

Wanted for missionary service in India: Two young women; one, a qualified teacher; the other, an evangelist with some teaching, or medical experiences.

Apply to Mrs. D. Inglis Grant, candidate secretary, Presbyterian Women's Missionary Society (W. D.).—66 Woodlawn Ave. West, Toronto 5, Ontario.

WINNIPEG PRESBYTERIAL, W. M. S.

As the Winnipeg Presbyterial will not be organized until the beginning of the year, all auxiliaries are requested to send any monies to our Provincial Treasurer, Mrs. R. W. McGee, 120 Arlington Street, Winnipeg.—FLORENCE ANDERSON, Corresponding Secretary.

Embro, Ont.

Our minority group worships in the Town Hall, and is much encouraged. Last Sabbath morning we had over two hundred in attendance. This old Presbyterian centre will as of old have a place in The Presbyterian Church in Canada. M.

Wallaceburg, Ont.

Please send me a parcel of the RECORD. We are planning a subscription campaign. We are looking to the RECORD for news of our beloved Presbyterian Church.

At our first communion here, after June, we received forty-six new members, for which we are thankful.—D. J. LANE.

Riverdale Church, Toronto.

Our new minister, Rev. W. F. McConnell, who for the past two years has been Dominion organizer for the Presbyterian Church Association, was with us last Sabbath for the first time, and preached to very large congregations. We look forward with hope and trust to a busy winter and helpful work. G. C. F.

Three Hills, Alberta.

The minority group at Three Hills, Alberta, formed into a congregation of Presbyterian Church on the 24th of May last, is now building a church which will be most suitable for worship and a credit to the Presbyterian Church in Canada. The congregation is known as St. Andrew's and Bethel. It comprises two preaching stations.—R. C. ACHESON.

Arnprior, Ont.

We had a fine service in Arnprior, Ont., on September 24, when Rev. T. L. Williams was inducted by Lanark & Renfrew Presbytery. A splendid spirit on the part of the people, and clear and forceful presentation of Gospel truth by the young minister are an earnest of success, though dispossessed of our valuable church property. "Hope springs eternal." R. TAIT.

The services of students from Princeton during the past summer in our vacant Presbyterian congregations and minority groups have been greatly appreciated. "Better lo'ed ye canna be; wull ye no' come back again."

Dornoch, Ont. 21st. Sept. 1925.

Rev. W. A. McWilliam was inducted here, yesterday, into the pastoral charge of Dornoch, Williamsford and Chatsworth. There was a large and deeply interested congregation.

Lindsay Presbytery.

At its regular meeting, in St. Andrew's church, Lindsay, 15th September, three ministers, recently inducted, were welcomed, Rev. W. W. Brydon, M.A., of Woodville, Rev. A. W. Ware, of Beaverton, and Rev. W. L. Athinson, of Port Perry.

Gradually the gaps made by ministers leaving their congregations to go into the United Church are being filled. The Presbyterian Church in Canada goes on its way, smaller of course than it was, but not less virile, not less earnest in the things of the Kingdom of God. R. S. S.

Belleville, Ont.

September 27th, just one month from the induction of our minister, Rev. R. G. Stewart, was a red-letter day in St. Andrew's church, for ninety-four new members were received, half of them on profession of faith, and of ages from fourteen to seventy years.

These do not represent the Presbyterians from St. John's church, which voted "Union," for some seventy had been previously received. Those now joining were for the most part men and women, boys and girls, who felt in their souls the throb of a new life in the Presbyterian Church in Canada, and who wanted to join a Church where stability and spiritual life mingle and flow together. Such deep interest shows the life still left in the Old Church.—*Com.*

Lethbridge, Alberta.

Dear Dr. Scott:—

Thanks for your good wishes for our new St. Andrews Presbyterian Church here, which we formed this summer when we were driven from our own church.

I was one who saw our Presbyterian Church here start in 1885, forty years ago, and our church was built the following year, 1886. Now we are starting again, Presbyterians all, standing for truth and freedom, and are getting on finely.

We are holding our services in a small Lutheran church, which we are renting, but hope we will get help in the near future to build one of our own. We have as our minister, Rev. W. E. Kelley, who was inducted last Monday evening.—M.A.C.

A MARITIME CALL AND RESPONSE.

Both call and response are Maritime, but they are typical of both East and West, where loyal men and women, in groups, small and large, loyal to truth and freedom, will not be coerced, by clerical and official command, against their convictions of right.

Dear Mr. B—.

"No doubt you are keeping Truro in mind in connection with supply of services for the Presbyterians. We need a definite church home. If possible, let us have some service at an early date. Some are now attending the—Church until we have a Presbyterian Church.

Dear Mr. C—.

"No, we have not forgotten about Truro. Just as soon as possible we mean to see what can be done. You may rest assured we are just as anxious as any on the ground regarding the need of starting services. Every place where there is a loyal half-dozen is to be looked after.

"So encourage the brethren to stand fast, and make it clear that we are not forgetting them in their noble stand to preserve in their midst the people's Church, the Church of truth and freedom."

PRESBYTERY OF PICTOU, N.S.

Met in United Presbyterian Church, New Glasgow, September 22. First item was the regretted resignation of Rev. E. H. Ramsay, D.D., of First Church.

Rev. J. W. Britton was appointed to the Oxford district, Rev. J. A. Stead Burns resigned the charge of Thorburn and was appointed to the congregation at Scotsburn.

Rev. John Hardwick was appointed to the First Presbyterian Church at Westville. Rev. Woodbridge Johnston to be inducted at Stellarton as soon as he arrives from California.

The Maritime Synod meets in the United Presbtyerian Church, New Glasgow, October sixth. There are over one hundred congregations now in this Synod.

IN OTTAWA PRESBYTERY.

Dear RECORD:—

The Presbytery of Ottawa has vacant and ready to call the following congregations:—

Cushman Memorial, Hull, P.Q., fine church, free of debt, good manse, $1,800.

Kinburn & Tarbolton, five miles apart. Good rural charge. $1,800 and house.

Vernon, country town. Good schools, good church and manse. $1,800.

Kars & Manotick, good rural charge. $1,800 and house.

Correspond with Rev. Dr. Wyllie, Erskine Presbyterian Church Ottawa, moderator of Presbytery. ERNEST B. WYLIE.

PRESBYTERIAN RALLY AT HUNTINGDON, QUE.

Dear RECORD:

On Friday, 18th September, a Meeting of the Presbytery of Montreal was held in St. Andrew's Church, Huntingdon, Quebec.

The object was to meet with delegates from the churches in what is known as the Frontier District. Every church in this District was well represented and the situation in connection with each was laid before the Presbytery and discussed.

Although quite a number of the churches in this Section voted union, there are only two congregations where the Presbyterian Cause will not be continued, and in all cases the reports given were of the most encouraging character.

In this District the Presbyterian Church will possibly retain seventy-five per cent. of its former strength.

In the afternoon, although a pouring wet day, the large church at Huntingdon was filled. Addresses were given by Rev. Allan S. Reid, Messrs. D. M. Rowat and J. G. Pelton, regarding different phases of the present Church situation.

In the evening again St. Andrew's Church was filled to its capacity with people from all over this District. The speakers were Mrs. J. W. Dougherty, of Montreal, who gave an outline of the programme of a Women's Missionary Society, and Rev. D. McOdrum, of Brockville, who gave an address on "Presbyterian Standards." These addresses were highly appreciated by all present.

There would be in attendance altogether some seven or eight hundred people, and the good ladies of St. Andrew's church provided free entertainment at dinner and supper for all.

Our people of this District are in the best of spirits, and are quite confident that Presbyterianism there will march forward again to its former strength.

The Meeting was presided over by Rev. Malcolm A. Campbell, Moderator of the Presbytery. A. S. REID.

Ottawa, 23rd Sept. 1925.

A new Presbyterian congregation has been organized in Ottawa, and services have been held each Sunday morning in the Seventh Day Adventist Church, which was kindly placed at our disposal. The Sunday School has made very substantial progress.

Sunday, 20th Sept. was a red letter day, when, by authority of Presbytery, the first Communion service was held.

At this service an interesting feature was the presentation of a beautiful Pulpit Bible. Other gifts from kind friends have greatly cheered the congregation which looks forward with hope and confidence.

A. G. CAMERON.

FROM HAMILTON PRESBYTERY.

Rev. Dr. Wallis has accepted a Call to Oakville, in the Presbytery of Toronto. All his ministry has been spent in this Presbytery, his charges being Pt. Dalhousie, Caledonia and Drummond Hill.

Thorold has called Rev. H. C. Feast, a Canadian, at present minister of Geneva Church, Mich., U.S.A.

Caledonia has called Rev. David Jack, minister of the Presbyterian Church in Simsbury, Ct. Smithville has also called a minister of the Presbyterian Church in the U.S.A., Rev. H. J. Scott, of Ky.

Rev. C. A. Mullin, B.A., was inducted at Kirkwall. His two appointments will be East Flamboro, where he has been minister for several years, and Kirkwall, the leading part of another charge which decided to remain Presbyterian.

It is an historic charge, having been organized nearly a century ago by Rev. Thomas Christie, one of the Fathers of Presbyterianism in Ontario. Kirkwall is the "Old Home Church" of Rev. Dr. MacQueen, of Edmonton.

Rev. A. H. Drumm will supply the pulpit of Niagara-on-the-Lake for a year. That is another historic congregation, and staunchly Presbyterian.

East Hamilton Presbyterians who have been worshipping in Edinburgh Hall are now regularly organized. They are very enthusiastic. Six elders have been chosen and a fine Board of Management. It is expected that Rev. W. G. Blake, late of Cayuga, will be appointed stated supply.

Rev. D. H. Williamson, a well-known Baptist minister of Hamilton, was present at Presbytery and announced his intention of applying to be received into the Presbyterian Church in Canada. He is the son of a Presbyterian elder.

Rev. R. Allan, Convener of Fresh Air Camps in the Presbytery, brought before the Court a proposition to buy a nice piece of property having 125 feet frontage on Lake Ontario and about eight miles east of the city. An option has been taken and the price is $2,500 in easy payments. He has a strong Committee of laymen. The plan will probably go through.

Another Committee has been working out a plan to hold several "Conventicles" at strategic points in the Presbytery, a series of Platform meetings addressed by ministers and laymen.

Westminster Church is making fine progress under the leadership of Dr. H. Kennedy Palmer. A new church is rapidly being erected on a very suitable site.

The following congregations expect to call before very long—Burlington, Watterdown and Kilbridge and Beamsville.

AUSTIN L. BUDGE, *Clerk.*

PROGRESS IN CALGARY PRESBYTERY.

Dear RECORD:—

The Presbytery of Calgary has been making very rapid progress. The Venerable Dr. McKellar is moderator, Rev. A. W. R. Whiteman, B.A., B.D., clerk.

Dr. White, our Synod missionary, has been hard at work, and, through his efforts, Minority groups have taken heart and are organized for regular service.

Rev. A. W. R. Whitewan has been called by St. Andrew's, MacLeod, and was inducted on Friday, Sept. 18.

This is the oldest Presbyterian congregation in Alberta, having been organized forty years ago, and has had a long and worthy history.

Rev. W. E. Kelly, late of Wellwood, Man., has been inducted into St. Andrews, Lethbridge. This fine minority group has made wonderful progress, and enters upon its work with new vigor and hope.

Bassano (Knox Church) is vacant; Rev. Dr. Johnston, Grace church, Calgary, moderator.

Carstairs, an important congregation, is vacant; Rev. S. Bacon Hillocks, Calgary, moderator.

St. Andrews, Calgary, a fine charge, has been vacant for some months, Rev. A. W. K. Herdman, Calgary, moderator.

Knox Church, Calgary, the minority group worshipping in the Palace Theatre, is also vacant; Rev. S. Bacon Hillocks, moderator.

North Hill Presbyterian Church, a minority group, is vacant; Rev. Peter McNabb, moderator.

Pleasant Heights has called Rev. D. J. Graham, of Edmonton.

Word has just come of a call from Richmond Presbyterian Church, Vancouver, to Rev. J. B. Thompson of Banff. If accepted, this would be a serious loss to Banff and to the Presbytery.

High River and Cayley have been organized and are most promising. A minister is required there immediately. It is a splendid opening for a man of energy and ability.

Rev. A. O. Thomson has been appointed to Jumbo Valley and Gramum, an important point.

The work is being carried on with great prospects of a very strong church in Southern Alberta.

The outlook for successful work was never more promising; already increases in giving have taken place in all the congregations in the Presbytery.—A. W. R. WHITEMAN, Clerk of Presbytery.

CHURCH UNION IN MISSION FIELDS.

(Note—Dr. J. Keir Fraser, Galt, Ont., wrote to "The Christian Observer," of Louisville, Ky., U.S.A., an article on Church Disruption in Canada, which attracted wide attention. Rev. James N. Montgomery, a missionary in China, of The Presbyterian Church, U.S. (South), of whom our veteran Dr. Goforth speaks as one of the most distinguished missionaries in China, has recently written to Dr. Fraser the following letter.—*Ed.*)

Hwaianfu,
via Chinkiang, China.

Dear Dr. Fraser:—

Your article on "Church Disruption in Canada" was most informing. A few years ago, I was in close touch with the leaders of the Organic movements in America, and the example of the way in which Canada was rapidly going into Organic Union without any opposition and with great success was constantly cited as a stimulus to the American Churches.

They were urged to abolish denominationalism, as it was a sin and a crime. At that time, not being informed on the subject, I was also an advocate of this kind of union.

The leaders of Church Union also cited the foreign field as the place where organic union was a success. Great union Institutions were cited as examples of the blessings of organic union.

* * *

My eyes have been opened on the field. I believe that it is true that if the object of such Institutions is to teach the true religion of Jesus Christ, most of the great union Institutions in China are a failure. They are fast falling into the hands of religious-political leaders.

In addition there is being organized out here the National Christian Council, which will be an Over-Mission affair. This is being pushed by brilliant leaders, who use every possible argument to carry their purpose. I think it is a part of the great movement in Canada and the United States to bring all of the Churches into one organic union.

I agree with you that the principle of religious liberty is at stake. Some of us out here are standing together as a minority in trying to maintain the Presbyterian Church in China. We have seen that the essential features of the Gospel are compromise by these unions.

There is a spiritual union out here known as the Bible Union whih includes members of all denominations. This is proving a great blessing. It is the kind of Union which I believe our Lord prayed for in John seventeen.

Yours in the Master's Service,
JAMES N. MONTGOMERY.

IN PARIS PRESBYTERY.

The minority group at Tilsonburg and the church at Wingham Centre have been united into one self-supporting charge, and are preparing to call.

The minority group of the historic Highland congregation at Embro is uniting with Harrington, in the Presbytery of Stratford, and form one new congregation.

Presbyterian Rallies at two centres of Paris Presbytery were arranged for this autumn, Rev. Dr. Barr, Clerk of Presbytery, Convener of Committee.

The Presbytery of Paris is making application to Synod to have its bounds enlarged.

Revs. S. D. Jamieson, C. S. Oke, Dr. Barnett and Dr. Barr, with elders from Brantford and Paris, are a committee on the re-organization of groups.

Excellent reports from St. George, from Mount Pleasant, and from Knox Church, Brantford, were given at the last meeting of Presbytery.

WHAT "NEW THOUGHT" REALLY IS.

During the last few years, among the theories put forth to attract mankind, much has been heard of "New Thought," and similar movements.

While they differ among themselves, they are all at root one and the same in their relation to the Christian doctrines of Sin and Redemption.

The essential difference between much of what is called "New Thought" and the truth of God as revealed by Christ, is in the view that it gives of the nature and cure of sin.

"New Thought" looks upon sin as partly a mistake and partly a disease, and it is to be cured by adopting truer ideas of life and putting these ideas in practice.

The teaching of the Bible is that sin is the most awful fact in the universe; that sin is imbedded so deeply in man's nature that he is the bond-servant of sin, and cannot free himself from his bondage to sin. He needs to be "born again," to be "created anew in Christ Jesus unto good works." And he needs to be reconciled to God by the Atonement for sin made by Christ on the cross.

"New Thought" does not believe in an atonement for sin and it does not believe in the necessity for a new birth.

From this it is clear that "New Thought" is no re-statement of old truths, but a definite repudiation of essential verities of the Bible.

Almost every heresy, ancient or modern, turns on the question of Sin and Salvation. Christ is more than a Revealer; he is a Redeemer and a Recreator.—*In Canadian Churchman.*

Presbyteries and Their Clerks

IN THE PRESBYTERIAN CHURCH IN CANADA.

THE MARITIME SYNOD.

1. Cape Breton Presbytery,
   Rev. Wm. McC. Thomson, M.A.,
   23 Tain Street, Sydney, N.S.
2. Pictou Presbytery,
   Rev. Frank Baird, M.A.,
   Pictou, N.S.
3. St. John,
   Rev. R. Moorhead Legate, B.D.,
   107 Wright St., St. John, N.B.
4. Prince Edward Island,
   Rev. G. C. Taylor,
   Charlottetown, P.E.I.

SYNOD OF MONTREAL AND OTTAWA.

5. Quebec,
   Mr. Robert Stewart,
   147 Mountain Hill, Quebec.
6. Montreal,
   Rev. A. S. Reid, B.D.,
   398 Dorchester W., Montreal.
7. Glengarry,
   Rev. T. O. Miller, B.A.,
   Monklands, Ont.
8. Ottawa,
   Rev. Hugh Cameron,
   169 Centre St., Ottawa.
9. Lanark & Renfrew,
   Rev. A. H. Scott, D.D.,
   Perth, Ont.
10. Brockville,
    Rev. P. A. McLeod, D.D.,
    Kemptville, Ont.

SYNOD OF TORONTO AND KINGSTON.

11. Kingston,
    Rev. R. J. Craig, M.A.,
    Demorestville, Ont.
12. Peterborough,
    Rev. D. A. Thomson,
    Hastings, Ont.
13. Lindsay,
    Rev. W. G. Smith,
    Glenarm, Ont.
14. Toronto,
    Rev. G. M. Dunn,
    390 Perth Ave., Toronto.
15. Orangeville,
    Mr. J. Logan Craig,
    Grand Valley, Ont.
16. Barrie,
    Rev. Neil Campbell, B.A.,
    Barrie, Ont.
17. North Bay,
    Rev. J. A. McInnes, B.A., B.D.,
    New Liskeard, Ont.
18. Algoma,
    Mr. Alex. Flockhart,
    421 Queen St., Sault Ste Marie, Ont.
19. Owen Sound,
    Rev. P. Reith,
    Tara, Ont.
20. Saugeen,
    Write Rev. G. G. Treanor,
    Arthur, Ont.
21. Guelph,
    Rev. G. S. Lloyd, M.A., B.D.,
    Hespeler, Ont.

SYNOD OF HAMILTON AND LONDON.

22. Hamilton,
    Rev. A. L. Budge, M.A.,
    39 Cliff Ave., Hamilton, Ont.
23. Paris,
    Rev. J. H. Barnett, Ph.D.,
    Norwich, Ont.
24. London,
    Rev. J. McNair, D.D.,
    8 Christie St., London, Ont.
25. Chatham,
    Rev. D. H. Marshall, M.A., B.D.,
    30 Raleigh St., Chatham, Ont.
26. Sarnia,
    Rev. Wm. Mackintosh, B.D.,
    R. R. No. 3, Strathroy, Ont.
27. Stratford,
    Rev. H. L. Bennie, B.A., B.D.,
    Mitchell, Ont.
28. Huron,
    Write Rev. R. C. McDermid,
    Goderich, Ont.
29. Maitland,
    Rev. J. S. Hardie,
    R. R. No. 3, Lucknow, Ont.
30. Bruce,
    Rev. P. Reith,
    Tara, Ont.

SYNOD OF MANITOBA.

31. Superior,
    Rev, Wm. Cross, Ph.D.,
    Port Arthur.
32. Winnipeg,
    Rev. D. Johnston,
    722 Beresford, Winnipeg.
33. Brandon,
    Rev. J. J. Cowan, B.A.,
    360 Frederick St., Brandon.

SYNOD OF SASKATCHEWAN.

34. Moose Jaw,
    Rev. Robert Honeyman,
    Maple Creek.
35. Regina,
    Rev. Thos. McAfee,
    Indian Head.
36. Prince Albert,
    Rev. J. R. Graham, M.A.,
    48-12th St., Prince Albert.

SYNOD OF ALBERTA.

37. Calgary,
Rev. A. W. R. Whiteman, B.A.,
202-11th W., Lethbridge, Alta.

38. Red Deer,
Rev. R. C. Acheson,
Three Hills, Alberta.

39. Edmonton,
Rev. F. D. Roxburgh, M.A.,
11309-63rd, Edmonton.

SYNOD OF BRITISH COLUMBIA.

40. Westminster,
Rev. R. J. Douglas, M.A.,
1316-7th Ave., New Westminster.

41. Victoria,
Mr. Thomas Humphries,
406 Pemberton Bldg., Victoria, B.C.

42. Kamloops.

43. Kootenay.

NOTES ON PRESBYTERIES.

Pictou Presbytery, for the present, includes Wallace, Truro, Halifax, Lunenburg and Yarmouth Presbyteries.

St. John includes Miramichi.

Peterboro includes part of Whitby Presbytery west of Oshawa.

Lindsay includes Port Perry and Utica congregations.

Toronto includes part of Whitby Presbytery, Oshawa and congregations east.

North Bay includes Temiskaming.

Algoma includes Sudbury.

Owen Sound placed in Synod of Hamilton and London for one year, with Bruce Presbytery.

Winnipeg includes Glenboro and Rock Lake.

Brandon includes Minnedosa, Portage la Prairie and Dauphin.

Moose Jaw includes Weyburn, Assiniboia and Swift Current.

Regina includes Alameda, Arcola, Abernethy, Qu'Appelle and Yorkton.

Prince Albert includes Saskatoon, Kamsack, Battleford and Kindersley.

Calgary includes Macleod, Medicine Hat and High River.

Edmonton includes Vermillion and Peace River.

Westminster Presbytery includes for the present the congregations of Kamloops and Kootenay.

Form of Notice

To the Clerk or Secretary of the General Council of the United Church of Canada.
Offices of the United Church of Canada.
Toronto, Ontario.

Sir:—

Notice is hereby given to you by the undersigned Minister of the Presbyterian Church in Canada of his intention not to become a Minister of the United Church.

This notice is given in terms of section 4 (d) of the United Church of Canada Act to avail for all legal purposes and is so given without prejudice to, but under special reserve of all the rights and privileges of the undersigned.

Dated at in the Province of this day of 1925.

Will every Presbyterian minister who has remained in the Presbyterian Church, please send to the Clerk of his own Presbytery a notice in the terms given above.

Will Clerks of Presbytery please forward the notices thus received to Rev. J. W. MacNamara, 123 Harland Smith Building, Toronto, who will deliver them to Secretary of The United Church.

The above form of notice has been approved by the legal Counsel of our Church. And the above method of forwarding these notices is to insure that none, through oversight, or otherwise, will be omitted.

ETERNITY.

Dear Dr. Scott:—

The following lines, learned from Spurgeon's "John Ploughman's Almanac," 1869, have often been to me a source of comfort and help. Perhaps they may help others.

Of all vain dreams, the vainest, wildest, to my mind.
Is that in which Eternity no place can find;
A dream which grasps the present and perhaps the past;
But ends when this frail human life no more shall last.
"I came to Christ too soon"—none ever yet could state;
But sad the thought that some may say: "too late."
Now is the time, the moment in your hand ye hold;
Momentous, weighty and more precious far than gold.
Time echoes, speeding on their rapid fight,
Say "Now," "Now Come!"
"Where'er thou art, whoe'er thou art;
"For thee there yet is room."

Our Church Calendar

MEETINGS OF CHURCH COURTS. CALLS, INDUCTIONS, ETC.

Note—Will Clerks of Presbytery please send to the Record all Calls, Inductions, Resignations, and other items of general interest. How shall the Church at large know them if the Record does not give them? How shall it give them if not received? How can they be received if not sent? And who shall send them if not the Clerk—or some other?)

The General Assembly.

Montreal, first Wednesday, June, 1926.

Synod Meetings.

The Maritime Synod, New Glasgow, N.S., Oct. 6, 1925.

Synod of Montreal and Ottawa, Montreal, Oct. 13, 1925.

Synod of B.C., Vancouver, Oct. 6, 1925.

(Will Clerks of other Synods please send dates).

Presbytery Meetings.

(Will Presbytery Clerks fill in this blank with dates of next meeting? Also please send brief notes of last meeting).

Calls From

Paris, Ont., to Rev. F. Scott Mackenzie, of Sydney Mines, N.S., accepted.

Sonya and Cresswell, Ont., to Rev. J. H. Douglas, of Kirkhill.

Stellarton, N.S., to Rev. Woodbridge Johnston, of California, accepted.

Oakville, Ont., to Rev. Dr. Wallis, acepted.

Thorold, Ont., to Rev. H. C. Feast.

Caledonia, Ont., to Rev. David Jack Simsbury Ct., U.S.A.

Smithville, Ont., to Rev. H. J. Scott, of Covington, Ky., U.S.A.

Valleyfield, Que., Rev. Younger Lewis.

Inductions Into

Dornoch, Williamsford and Chatsworth, Ont., Sept. 22, W. A. McWilliam.

Urbridge, Ont., Rev. J. C. Robinson, appointed for Oct. 8.

Woodville, Ont., Rev. W. W. Brydon, M.A.

Beaverton, Ont., Rev. A. W. Hare.

Port Perry, Rev. W. L. Atkinson.

Parkdale, Toronto, Ont., Rev. Norman H. McGillivray.

Riverdale, Toronto, Sept. 11, Rev. W. F. McConnell, B.A.

Kirkwall, Ont., Rev. C. A. Mullin, B.A.

Lachine and Montreal West, Sept., Rev. George E. Ross, D.D., called from St. Matthews, Montreal.

Wychwood Park, Toronto, Sept. 24, Rev. H. S. Lee, B.A., called from Fairmount Church, Montreal.

St. Andrews East, Aug., Rev. R. J. Miller.

Elgin and Athelstan, Aug., Rev. Percy M. Sampson.

Resignations of

Delhi and Wingham, Paris, Presbytery, Rev. S. D. Jamieson, to facilitate re-grouping of Wingham and Tilsonburg.

Babcaygeon, Ont., Rev. A. H. Drumm, Interim Moderator, Rev. J. C. Davies, of Fenelon Falls, Ont.

First Church, New Glasgow, N.S., Rev. E. H. Ramsay, D.D.

St. Andrew's Church, Que., Rev. A. T. Love, D.D., after a continuous ministry there of more than forty years.

Death in the Ministry.

Rev. Daniel Miner Gordon, D.D., LL.D., passed to his rest at Kingston, Ont., August 31, in his eighty-first year and the sixtieth year of his ministry.

To few men is permitted so long a service, and in so wide a sphere. As a pastor, in the Maritimes, in Ottawa and in Winnipeg, as a professor in Halifax and Principal of Queens University, Kingston, as a military chaplain in the North West Rebellion and a pioneer explorer still farther North and West, on the Great Peace River, his name and work were familiar in our Church through nearly two generations, and to all who knew him, both name and work stood for steadfastness and strength.

THE MESSAGE FOR THE AGE.

No doubt the message of the Gospel needs to be cast in the language that the age can understand; but that does not mean that the message will be one which the age wishes to hear.

Still less does it imply that the message in its character must vary with the changing aspect of the various ages in which it is to be proclaimed.

It should be the message that the age needs to hear and the measure of the lack of appreciation of the fact of sin in any age or in any man is the measure of his need for the Gospel, which will at once convince him of sin and drive him to that point whither he is so reluctant to go. The message the age most needs, is still a message of repentance and remission of sin. —*Lutheran Messenger.*

THE MINISTRY AND ITS MESSAGE.

Address at Opening of Knox College.

By Ephraim Scott, D.D.

Acting Principal.

Members of Faculty, Fellow Students, Ladies and Gentlemen:—

The first Assembly of our Church, after the reunion of Presbyterians in Canada, in 1875, met in 1876, in Toronto, in the Old Knox Church, near Queen and Yonge, where a great department store now stands.

One memory of that Assembly is of an early morning walk with a friend to see Knox College, somewhere in the country Nor-West by West from the city.

Between that old Knox Church and that old Knox College was chiefly open field and wooded park. A heavy curtain of fog that morning shut off all distant view. The grass was long and wet. We were given a general direction across the fields and through the trees, and went out—like Abraham—in faith, not knowing whither we went.

At length we reached our goal. It stood in chaste and fitting dignity, where, later, Spadina Avenue sought right of way, but sought in vain, for Knox, true to its name, stood firm, immovable, and Spadina had to go round it, like a stream around a rock.

* * *

"Which things are an allegory." Some fifty years have come and gone since that June morning in the long ago, and with those fifty years, some other things—then little dreamed—have come—and gone. A great Ecclesiastical Spadina, broad enough to admit almost any religious belief, and much of unbelief, and pledged to no belief, disregarding alike its own ordination vows, its agreements and pledges, and the conscientious convictions of tens of thousands of our people—has in these latter days swept up against our Church, imperiously demanding universal right of way.

But that Ecclesiastical Spadina has had to follow the example of its prototype of former days, and pass around, and, as we meet to-night, we give thanks that our Church—with this our College—still stands upon the old Presbyterian foundations,—the Word of God as the only Rule of Faith and Life, and the Great Truths and Teachings of that Word as set forth in the Doctrinal Standards of our Church, the Shorter Catechism and the Confession of Faith; the Truths and Teachings, on which and for which we believe the Church of Christ was founded, the Truths and Teachings centering in the Sovereign Love of God and the Deity and Atonement of Jesus Christ, to which our Church is pledged!

Through unrighteous misuse of political power, there has been unjust confiscation of her material possessions, but her real values, her spiritual truth and freedom, have been kept. No earthly power can rob her of these values, so long as she is true to herself and her foundations. May we claim with reverent trust, and may the Life and Work of our Church and of this College ever honour the claim, that "God is in the midst of her, she shall not be moved; God shall help her and that right early.

* * *

With those fifty years, some fifty generations of students have come and gone, and you, fellow students, are here to-night, to take your turn in this great relay race,—to receive here the Message of Truth for which this College stands, and bear it forth,—to trim your lamps for your place as Standard-bearers in the Royal Marriage March of the Church, the Bride of Christ, across the centuries,—to light your torch and speed it on, over hill and valley, to the farthest limits of our own fair land and into the darkness of the regions beyond.

And the light you here receive to carry forth is the same light that was given to students who came here fifty years ago. Torches and lamps may change in form and fashion, but light is ever the same. Men may come and go, but the Light that lighteth the World, the Light of the Truth of God for human guidance to the Life Immortal remains the same. It lighted John and Paul. It lighted Calvin and Knox. It lighted our fathers and mothers. And may that Light shine undimmed from this watchtower for generations of students yet unborn. May Knox College never yield her sector on the Campus of Eternal Truth.

* * *

We are here to-night to formally open the work of another year. And it is natural to ask ourselves once more the purpose of it all. Why do Christian people build and support this College? Why do men come here to train? Why the Ministry for which they train?

Ministry is another word for service. We speak of "The Civil Service"—"The Diplomatic Service," etc., and when men of any Service meet and talk of "The Service" —they mean their own "Service."

We use a different word, meaning the same thing. We say "The Ministry," the Service of the Christian Church.

* * *

But what is The Ministry? What, its purpose? Paul, one of the earliest and greatest in "The Service," writes of it as follows:—"All things are of God, who hath reconciled us to Himself by Jesus Christ and hath given to us the Ministry (the Service) of reconciliation, viz., that God was, in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the Word (The Message) of Reconciliation," committed it to us in trust, to pass along to others.

"Now therefore," continues Paul, "we are ambassadors for Christ. As though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God"—2 Cor. 5: 18-20.

The ministry is therefore a service of reconciliation between God and man; not to reconcile God to man, for God Himself in the person of Christ has done that work, but to reconcile men to God.

* * *

The one thing wrong with the world is enmity against God, unlikeness to Him, thinking and doing what He does not approve and not thinking and doing what He commands and loves.

Paul speaks of it in this way—"The carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be." Rom. 8: 7.

That mind has to be changed, renewed, regenerated, before it can be in harmony with God and reconciled to Him. "Ye must be born again." And this service, which we call "the Ministry," is for this work, the greatest work in the world, the work that brought the Son of God to earth, the work of bringing about that reconciliation of man to God.

No human power can change the human heart and reconcile it to God. But men must have their part in it, for "how shall other men be reconciled to Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent."

All who have been reconciled to God belong to "The Service." To them has been committed the Message of reconciliation to pass along to others. But all cannot give all their time to it. Hence some build and support this College, to train others who devote their lives to telling the world the Message of reconciliation, beseeching men to be reconciled to God.

* * *

2. There meets us now a second question. What is the Message of Reconciliation which the ministry is to bear to men in order to reconcile them to God? That Message is the simple story of God's Love for men, and what that Love has done for men, to open the way for their reconciliation to God.

That Message is new and strange to the world. No human system of religion ever brought to men a Message like that. All other systems tell of their deities as angry with men, an anger only to be appeased by the work and sacrifice and suffering of men. The Ministry comes to men with a Message of Love, telling them that "God so loved the world" that He gave Himself, in the person of Jesus Christ, to open the way for their reconciliation.

This is an offence to the world's pride. It was to the Jews a stumbling block and to the Greeks, foolishness. But it is the only Message ever heard in the world which has proved to be the "Power of God unto Salvation," the only Message which disarms human enmity to God and wins responsive love. And that Message, when given in its own spirit of love, has always been used of God to take away the enmity and reconcile men to Himself.

A missionary had laboured long among a heathen people, telling them of their sin and need, but in vain. One day, in translating the Gospel of John into the native tongue, he came to chapter 3: 6, "God so loved the world, etc." The native interpreter who was assisting him exclaimed "What is that? Read that again." It was read again. "Wonderful! Wonderful! Why did you not tell us that before?" And a work began which brought many to Christ.

The story of God's love, and what that love has done for men, is the only Message that can touch the human heart and take away its enmity. Hence Paul writes to the Church at Corinth, a centre of human learning of the time,—"I determined not to know anything among you save Jesus Christ and Him Crucified." 1 Cor. 2: 2.

* * *

But is there not something new, in keeping with the world's progress? In other Halls of learning around this Campus there is change. In Chemistry, in Medicine, in all knowledge of material things, the teaching of fifty years ago is out of date and useless. Why should the teaching in Knox remain the same?

Because the teachings of these other Halls of Learning deal only with material things, things affecting man's physical life, things of time, the knowledge of which changes with time, things which, with time, shall pass away, so far as they affect mankind.

But the Message of Reconciliation of man to God is above the things and changes of time. It is for Eternity, including time. It is a Message of Reconciliation to God. who changes not. In the words of our Catechism, He is "Infinite, Eternal and Unchangeable, in His Being, Wisdom, Power, Holiness, Justice, Goodness and Truth." And therefore a Message of Reconciliation to Him, of likeness of mind and spirit to one who is changeless, cannot change.

The Message of His Love cannot change. The fact of what that love has done and suffered for men cannot change. The only change possible in the relations between man and God is the change of the human heart into growing likeness to God, growing obedience to His will, and in growing zeal and effort in His service.

* * *

A common cry, and meaningless as common, is that the Ministry must adapt its Message to the times. If the Message could be adapted to the times, it would be no message

on which to rest. It would change as the times change. It might change to some other thing of any kind, at any time, at the will of a General Council. What is needed is to adapt the times to the Message,—and the purpose, the work of the Ministry, is to tell the times what that Message is, and to beseech the times to adapt itself to God, to be "reconciled" to Him.

Equally meaningless and absurd is the cry so common in these last few years, of the need of some new Church or statement, "to interpret Christ to the Modern Mind."

The one need of the Modern mind is to receive Christ and He will interpret Himself—"Behold I stand at the door and knock. If any man hear My voice and open the door, I will come in unto him and sup with him, and he with Me"—If he will only let Me in, I will interpret Myself to him, and he will understand me and be reconciled to Me.

* * *

It follows therefore that the first, chief work of the Ministry is not Social Service, better physical conditions of life, however important that Service may be, but to beseech men to be reconciled to God, and then all ills of life that come of wrongdoing anywhere will cease to be.

The minister as a Christian man will do what he can to help his fellow men in every way, but his chief work, that for which "The Service" exists, is to seek to put away the cause of bad social conditions, somebody's enmity and disobedience to God, somebody's not doing right;—to get at the root of wrong, the heart away from God, to persuade that heart to surrender to Christ, to be reconciled to God and seek to do His will.

You remember the story of the first Social Service work in the Christian Church. It is told in the sixth chapter of the Doings of the Apostles. "In those days there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations."

"Then the twelve (the Apostles) called the multitude of the disciples (all the Christians) unto them and said—'It is not reason that we should leave the Word of God and serve tables. Wherefore brethren, look ye out among you seven men of honest report, full of the Holy Ghost and of wisdom, whom we may appoint over this business, but we will give ourselves continually to prayer and to the ministry of the Word.'"

* * *

Nor is the ministry for so great a work as preventing world war, by preaching against it, but for the greater work of bringing to an end the war of man against God, of reconciling men to God, and then will cease aggression upon the rights of others, which always—in Church or State—leads to war.

The ideal of the farmer is not merely to top the weeds but to root them out. The ideal of the physician is not merely to heal up surface ulcers, but to remove their inner cause. The ideal of the ministry is not merely to poultice the world's sores. That in so far as it can be done, is the work of Society as a whole. But the special work of the Ministry is the removal of the cause of these world sores, getting men right with God, reconciled to Him, and the sores will disappear.

* * *

3. There meets us now a third question. Where is the Minister to find his Message of Reconciliation? Only in the Message Book. He may illustrate and enforce that Message by life around him, as did Christ, the Founder and Head of "The Service," who taught lessons from the lilies of the field and the fowls of the air, from the sower and his seed and the fisher and his net, from the poor widow and the rich fool, from the pearl merchant and the prodigal son. But, for the Message itself, of Reconciliation to God, he must go to the Message Book, provided by the Head of the Service, for that end.

The minister who takes his themes from the latest books on economics, or history, or fiction, or from the Daily newspapers and gives on Sabbath an Editorial on what the people have been reading during the week, will not as a rule accomplish much in the way of reconciling men to God.

And the reading people do not wish what they have been reading during the week rehearsed from the pulpit on Sabbath. The week has told them only of unrest and change. They want something on which they can rest. "Our hearts were made for Thee, and they cannot rest until they rest in Thee." And the work of the Ministry is to tell them where, and how, that rest may be found.

* * *

The minister who uses his pulpit as a lecture platform for the discussion of all sorts of subjects, from the League of Nations to the latest coal or railway strike, is not fulfilling the ideals of "the Service" and giving its rightful place to God's Message of Reconciliation. As a citizen, he may have his opinions upon all subjects that affect the welfare of his fellow men, but the pulpit is not the place for their discussion.

Moreover, the minister, by taking other themes, is liable to expose his own ignorance, for there are usually, in a congregation, some who know more of some other things than does the minister, and if they find him mistaken on other subjects, they will naturally discredit him on all subjects.

Yet further, there is no need to go outside the Message Book. It has themes for all places and times. Ministers who have studied it for a lifetime find untouched

themes more plentiful than when they began.

If the preacher could only see the Christ of the pierced hand and wounded side, sitting in the pew before him, waiting to hear him tell the people why those wounds were given, "wounded for our transgressions," it would lift many a pulpit message to a higher level.

* * *

4. How is that Message to be given? The Great Commission of the Head and Founder of the "Service," the Ministry, was "Go"—"Preach" the Gospel, proclaim the Evangel, tell the Good Message.

In its broader sense that Commission includes the whole work of the Ministry. But in a more definite sense it means the preaching to the gathered congregation.

That preaching requires study. One part of your training here, fellow students, is to learn how to study, and to form habits of study. A preacher cannot say anything worth while unless he has something worth while to say; and to have something worth while to say, apart from "vain repetitions," requires close, hard study. It is only by digging that one gets treasures from the Word of God.

Get all the knowledge you can to help you in your digging—but the digging you must do for yourself. You cannot depend upon what others have dug for you. Long quotations do not usually give life and power to a sermon.

An original thought, a child of your own, will grip your own mind and heart, as a borrowed thought, the child of another, cannot do, and gripping you, it will grip those to whom you preach, for mind speaks to mind, and heart to heart.

* * *

And even your own thinking must be fresh. A thought of your own which has become familiar does not grip you as it did at first, and therefore will not grip others as it did when first you gave it.

The late Dr. Pitblado, of Halifax and Winnipeg, once wrote of preaching:—"The moment a man ceases to originate, he takes the dry rot."

The lack of study, close, hard study, and the habit of trusting to fluency of speech and ready utterance, soon wears out a Ministry. But a Ministry which makes the Scriptures its storehouse of Truth, and digs deep in that storehouse, which studies and prepares carefully its sermons, which is faithful in pastoral work, watchful above all for the young, and seeks, with God's help, to live the Gospel that it preaches, will not wear out, but will wear in, ever deeper, into the religious life of the congregation.

The ministry which needs a change that it may use its "old material," is already a failure. Old sermons, no matter how good, do not grip the speaker and consequently do not grip the hearer. Only as they are thoroughly re-studied and become new and fresh will they be helpful. Write across your old sermons "Ye must be born again."

* * *

5. A fifth question, one that meets every student—Where shall I tell my Message? Where find a place to serve?

In the army one enlists for service wherever duty calls. So in the ministry, with this difference, that in the army he enlists with men, and the duty is decided by men. In the ministry he enlists with God, and the duty is decided between his conscience and his God.

There is the further difference that some enlist in the army to command, others to obey. In the ministry "one is your Master, even Christ, and all ye are brethren; "Not as lords over God's heritage but ensamples to the flock."

Enlistment in the Ministry means—from the heart—"Here am I, send me"—"Lord what wilt Thou have me to do." If one enlists in that spirit the Head of "the Service" will lead him where He wishes him to serve, just as surely as will the head of any Service.

The ideal of the Ministry is to place one's self at the Lord's disposal, through the ordinary channels of the Church to which he belongs, and when in God's Providence, the door opens to any work that seems to him God's call, to take up that work and do it as if it were to be his life work, and if the Lord wants him elsewhere He will open the way.

Waiting for a "desirable" place, or looking upon any place as a stepping stone to something more "desirable," and looking for and working for that more desirable, is not the ideal of the Ministry.

* * *

But how shall I ever get a change if I do not seek it? The Lord will not make up for my idleness. No he will not make up for your idleness. He wants no idlers in "The Service." But if you have honestly enlisted with Him, and He has led you where you now are, then when He wants you elsewhere He will lead you there in His own way.

And the best recommendation in the Lord's sight, as in man's sight, of fitness for a larger trust, is faithfulness in the place where you now are. The Lord sees and knows how you are doing your work, and whether you are fitted for greater responsibilities and a larger trust.

It was Christ who said—"He that is faithful in that which is least is faithful also in much"—It was Christ who spoke the words which we may adapt in substance to the Ministry, "Well done, good and faithful, thou hast been faithful" in a smaller field, I will entrust to thee a larger charge.

And in the Presbyterian Church the Lord's voice comes through the free choice of the people in an unsought Call, and not through a Settlement Committee, swayed by personal. relative, or other considerations.

* * *

6. A final question—What of the man who bears the Message?

The Head of the Service has not given any higher Standard of life for the Ministry than for others in the service. He has one Standard for all—"If any man will come after Me, let him deny himself, and take up his cross, and follow Me." There can be no higher Standard. He who gave it lived up to it. He gave Himself. And the minister, while ever conscious of coming far short of that Standard should make constant effort, with God's help, to live nearer to it.

Paul was conscious of his shortcoming. He speaks of himself as the least of all the Apostles"—"not meet to be called an Apostle," but he says—"I follow after"—"I press toward the mark"—"I exercise myself to have a conscience void of offence toward God and men"—and again—"Ye are witnesses and God also, how holily and justly and unblameably we behaved ourselves among you."

* * *

The great question for the minister regarding many of the habits or customs of ordinary social life should be—not—"Is there harm in it," but—"Is there good in it?" Not—"How broad a road may I travel and not discredit the service"—but "How straight a road can I travel for the sake of the Services." Not—"May I indulge in it, but—"Is it worthy of the Service and its Head?"

Commercial men carry samples of their goods and merchants purchase by these samples. The minister is his own sample, and the world will judge his Message by himself. Would he win men to purity, he must be pure. Would he win them to truth, he must be true. Would he win them to follow Christ he must show them by his life that he believes it the best thing to do, and that he is seeking with God's help to do it.

* * *

If some self-denying toilers among life's human wreckage were here to-night, they would tell us as they have so often done, that two chief agencies in human wreckage—but never in human salvage—are, in the language of the underworld, dope and drink.

These twin agencies, the narcotic and the alcoholic, like the master whom they serve, do not confine their efforts to the underworld. In more courtly dress and speech they seek entrance into every social level, and even into circles called Christian.

These two agencies, the narcotic and the alcoholic, when introduced to men publicly, are liable to follow up the introduction by visiting them privately, with the specious offer of soothing or stimulating the jaded mind and helping in its work, until their victims are more or less in bondage to the narcotic or alcoholic habit.

* * *

These agencies, under guise of good fellowship, find their way into University life, where men for all professions train, and the student for the Ministry sometimes makes their acquaintance there and finds it hard to shake off that acquaintance.

The only right course, the only worthy course, the only safe course—for the man in the ministry—or the student for the ministry, is to cut off and cut out, both in public and private, all habits that have the remotest connection, in any shape or form, with either of these agencies.

Their use is always patent, and it does not commend to any, even to those who indulge these things, the preacher and his Message. It is often unwelcome, especially to the sick. And if it could be hidden, the very effort to hide it would be a confession to self—of self-indulgence—which would cut the nerve of one's Message.

No habit which a Christian mother would grieve to see for the first time in her young boy should be indulged by the ministry, or by students for the ministry, to whom that mother looks for an example to her boy.

But let none who may be free from these things, say—"I am holier than thou"—for self-righteous pride and personal ambition may be farther off from God than that which it presumes to judge in others.

* * *

Further, the Ministry demands not merely a worthy outward walk, but an inward and growing spiritual life. No matter how highly endowed mentally nor how highly equipped intellectually, if these be all, a ministry will be a barren thing.

You cannot pass oral or written examinations on the spiritual, and have your sixty, eighty or one hundred per cent., showing your standing and progress, and yet it is an all-important qualification for the Ministry, and in it your College life should be a time of growth. Teachers and students should be a brotherhood in seeking to promote that spiritual life and progress.

That spiritual life is no mystic unpractical abstraction of the closet or cloister, but simply in your own heart a more complete subjection of desire to duty, a more earnest seeking to know the will of God, and more earnest effort with His help to do it.

A great fact of spiritual progress is that the more one may have of it, the less he seems to himself to have, because the greater the effort to find out God's will, and to do it, the more clearly does one see that Will, and how much of life it covers and how far short of it he comes.

And where that spiritual growth and progress obtains, any habits of harmful self-indulgence will not continue. Spiritual growth and self-indulgence cannot fellowship together.

Let the new era in our College history which this gathering inaugurates be an earnest striving after higher ideals of life and work for the Ministry. "Whatsoever things are honest; whatsoever things are just; whatsoever things are pure; whatsoever things are lovely; whatsoever things are good report; think on these things." Seek, with God's help, to give and live the Message of reconciliation to Him, and your Ministry will not be in vain.

Foreign Missions

HOW TO PRESENT THE GOSPEL TO ABORIGINAL PEOPLES.

By Rev. J. Buchanan, M.D.

Our Missionary.

(From an address to the mid-India Christian Association, at Jubbelpore, India, September 2, 1925). And kindly forwarded by Dr. Buchanan to the Record.

I am to try to tell, "How to Present the Gospel to the Aboriginal Inhabitants."

I have had thirty years at it among the Bhils in Central India, Native States, and what I have to say is from experience there.

* * *

I. To present the gospel to any people, two things, as in Medicine, are essential: know the remedy, know the patient. In the case of the jungle people there is a third important matter; you have to catch your patient to get in real contact with him.

We must know the remedy. We must, ourselves, have had definite experience of Redemption. We must know what we have been delivered from. Our certainty of the great remedy, proven in our own case, impels us to persevere, and will inspire confidence in these demon-bound slaves.

Dogmatism has a great place. There is no philosophical guess work about Paul's: "I know in whom I have believed." This definite assurance in the missionary himself is, I should say, a prime necessity. Then catch your patient, understand him, and apply the remedy.

* * *

II. Identify yourself with the jungle people. Copying St. Paul, one must to the Bhils become a Bhil that by all means we may save the Bhils. One need not be afraid of that, if his estimate is not merely superficial. (Of course he will not adopt the Bhil dress and wear a "Langoti").

A Bhil is a country squire on his own land. He has grain in his house and his own mill to grind it; his ghee, his curds and his milk, his goats and his chickens are all ready to hand to feast with his friends or to supply the needs of a man with a message. So we say be a Bhil gentleman.

The rudeness of the town's man is often shocking to the hill man. I have seen a good message lost for lack of taste.

This does not mean to have lack of spunk. The Bhil will fight to the death with his bow and arrows. As a doctor I have had to remove more than one arrow. A Bhil never cringes like a Hindoo nor is he rough like a Mahommedan often is.

But he is brave, true and sporty. Be gracious as his swaying palms yet firm as his flinty rocks. The nearer one's message corresponds to his straight, steel pointed winged shaft the more likely is it to go home.

Get into their hearts by getting them into yours. Learn the best that is in them. His keen instinct will read you like a book. "Love never faileth."

* * *

III. Be Spiritually Minded. It is here that we materialistic westerners fail and fail again. There is no use trying to fit a cold, calculating, plains-man religion on to an animistic mountain folk. They are mystics, and we must have the mysticism of the highlands of Israel.

An Amos with a burning message inspired among the fig trees and following the herds, an Hosea, crucified for love's sake, an Ezekiel with his images, a Peter at Pentecost, baptised with fire,—or a John with his apocalyptic visions, grips them.

Bhagwan, God, is great and good, but very far off, and does not have anything to do with Bhils. It is the demons that must be appeased, for the demons harass them with sickness in their families, maiming their cattle and blasting their cornfields.

They will swing on the hooks, lie down to be trampled over by wild racing cattle or walk over a bed of hot coals of fire as a substitute offering.

We want to bring God near to them, God's offering of His own well beloved Son on Calvary for sinful men. Gethsemane and the cross, the Ressurection, in spite of the watching policemen, who became as dead men; the Ascension in the clouds of heaven, are all very real gospel to the Bhils.

The spirits of their own departed are hovering about by the river side under a nice shade, even mysteriously coming to sup with them at their feasts. Why should not the Christ by his Spirit come and join with us at the Lord's table or even come

and take up his abode within us as bad spirits often do.

For a people like that, how real is the call, "Behold, I stand at the door, and knock: if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me."

The father, who, to propitiate the demons on behalf of his sick wife or child, gives himself to the death torture and yet lives, has a preparation for the crucified and living Christ.

What truly sanctified ones we jungle missionaries should be so that we may not make earthy this Divine Message!

* * *

IV. Teach, not merely preach, a far easier thing to do, but teach, teach the Word morning noon and night. At the beginning get them to commit to memory very simple texts, the ten commandments in the short form. From this, as a start, three great benefits come:—

1. They are convinced that the Hindoo big people about, who say the Bhils are monkey people, and can't learn—are like their system—false.

2. They are really surprised that they can repeat this book learning and are encouraged to try to learn more.

3. You get a religious foundation of truth to build on, for the Holy Spirit to work on.

* * *

V. Medical and surgical work has a unique field among the Aboriginal tribes as a pioneer mission agency. The Surgeon is not considered, as in the Hindoo city, earning merit for the next birth. He is a Wonder-worker, a good devil to them.

Their superstition or mysticism comes in here. Cures and even relief need to be immediate, to be sharp and sudden as the casting out of a demon. Microbes, evil thoughts and devils may love a closer connection than we yet scientifically know.

We fight germs and we fight devils, and we look forward to the day when Christ shall reign, when "There shall be nothing to hurt or destroy in all my holy mountain."

Sickness cast out converts the patient to you and it is then your business to take him to the Saviour. He is ready to follow.

If only some of our brilliant surgeons could see what a mighty power they would have in the jungle nation they could hardly stay in the city.

Even if the doctor has to treat fewer patients, he must not only use the knife and give the bitter drugs—the bitterer the better—but he must himself give the message, the straight gospel message, because both psychologically, and mystically he has touched them. He alone has become their medium, their daysman. They have given him their hand.

He dare not keep it for himself, but must—and so simply—put it in the hand of his Lord. You have taught him a few words. Without delay get him to pray after you. The Publican's seven words are enough, or it may be he should bow his head and vow, "O God from now I will not serve devils. I will only serve thee."

* * *

VI. Even for your necessary buildings do not take Hindoos and Mahommedans with you into the jungle on any account.

You have sacrificed the joys and comforts of the city for your work's sake, so do not let a few inconveniences make you lose your crown. I well know the feeling. We want bungalows, schools, hostels, hospital and dispensary and we want them right away.

The haste to get a great institutional work going, so truly laudable, may in this jungle work be a snare. Mahommedan masons, Hindoo carpenters and brick makers will surely help you to get your buildings up sooner, but there are two things to remember:—

1. They will, even if not by positive opposition, by their negative, often contemptuous attitude, hinder your gospel work in this the day of God's visitation. The jungle people by this new move are in a state of expectancy. The work has been undertaken and the missionary appointed and set apart by special prayer. It is a most critical time. These outsiders may check the blessing and set the work back for years.

2. If you do not have them you will come very near to the jungle people themselves in the work, no non-conductor between. As they learn how to make a brick and, close up against them, you show their smartest young fellows how to build a wall straight and true you are becoming their leader and guide.

* * *

Thus your building work instead of being a curse, as it so often is, becomes a real mission agency. It is an evangelistic agency and an industrial educational plant. By the people being close around you and taking all their instructions from you, again the mystical bond is formed. The habit of being guided by the missionary makes a receptive mind for the gospel seed.

On the contrary, the non-Christian contractor, with his gang of non-Christian generally anti-Christian helpers, will teach the Bhils who come on the work to deceive and rob the Missionary. They will grind the people and swindle them out of their proper pay, even debauching some. The bitter feelings thus engendered will be left for the Mission and the Missionary to reap For these people were brought in by the Missionary and were his men.

But with nothing but the Bhil families, often father, mother and children all on

the work, some doing coolie work, some learning to make brick, some finding how hard it is without guidance to lay bricks straight along the line, and others being made to understand the use of saw and plane, what an effective opportunity one has.

* * *

Morning and noon at roll call these whole families hear the Word and there is no one, either at home, as may happen in an ordinary school, nor on the work itself to undermine the Gospel Message. This plan we have found fruitful through many years.

In erecting your mission buildings by means of the common jungle people themselves, never mind if the first small building or two are a little rough looking. Keep your walls plumb, there will be no temptation to scamp the work and it will last longer than the unfaithful polished work of an ungodly contractor.

Then all the time you will be getting converts and training and building up a body of capable Christian workmen. You will have right from the start the best kind of an industrial school and it will cost you less than nothing. My buildings so erected have cost the Mission little more than half of what they would have cost by contract.

VII. Farming land for twelve ploughs was taken up at Sardi. Very poor families were put on. The Bible Lesson daily was taught to all and children attended school at least three hours a day.

They generally remained two or three years till they got a little substance, and then took up land in the State for themselves. Almost every family that came to us became Christian before they left.

* * *

IX. Preach the gospel through the jungle people themselves, preserving as far as possible the fine independence of the hill people. It takes a Bhil to catch a Bhil.

Self-support has been aimed at from the beginning of the work in Amkhut. All Bhil preachers, teachers, evangelists, bible readers, men and women have been locally supported. This we have done:—

1. By the giving of the one-tenth, by missionaries, helpers and labourers.

2. By farmers sowing small fields for the church.

3. By special offerings.

4. By keeping salaries small, within the reach of the people.

X. Train your own jungle people as far as possible right in the jungle. In this way they keep in touch with their own people and your Classes and Shools are a help, where they ought to be. You thus make your base for the propagation of the gospel right among the people.

XI. Magic Lantern and the large Sunday School pictures for illustrating the Sunday School lessons help to carry the message.

The Sunday School pictures also greatly help the shy young Bhil preacher to lift up his voice in the Bhil markets.

HE GOETH BEFORE.

One day we were away in a village some distance from Matsuye in Japan. We had walked about a good deal, and were rather tired. Nobody seemed to want to hear our message, everybody had an excuse, and we were beginning to feel disheartened. Was it any use at all?

Just then some little children saw us and cried out, "Look, look, Jesus is coming! Jesus is coming!"

We knew it was only in mockery, but all tiredness flew away at once, to think that when *we* were coming they should say *He* was coming, for it was true.

Along the narrow path, among the rice fields, I seemed to see him walk before us. Before we came to the slippery bamboo bridges, He had crossed them. Sometimes we turned a corner; He had turned it first, so He had met what was on the other side before we did; and so it was all along the way, only really and truly, not make believe at all, for He says that "when He putteth forth His own sheep, He goeth before them."

And this is what I said to Him then—won't you say it too?—Lord Jesus, please help me to follow so closely to Thee, that wherever I go, even the little children may feel Jesus is coming, Jesus is coming.—*Sunrise Land.*

Two members were overheard by the preacher talking about a church paper. "My, isn't five cents a lot for such a small paper?" "Yes, it is. I think it is too much to pay for it."

Just then the preacher stepped up and asked them to repeat their conversation over to him. They of course, didn't like to, but he knew what it was, so he said, "I think you can get more good out of this paper than you can out of a bunch of chewing gum, or a nickel's worth of candy, or a cigar." And they agreed they could.

THE UNIVERSAL BOOK.

One of the wonders of the Bible is universality. The black man and the white man and the brown man and the yellow man are at heart the same, and the great events of life are largely the same in each of them. They love, and hate, and laugh, and cry. They are fathers, and lovers, and seekers after gold, and seekers after God. Because through them all flow the tides of an universal life and passion, the universal Book makes it appeal to all.

The Children's Record

MISSIONARIES BUSY AND HAPPY.

The two following extracts from "The Presbyterian of The South," tell of a busy one in Korea and a happy one in Africa.

A BUSY ONE IN KOREA

That this lady, Miss Ella Graham, is busy may be seen from the following list of villages in her field, where she works among the heathen, telling them of a Saviour. This is her list:—

Hanchukol, Tongsanli, Nubengi Sangchon, Hanchukol, Puktong, Yungkwang, Chichangni, Pochun, Hairong, Chilmachai, Pukuichon, Songchungni, Wulsung, Kwemil, Chosan, Yungsanpo, Sinchungni, Hoam, Wulpi, Pokheung, Hoangyang, Tochangni, Swerai, Tapchung, Nachu, Tokumchai, Maam, Tuchon, Keumsan, Sangtong, Tochangkol, Hachon, Taitukni, Pongmai, Kochang, Kuchuk, Changtu, Nagupyeng, Pattaijung, Kuso, Taiwulni, Haingtong, Ponchon, Pupsung, Yumso, Pukwichon, Yongtai, Muchang, Talta.

A HAPPY ONE IN AFRICA

This message comes from a new missionary in the Congo: "I am just as happy as I thought I would be, and more so; to be at last in Africa.

"I only wish the folks at home could know how nice it is to have the opportunity of being a missionary in Africa.

"I am always conscious of the help that is mine as the result of the prayers of the folks at home. Keep it up, for the difficulties are many, and the opportunities great.

"Pray that I may keep well and strong, and may master the language in order to be a real help to these people. There is so much to be done.

"I marvel every day at what has been accomplished already. It is most inspiring."—*Presbyterian of the South.*

ALWAYS OBEY YOUR PARENTS.

Mrs. Lewis was going Christmas shopping, and took her eight-year-old daughter with her to Wanamaker's large store. It was very crowded, and they could hardly buy anything.

She had bought everything but Elsie's present, so took her to the book counter and told her to sit there quietly until she came back. Elsie promised, and Mrs. Lewis went off, leaving her there.

Elsie watched the gaily-dressed crowd pushing to and fro. Presently a neatly dressed young lady came and spoke to her.

"Elsie, your mamma told me to come and get you; she is at the lace counter, and there is such a rush that she sent me."

"I can't go, ma'am, because I told mamma I would wait."

"But she sent me."

"I can't go, because I promised to sit here."

"Well, if your mamma sent me for you, you ought to mind her."

"I won't go, because I don't believe mamma sent for me, for she told me to stay here! There! And I just believe you want to carry me off. Mamma has told me about that."

"Well," said the lady with a sigh, "I'll have to tell her you won't come, and she will have to push through this crowd after you."

But Elsie had turned her back to the lady and would not listen.

Presently Mrs. Lewis came and said, "Come on, Elsie, we must be going now."

Elsie looked at her mother in wonder, for she fully expected a scolding, then said, "So you didn't send a lady for me, after all?"

"What lady" said Mrs. Lewis, surprised.

Then Elsie told her all that happened, and Mrs. Lewis said in a trembling voice:

"I'm so glad you obeyed me, dear, because I have heard about that lady, and she has been trying to steal a child for a reward. Remember this, daughter, 'always obey your parents' and you will be all right."

"Yes; I always will," giving her mother's hand a squeeze.—*In Epworth Herald.*

DOTTY'S GOLD PIECE.

Her Uncle had given her a shining gold piece. "You can spend it for anything you want."

"May I send it to the missionaries that mother tells about?"

"Yes, if you think the missionaries need it more than you do."

So the gold piece went to the Mission Board.

Some time later a lady gave a talk in the Sunday School where Dotty attended. And this is the story she told:

"Some months ago a little girl from this Sunday School sent a gold piece to the Board Mission. It was 'From a little girl to a little girl.' Just like that. No name."

"The man there read the letters from missionaries over the sea, then he knew just what to do with that gold piece. In one fo the hospitals where many children are, a certain kind of knife was needed. It would help many half-blind children see the sunlight again. So he set the gold piece to work. 'Go pay for that knife."

"That gold piece has helped twenty little girls to see again. They can see their mother's faces and God's beautiful sunlight once more." from "*Every Land*"

A PANTRY MISSIONARY.

Debby had just heard a splendid missionary address. As she listened she yearned to go across the sea and carry the message. She would even like to take up work in the home field. But she couldn't do either; she was needed at home.

She frowned a little as she washed the breakfast dishes. She supposed all her life she would have to do humble tasks—little things that did not count.

Just then mother came into the kitchen. "Dear, Mrs. King's baby has been taken ill, and she has sent for me to come over. I can depend upon you to get the dinner if I am not back?"

"Yes, mother."

Mother gave her a kiss. "You are always my faithful girl."

The next moment mother went on her way; but as Debby put away the cups and saucers, she said to herself: "I'm just burning to do something. I can't go across the ocean, and there's no place for me on the home field. I must do something. What shall it be?"

* * *

All at once her face cleared. "That pantry," she whispered. "It has been needing a cleaning for ever so long. If I can't be a foreign missionary or a home missionary, maybe I can be a pantry missionary."

For two hours Debby worked in that pantry. It was hard work, and her back ached and her arms grew weary. But at the end of that time she stood back and regarded her finished work. Clean paper had been put on freshly scrubbed shelves. Every dish had been washed and the pots and pans shone.

She smiled. How pleased mother would be! She stood there a moment enjoying the change she had brought about in the old, disordered pantry.

"I'm only a pantry missionary," she whispered; "but no one can say that I'm not needed. I really believe, after a hard job like that, that I could make up a little poetry."

She thought a moment, and then she repeated softly—

"I cannot go across the seas to tell the
old, old story;
I cannot work in the fields at home for His
great cause and glory.
So many things I'd like to do for my great
elder Brother;
But all that's given to me is to clean the
pantry for my mother."

She smiled. "After all, a pantry missionary ought to be included in the list. Some one has to do it."—*Christian Advocate.*

It is while you are resisting little temptations that you are growing strong.

"STICK TO IT."

Supposin' fish don't bite at first,
What are you goin' to do?
Throw down your pole, chuck out your bait,
And say your fishin's through?

Oh, no, you ain't; you're goin' to fish
An' fish, an' fish, an' wait,
Until you've ketched a bucketful
Or used up all your bait.

Suppose success don't come at first,
What are you goin' to do?
Throw up the sponge and kick yourself,
And growl, and fret, and stew?

Oh, no, you ain't; you're goin' to fish,
An' bait, and bait ag'in,
Until success will bite your hook,
For grit is sure to win.

THE ONE WHO COMES AFTER.

One day an old umbrella mender brought his skelton frames and tinkering tools into the alley at the back of my office. As he sat on a box in the sun mending the broken and torn umbrellas, I noticed that he seemed to take unusual pains, testing the cloth, carefully measuring and strongly sewing the covers.

"You seem extra careful," I remarked.

"Yes, I try to do good work."

"Your customers would not know the difference until you were gone."

"No; I suppose not."

"Do you ever expect to come back?"

"No."

"Then why are you so particular?"

"So that it will be easier for the next fellow who comes along. If I put on shoddy cloth or do bad work, they will find it out in a few weeks, and the next mender that comes along will get the cold shoulder or the bulldog—see?"

Yes, I saw; and I wished that every worker in every trade has as generous a conception of his duty to his calling as this itinerant umbrella mender.

Losing the temper takes all the sweet, pure feeling out of life. You may get up in the morning with a clean heart, full of song, and start out as happy as a bird, and the moment you are crossed and give way to your temper, the clean feeling vanishes, and a load as heavy as lead is rolled upon the heart, and you go through the rest of the day feeling like a culprit. And any one who has experienced this feeling knows that it cannot be shaken off, but must be prayed off.

Faultfinding is the poorest way imaginable of helping others to be better.

Life and Work

MY OLD SCHOOL BOOKS.

I found them in the attic, where
They'd been for many a year;
Forgotten, they were hidden there,
Unsought by mem'ry's tear.
But now I turn their pages o'er
With retrospective sigh,
For O! they bring me back once more
Fond thoughts of days gone by.

The leaves are yellowed now with age
And torn in many a place;
With pencil marks across the page,
And crudely pictured face.
Here's where she wrote, a blushing maid,
"Oh, then remember me!"
Beneath the grasses long she's laid,
But still her face I see.

Oh! comrades of those youthful hours,
What joy was yours and mine;
We little knew what fadeless flowers
In mem'ry's wreath should twine!
Forgotten only for a time,
Those scenes I now survey
Are pictured with a light sublime
In these old books to-day.—*Sel.*

THE PERSONAL TOUCH.

An evangelist was once holding a series of services in a church whose minister was a man of long experience.

One night as they sat on the platform together, the minister pointed out to the evangelist a man in the audience.

"For twelve years," he said, "I have tried to win that man to Christ. I have preached to him so long that I sometimes find myself doing it almost unconsciously."

"From the pulpit?"

"From the pulpit, yes."

"How many times have you gone to him with the love of God in your heart and said: 'I want to see you become a child of God?' "

"I must confess," said the minister, "that I have never spoken to him personally and directly concerning his salvation."

"Then," said the evangelist, "perhaps he is not impregnable after all."

That night the evangelist, after the service, caught the man before he got to the door. He spoke only a few words, but they were earnest and loving. And the next evening in the "after service," in which many souls have found lasting peace and eternal life, the man was on his knees with the tears streaming down his cheeks. It was the personal touch that did it.

The sermon is effective with many. Music has brought salvation to many a life, but in thousands and thousands of cases it is only the personal touch that wins.—*Ex.*

A PASTOR'S CONFESSION.

I knew a man in Christ, fifty-five years ago, who was scared into becoming a tither by the discovery that he was in dire peril of growing miserly.

He was then a candidate for the ministry trying to save from a meager salary enough to put himself through the Theological Seminary.

One Sunday he made a small subscription to the cause of Foreign Missions, not because he was profoundly interested in the conversion of the heathen, but because he did not want to make himself conspicuous by refusal to sign the card that was handed to him.

When the time came to redeem the pledge he discovered that he was not a cheerful giver, but gave grudgingly.

He then penitently resolved to fortify himself against the vice of avarice by giving a tenth of his income to the Lord.

That decision changed his whole attitude toward God and toward life. It meant for him:

(1) The discovery that nine-tenths — or later, five tenths—with God's blessing, has more purchasing power than ten-tenths without it.

(2) Deliverance from the love of money, which is a root of every kind of evil.

(3) Release from "worldly cares." From that day to this he has not known a financial worry.

(4) Removal of all temptation to be a place-hunter or to covet material favors.

(5) An untrammeled ministry through more than half a century.

A great day in his experience was the day when he was frightened or shamed into becoming a proportionate giver.—A PASTOR—*In the Presbyterian Magazine, U.S.A.*

THE "NEW" THEOLOGY.

Rev. Dr. Howard Osgood once read a paper to a company of men who were advocates of the "newer" destructive criticism.

He told them he had been collecting statements as to the "assured results" of the higher criticism from the writings of "representative scholars."

He read a passage and asked if they agreed that it was correct. They agreed to it. He then read another, and to this they assented. He then read several others and these they endorsed as being the latest and most assured results of the latest knowledge and information.

He then told them that these were the words of Celsus and Porphyry, Voltaire, Renan, Paine and Ingersoll the infidels of earlier ages, and of the infidels of latter ages.

The anti-Christian statements of modern infidels, in their lectures and "sermons" against the person and teachings of Christ on the "new knowledge," are of the same origin.—*Herald and Presbyter.*

CONCERNING BOYS.

By J. J. Kelso.

For The Record.

Boys are, and always were, our most valuable asset though we do not realize it as we should.

Let us give these lads of our best.

Show respect for a boy and you develop his own self-respect.

Win his admiration and he will strive to imitate you.

Think well of him and he will try to be the boy he thinks you think he is.

We do not have enough patience with the average boy. If he is the least bit lively the Juvenile Court and the Reformatory seem to be our chief remedy.

Too much lecturing, not practical enough in our philanthropy.

We should be willing to spend a little money on these children.

Every probation officer should have a cash allowance for treating boys, but singly, and not in groups. A good dinner will do more to convert a boy than a dozen lectures.

HOW TO MAKE YOUR PASTOR SUCCEED.

By Bishop Charles H. Fowler.

Hear him. This is not a fair-weather duty. Has not the business of eternity as urgent claims as the business of time? The preacher comes to tell the good news. His best may not suit you. There are only a few model preachers. We have read of only one perfect Model, and He was crucified.

You are to hear as those who must give an account to God. Roaming about for the Gospel is as pernicious to character as roaming about in business life would be to a man's fortune.

Fortunes are built up by pushing a business along given lines through all seemings. Religious characters follow the same law. Who are the pillars of the Church? Not those who run around after men, but those who stand by the Church.

"Back" him. Be in your place. Battles are won, not by men on the muster roll, but by the men in the engagement.

As a rule, sermons are none too warm. An empty pew throws a bucket of cold water over the pulpit. We have seen very good preachers, like very good gophers, drowned out.

Every seat in the prayer-meeting is occupied. When you are not in your seat there, some evil spirit occupies it, trying to represent you.

Pray for him. Many a dead church has been resurrected by the voice of prayer. The Master's blessing has many a time made a very little bread and fish feed a great hungry multitude. Your prayer will secure that blessing.

The great revival that launched the infant Church originated in a ten days' prayer meeting. The Reformation sprouted in the cell where Luther prayed. The great Irish revival that astonished the world the other decade was spoken into power by the prayer of two poor women.

Pay him. That steward who charged the preacher with a pair of socks which his mother gave the preacher the year before, footed his gospel bill with a yarn that will not bear repeating among the angels.

Give him air. Many a good sermon is neutralized by bad air. You could smother Paul or Barnabas in carbonic acid gas. It is easy enough to ventilate a church when it is empty; but it takes the best brain in the community to do it when filled. Doorkeeper in the house of the Lord is a high office.

Support him. Make him feel that he is not alone. No man can do much alone. The sense of support is better than support without that sense. Preacher and people are the confronting halves of an arch. Separated, they cannot hold up themselves, united, they can hold up the world.

Encourage him. Some people think that it is dangerous to commend a preacher. It is more dangerous not to do so. True, you may inflate him; but if he explodes, it is a slight loss. Not much material would be wasted in him.

The thoughtful preacher finds enough to humble him in the failure of his best work. Bishop Simpson was so disheartened on his first circuit that for months he was fully resolved to retire from the work at the end of the year.

Judicious encouragement would have saved him many weary hours. The lack of it nearly robbed the Church and the world of a preacher and a prince almost without a peer.

Recommend him. Many a moderate preacher is sustained by timely and persistent recommendation. Your approving sentence may turn the scale to a glorious success.

Some men refuse to give an opinion till after the case is determined. It is more generous to give the struggling man the benefit of the doubt. It is time enough to bury him when he is dead.

Ridicule at your table can prevent his helping your children. Sons go to ruin because fathers criticise the preacher. Criticism is easy. Nothing is perfect, and it requires no great ability to find fault. It rather indicates great perversity of heart. Bees, not blowflies, find honey everywhere.

Illustrate his Gospel. When the lives of the believers pull the same way with the words of the preacher, nothing is impossible. The ancients said: "Whose life is lightning, his words are thunder."

You can no more filter your mind into purity than you can compress it into calmness; you must keep it pure if you would have it pure, and throw no stones into it if you would have it quiet.—*Ruskin.*

International S. S. Lessons

FROM PELOUBETS NOTES

LESSON—NOVEMBER 1.

The Fight Against Strong Drink

(World's Temperance Sunday).

Ephesians 6 : 1-20

GOLDEN TEXT—Be strong in the Lord, and in the strength of his might.—Eph. 6 : 10.

TIME—The Epistle to the Ephesians was written during Paul's first imprisonment, A.D. 62.

PLACE—It was written in Rome.

SUBJECT: STRONG ARMOUR FOR A HARD FIGHT.

I. THE LETTER TO THE EPHESIANS.
The occasion and purpose.
The contents and style.

II. PAUL ON FAMILY LIFE, Eph. 6 : 1-9.
A lesson for children.
A lesson for parents.
A lesson for servants.
A lesson for masters.

III. THE GOSPEL ARMOR, Eph. 6 : 10-20.
Our antagonists.
Our armor.
The fight against strong drink.

For Research and Discussion.

The letters to Ephesians and Colossians compared.
The central thought of the Epistle to the Ephesians.
Paul's teachings on family life in other Epistles.
Paul's other writings on the Christian warfare against evil.
Paul's use of military symbolism.
Progress of world prohibition.

LESSON—NOVEMBER 8.

Paul's Farewell at Miletus.

Acts 20 : 1-38.

GOLDEN TEXT.—Ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, it is more blessed to give than to receive.—Acts 20:35.

TIME—A.D. 57.

PLACE—Miletus, near the shore of the Mediterranean in Caria.

SUBJECT: AN EXAMPLE OF FAITHFULNESS.

I. THE RESTORATION OF EUTYCHUS, vs. 1-12.
Three months in Corinth.
The journey to Troas.
A sleepy hearer.
Restored from death.

II. PAUL'S HEROIC PURPOSE, vs. 13-24.
The course to Miletus.
A survey of the past.
"I go . . . not knowing."
"I hold not my life dear."

III. PAUL'S FAITHFUL MINISTRY, vs. 25-38.
A clear conscience.
Enemies of the church.
Building up the church.
Responsibilities of church members.

For Research and Discussion.

What is known about church services in the early days of Christianity.
Resurrection miracles of the Bible compared.
Historic points visited or seen by Paul in this journey from Corinth to Miletus.
Miletus in the past and present.
Sayings of Christ recorded outside the New Testament.
Paul's conception of the work of a Christian minister.

LESSON—NOVEMBER 15.

Paul's Arrest in Jerusalem.

Acts 21 : 17—22 : 30.

GOLDEN TEXT—If a man suffer as a Christian, let him not be ashamed.—1 PET 4 : 16.

TIME—A.D. 57, the conclusion of Paul's third missionary journey (not, as before, at Antioch).

PLACE—An interesting course from Miletus to Jerusalem. The temple and its immediate surroundings.

SUBJECT: THE SPIRIT OF THE MOB.

I. PAUL SHOWS HIS REGARD FOR THE LAW, Acts 21 : 1-26.
From Miletus to Jerusalem.
Received by the Jerusalem elders.
Counselled to meet criticism.

II. PAUL IS ARRESTED, Acts 21 : 27-39.
A false charge.
A brutal mob.
An unjust arrest.

III. PAUL MAKES HIS DEFENCE, Acts 21 : 40—22 : 30.
Paul's great story.
The passion of the mob.
Paul's Roman citizenship.

For Research and Discussion

Leading facts about Cos, Rhodes, Patara.
Studies of Tyre, Ptolemais, Cæsarea.
The tower of Antonia.
Josephus on Jewish insurrections.
The mob spirit illustrated by Bible events.
Roman military officers in the New Testament.

LESSON—NOVEMBER 22.

Paul Before Felix.

Acts 23 : 1—24 : 27.

GOLDEN TEXT—Herein I also exercise myself to have a conscience void of offence toward God and men always.—Acts 24 : 16.

TIME—Toward the end of A.D. 57. Paul's imprisonment in Cæsarea, A.D. 58, 59.

PLACE—The hall of the Sanhedrin in Jerusalem, the tower of Antonia, and Felix's judgment hall in Herod's palace, Cæsarea.

SUBJECT: PAUL AND FELIX: A CONTRAST.

I. PAUL'S ENCOURAGEMENT AND SAFETY, Acts 23.
Paul before the Sanhedrin.
Paul cheered in the night.
Paul saved from a dastardly plot.

II. PAUL MAKES HIS DEFENCE, Acts 24 : 1-21.
The charge by Tertullus.
The answer by Paul.
The challenge by Paul.

III. FELIX TREMBLES AND PROCRASTINATES, Acts 24 : 22-27.
Paul's bold testimony.
Felix's aroused conscience.
Two years in prison.

For Research and Discussion

Procedure in Sanhedrin trials.
Paul's visions.
The character of Paul's nephew.
The character of Tertullus.
Paul's speech before Felix as a disclosure of his character.
The character and career of Felix.

LESSON—NOVEMBER 29.

Paul Before Agrippa.

Acts 25 : 1—26 : 32.

GOLDEN TEXT—I was not disobedient unto the heavenly vision.—Acts 26 : 19.

TIME—A. D. 59.

PLACE—The palace of Herod, the residence of the Roman governor in Cæsarea.

SUBJECT: OBEDIENCE TO THE HEAVENLY VISION.

I. THE TRIAL BEFORE FESTUS, Acts 25 : 1-12.
A new plot against Paul.
The trial.
The appeal to Cæsar.

II. THE TRIAL BEFORE AGRIPPA, Acts 25 : 13—26 : 23.
A king's curiosity.
Paul's account of himself.
"Not disobedient to the vision."

III. THE VERDICT: NOT GUILTY! Acts 26 : 24-32.
The appeal to Festus.
The appeal to Agrippa.
"Not worthy of death or bonds."

For Research and Discussion

Festus compared with Felix.
Festus compared with Agrippa.
Prominence of the resurrection in Paul's teachings.
Characteristics of Paul's speech before Agrippa.
Visions in Paul's life and his view of them.
The accounts of Paul's conversion compared.

CHOIRS, ASSISTANT PREACHERS.

Parson Brownlow could not understand what was the matter with his sermons. He studied as long as he could, he prayed over them most earnestly, he put into them, indeed, his whole life; and yet they did not seem to touch the life of his people.

Parson Brownlow thought over this long and prayed over it patiently, but it was all in vain. Indeed, he never did find out until, one Sunday, he had something the matter with his throat that prevented his preaching, yet permitted him to sit below in the pews and listen to the clergyman who took his place.

And then it was that Parson Brownlow, on lifting his eyes to the organ loft back of the pulpit, saw, to his surprise and disgust, that all that time he had been laboring against a set of assistant preachers, who, while he had been preaching one thing, had been at work most vigorously preaching quite different things. These preachers were the choir.

They were giggling, and flirting, and reading the paper, and fumbling the leaves of the hymn-book, and whispering, and yawning, and sound asleep.

Parson Brownlow sent a note to the next choir meeting. It read like this:—

My dear Assistant Preachers:—I give it up. You are too many for me. Either you must stop preaching levity and carelessness and pertness and indifference and irreverence from your pulpit above me, or I must stop preaching the opposite of these things from my pulpit. The contest is too unequal, for you are many, and I am but one. Which shall it be?

Your devoted pastor.

The next Sunday there was a new tenor and a new alto in the organ loft, but no one seemed to know the difference, for every one was saying, "What a glorious sermon our pastor preached to-day! I did not know it was in him."—CALEB COBWEB, *in Golden Rule.*

The Church has a message that it must get to the world, and the Sabbath presents the one greatest opportunity for delivering this message. If the Sabbath were destroyed and forgotten, the Church would not endure; for its opportunity for evangelization would be too meager.

World Wide Work

THE GOSPEL IN THE SOUTHERN SEAS.

By E. H. Montgomery.

In Woman's Missionary Friend.

In a recent article in the "Atlantic" James Norman Hall describes conditions as he found them on the island of Taputea, and reaches the conclusion:

"What a fiasco this whole civilizing, Christianizing experiment has been! Who has profited by it, and how? Who has been made happier? No one—not a soul. It would be amusing if it were not so tragic."

Since I do not know where Taputea is, or whether it belongs in Polynesia, Micronesia, Melanesia or the Philippine Archipelago, I cannot give testimony to any facts there, tending to mitigate or overthrow the argument of Mr. Hall. It seems to me, however, that the author has made the not uncommon mistake of taking too small a viewpoint of his subject, and has perhaps drawn conclusions that the facts do not warrant.

* * *

To offset Mr. Hall's article, I should like to bring forward certain facts in the story of the contact of the island world of the Pacific with Christianity, that must be taken into account by any one wishing to form a just and well-informed opinion.

It is wise to keep in mind that the missionary influence has not been the only one. Trade has not infrequently preceded the missionary, has always accompanied him.

The terrible outrages incident to the sandalwood trade and the copra trade in Melanesia were exposed by the missionaries who in defense of the island people exposed themselves to every sort of persecution and were cordially hated by the recruiters of black labor and the unscrupulous traders. Many of the stories against the missionaries originated with these sordid traders.

I hold no brief for the missionaries; but the ringing words of Robert Louis Stevenson still remain true:—"The missionaries are the best and most useful whites in the Pacific."

* * *

Let us take a few facts from various groups of islands. The Society Islands were the first to be visited by missionaries in 1795. These exquisitely beautiful islands were peopled by a tall, well-formed, handsome race.

Their condition, however, was far from that idyllic picture that sensualists and sentimentalists love to draw of the island world. Bloody, human sacrifices, were frequent. Life lay in the hands of a despotic king. They cowered under the all-pervading terror of evil spirits.

Here Christianity conquered; King Pomare was converted, the language was reduced to writing, a printing press was set up, schools were established. In 1859 Captain Hervey, in command of a whaler, made the following statement:—

"Tahite is the most civilized spot I know in the South Seas. They have a good code of laws, and no liquors are allowed to be landed on the islands. It is a gratifying sight to see the queen, with about 4,000 of her subjects, seated in their big church."

There followed wars of annexation on the part of France. Vices were introduced by military occupation, and in 1880 the islands were formally annexed by France. During the long wars and anarchy, the population declined. That decline seems to have been arrested, for at the beginning of this century the population was 15,000.

* * *

Or take the Austral and Pearl islands, just tiny groups, hidden on the wide surface of the seas. These were directly Christianized by their contact with the Society Islanders, who converted the whole group very much as multitudes were won in the story of the Acts of the Apostles.

No white missionaries had a hand; and since they are, fortunately, off the main lines of trade, the islands have been unmolested. The people are prosperous, the population has increased, the people are well housed, with schools and churches. There is not an avowedly heathen family in the islands.

* * *

Turn to the story of the Hervey Islands, whose very name was a synonym for cannibalism and savagery. When John Williams first landed, in 1823, he found the population on one of the islands reduced by incessant warfare to sixty, and six years later he found only five men, three women and a few children still fighting to see which should be king.

After wonderfully adventurous years of work among the group of the Hervey Islands, the people have been gathered into churches, the children into schools, and new methods of agriculture, new products and new industries established.

In 1853 James Alexander visited Raratonga, Aitutaki, and other Hervey Islands. He tells of a massive coral pier, six hundred feet long, built by the natives, and of a beautiful church of hewn coral.

The correspondent of an Auckland daily paper writes:

"The Raratongans (inhabitants of a Hervey Island) are the most advanced of all the South Sea Islanders. They have become efficient artisans and mechanics;

they build houses, wagons and boats; they work extensive plantations and cotton gins. They cultivate oranges and olives, of which they export millions. They export cotton, coffee, arrowroot and copra. They thrive and are happy, because free, unoppressed, and at liberty to enjoy the fruits of their labors."

* * *

What are the facts in regard to the Samoan Islands? These were Christianized by natives of the Hervey group, who in turn had been Christianized by converts from the Society Islands. Again and again we find the same story. It is not white men bringing a foreign faith, who have won the islands. The white men have, it is true, helped mightily, but the real pioneer work has been done by islanders bringing to others the peace and joy that has come to them.

One of those humble messengers, Papeiha, when daring to be left by the missionary, alone and unprotected, on a savage island where his predecessors had suffered terribly, said: "I am not afraid. Whether they spare me or kill me, I will land among them. God is my shepherd. I am in his hand."

The Samoan Islanders turned, without long waiting, to God, under the tutelage of the Raratongan teachers. King Malietoa said publicly, in a great preaching service, to which the newly converted islanders had come to hear John Williams: "My heart is single in its purpose to know Jehovah. My whole soul shall be given to the word of Jehovah."

It is of this island that John Williams tells of a basket in which they kept 197 stones, each stone commemorating a war.

The Samoan Christians in their turn became great missionaries, carrying the gospel for hundreds of miles in their open boats. Far into Melanesia they pushed with the utmost heroism, even into New Guinea.

The Samoans are Christians. It is doubtful if any country can show so high a percentage of family prayers. They are not dying out, but increasing in numbers.

* * *

The same thing can be said of blood-stained Fiji. Here, on these islands of dreamlike beauty, lived a mixed race that was sunk in depths of cruelty and sensuality.

The gospel came to Fiji in 1835, when a great plague was raging. In response to their request a teacher, a native of the Tonga Islands, went to them and introduced the gospel. There followed English missionaries of true apostolic stature: Hunt, Cargill and Calvert.

King Thakombau, their mighty antagonist, resisted the gospel. "I hate your Christianity," he said. "Do you think that you can keep me from wars and from eating men? Never!"

But in his black old heart the ever-new miracle was wrought. One day the death drums, that were wont to call to cannibal feasts, sounded, and a great throng of people looked on while the old warrior rose and renounced the stony gods of cruelty and war, and then knelt in worship of the Christ.

In 1874 Thakombau, alarmed at the oppressions of the Spaniards and the Germans, ceded his islands to Great Britain. He handed his war club to the Commissioner, saying: "The King gives her Majesty, Queen Victoria, his old and favorite war club, the former and, until lately, the only law in Fiji."

In 1886 he died, a gentle, faithful, consistent Christian. In 1835 there was not a single Christian in all Fiji; in 1886 there was not an avowed heathen in all the eighty inhabited islands. Out of a population of one hundred and sixteen thousand, there were 104,585 attendants at public worship. Family worship is almost universal. The Fijians have sent their missionaries to New Britain and New Ireland.

* * *

We can barely glance at some of the other islands. New Guinea, that huge island, has as its missionary hero James Chalmers, the man of whom Robert Louis Stevenson said: "He is as big as a church, a pioneer of civilization and love, who stimulates to greater courage in taking up the cross that all heroic souls have taken—the cross of light and progress."

It was because these cavemen trusted him so implicitly that the transfer to English sovereignty was effected, not only without bloodshed, but also with an absolute guarding of the natives' rights in regard to their land.

To show that the missionaries, in these latter days at least, do not cherish any prudish notions in regard to dress, as Mr. Hall implies, let me quote from Chalmers:—

"The natives of New Guinea, now under British rule, do not wear much clothing and it is desirable that they be encouraged to use very little. . . . Too little attention is paid to the effect of clothing upon native races. These clothed natives are, I believe, only hurrying along an easy and respectable road to the grave. . . . Retain native customs as much as possible—only those that are very objectionable should be forbidden—and leave it to education to raise them to a purer and more civilized custom."

* * *

With this further quotation from this "Great Heart of New Guinea" who laid down his life for his simple people, this brief and inadequate account of the effect of missions in the South Seas must close.

"I have had," he said during an address at Exeter Hall, "twenty-one years' experience among natives. I have seen the semi-civilized and the uncivilized; I have

lived with the Christian native, and I have lived, dined and slept with the cannibals.

"For at least nine years of my life I have lived with the savages of New Guinea; but I have never yet met with a single man or woman, or a single people, that your civilization without Christianity has civilized.

"Wherever there has been the slightest spark of civilization in the Southern Seas it has been because the gospel has been preached there; and wherever you find a friendly people, there the missionaries of the Cross have been preaching Christ.

"Civilization! The rampart can only be stormed by those who carry the Cross. Recall the twenty-one years, give me back all its experience, give me its shipwrecks, give me its standings in the face of death, give it me surrounded by savages with spears and clubs, give it me back again with spears flying about me, with the club knocking me down, give it me back, and I will still be your missionary!"



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Sympathies that are not exercised shrivel into selffishness.

Mr. Meyer's definition of "the flesh:" Drop the "h" and spell backwards.

Disappointment and humiliation are "growing pains" of the Christian life.

Genius may require an interpreter, but love speaks a language which all can understand.

Gold is good in its place, but living, brave and patriotic men are better than gold.—*Lincoln.*

There wouldn't be so many people opposed to the Bible, if it were not opposed to so many vices.

You may know the idle man when you hear him bragging about the amount of work he does.

Sin, like a cancer, may be easily concealed in its early stages, but eventually its odor will betray it.

Men have lost all *for* Christ, but we have yet to learn of a man who ever lost anything *by* Christ.

When we wander out of the right path, we must pass through the valley of humiliation on the way back.

You may or may not punish your child for deceiving you, but he is sure to punish you for deceiving him.

In calling attention to the good traits of other people you call attention to at least one good trait of your own.

We have not the liberty to choose whether we will serve or not. All the liberty we have is to choose our master.

However busy we may be, God will not work a miracle to save us from spiritual degeneration if we neglect our private devotions.

I wonder many times that ever a child of God should have a sad heart, considering what the Lord is preparing for him.—*S. Rutherford.*

The youth who thinks only of his manners attains nothing but manners; he who thinks only of the comfort and pleasure of others is the gentleman.

God gives strength to bear all the sorrows of His making, but not the sorrows of our own making, which the anticipation of sororw assuredly is.—*Alexander McLaren.*

The friendship that does not reach you in your hour of adversity is little worthy of the name. Fair weather friends are, after all, enemies in disguise.

One of the lowest forms of hypocrisy is for the tongue to presume to carry a message to the Throne of Grace when the heart is not in that Message.

To be patient under a heavy cross is no small praise; to be contented is more, but to be cheerful is the highest pitch of Christian fortitude.—*Bishop Hall.*

How many graves have been dug by that industriously handled spade of inquity, the tongue, while Satan stands by, as it were, reading the committal service.

"I sometimes wonder if life is worth living" mused the pessimist. "It is," replied the optimist. "It is worth living much better than most of us live it."

I know not how many more Sabbaths God may give me. and it would be a poor preparation for my first Sabbath in heaven, to have slighted my last Sabbath on earth

If the sky is cloudy, manufacture a little sunshine of your own to start the day with. Begin with a smile on your lips, and a song in your heart, and it will help the day to go well.

For a fit of passion, walk out in the open air. For a fit of extravagance and folly, visit the workhouse. For a fit of ambition, go to the churchyard and read the gravestones.

The sense of pressure under which we live would be greatly relieved by spending in real work the time we now spend in thinking about the vast amount of work we have to do.

Sir George Williams, founder of the Y.M.C.A., said if he were a lady he would enter into a league and covenant to have nothing to do with a young man who kept a chimney in his mouth.

One secret act of self-denial, one sacrifice of desire to duty, is worth more than all the good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves.—*J. H. Newman.*

Roland Hill was once called on to occupy the pulpit of a minister whose character was unfortunately not altogether immaculate and who worried him with apologies because he could not offer him a cassock. "Sir," said Mr. Hill, "I can preach without any cassock, but not without my character; character is of immense importance, sir, to a preacher of God's Holy Gospel."

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THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

VOL. L MONTREAL, OCTOBER, 1925 No. 10

NOTICE

WHEREAS an application was this day made to the Chief Justice of Canada pursuant to the provisions of section 11 of the Act incorporating the United Church of Canada, being Chapter 100 of the Statutes of Canada 14-15 George V., and a proclamation of the Governor-in-Council, dated the 10th day of June, 1925, for an order approving of the appointment of Mr. Thomas McMillan, Mr. G. Tower Fergusson, and the Reverend Thomas Eakin, all of the City of Toronto, Ontario, as Commissioners appointed by and representing the non-concurring Congregations of the Presbyterian Church in Canada.

Notice is hereby given pursuant to the direction of the said Chief Justice of Canada, that he has appointed Tuesday, the 15th day of December, 1925, at 11 o'clock in the forenoon at his Chambers at the Supreme Court Building at Ottawa, to consider the said application, and did direct that notice of such appointment be published in one issue of the Canada Gazette and in one issue of the Presbyterian Record, and be sent to a representative of each non-concurring Congregation by registered mail on or before the 30th day of November, 1925, and did further direct that objections, if any, to such approval be made to him in writing at or before the time so appointed for considering the application.

Dated October 15, 1925.

D. L. McCARTHY,
Counsel for the applicants.

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When a man ain't got a cent,
An' he's feelin' kind of blue,
An' the clouds hang dark and heavy,
An' won't let the sunshine through,
It's a great thing, O my brethren,
For a fellow just to lay
His hand upon your shoulder,
In a friendly sort of way.

It makes a man feel queerish;
It makes the teardrops start,
An' you sort of feel a flutter
In the region of your heart;
You can't look up and meet his eyes,
You don't know what to say,
When his hand is on your shoulder
In a friendly sort of way.

O, the world's a curious compound
With its honey and its gall,
With its care and bitter crosses;
But a good world after all,
An' a good God must have made it—
Leastwise, that is what I say,
When a hand is on my shoulder
In a friendly sort of way.

TO STRANGERS AT CHURCH.

"If after Kirk ye bide a wee,
There's some would like to speak wi' ye.
If after Kirk ye rise and flee,
We'll all seem cold and stiff to ye.
The one that's in the seat wi' ye
Is stranger here than you, may be.
All here hae got their fears and cares,
Add you your soul unto our prayers;
Be you our angel unawares."—*"In Presbyterian Tidings."*

HAVE THE COURAGE.

To discharge a debt while you have the money in your pocket.

To speak your mind when it is necessary that you should do so, and hold your tongue when it is prudent that you should do so.

To speak to a friend in a "seedy" coat, even though you are in company with a rich one and richly attired.

To own you are poor, and thus disarm poverty of its sharpest sting.

To tell a man why you refuse to credit him.

To tell a man why you will not lend him your money.

To cut the most agreeable acquaintance you have when you are convinced that he lacks principle; a friend should bear with a friend's infirmities, but not with his vices.

To show your respect for honesty, in whatever guise it appears, and your contempt for dishonesty and duplicity by whomsoever exhibited.

To wear your old clothes until you can pay for new ones.

To prefer comfort and propriety to fashion, in all things.

To acknowledge your ignorance, rather than to seek for knowledge under false pretences.

In providing an entertainment for your friends, not to exceed your means.

To obey your Maker at the risk of being ridiculed by man.—*Sel.*



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The Presbyterian Record

VOL. L MONTREAL, OCTOBER, 1925 No. 10

A printer's error placed "October" on the outside of part of the September issue of the RECORD. The inner pages bore correctly—"September." It is good to be right within. May the RECORD and its readers be ever kept "right within."

All Presbyterian ministers should—for the present—send their annual personal rates for the Aged Ministers' Fund and for the Widows' and Orphans' Fund, as formerly, to Rev. Robert Laird, Confederation Life Building, Toronto. This is necessary until the Government Commission meets. Be sure, however, not to send the contributions of your congregation for any purpose, to that address.

On the outside front cover of this issue is a notice which the Chief Justice of the Supreme Court of Canada has directed to be published in the "Canada Gazette" and in the "PRESBYTERIAN RECORD." And yet the new "United Church Record" proclaims itself as—"Continuing The . . . .— PRESBYTERIAN RECORD."

If the Chief Justice has given that Decree, which he has done, and if the PRESBYTERIAN RECORD is publishing that Decree, which it is doing, then the statement of the United Church Record cannot be true, which it is not.

Would it not be a good idea for Presbyterians everywhere to test whether their RECORD is continuing, by ordering a parcel for their congregation or group, or for some other congregation or group, or to distribute among their friends who have been misled by untruths of many kinds.

This test can be made at ten cents per copy, in parcels of six or more, for the last three months of this year, and will satisfy beyond a doubt—that, as the Presbyterian Church in Canada is not being continued by any new religious corporation created by Act of Parliament, but by its own free and true and loyal self, so the PRESBYTERIAN RECORD is not being "continued" by any "imitations," but by itself

A further good idea would be for congregations to order it now to the end of 1926, fifteen months, at fifty cents per copy in parcels of six or more, and then they would have still longer proof that the PRESBYTERIAN RECORD, like the Church of which it has been for fifty years the Official Monthly Medium, is as yet only in the morning of its life, with a brighter, more hopeful outlook than for many a bygone year.

Westville, N.S., Oct. 20, 1925

"It is always a good sign in the life of the Church when the prayer meeting is well attended. The young Presbyterian Church of Westville is experiencing this. This Church came into being less than a year ago, after the two Presbyterian Churches here went into Union. From these two churches, large minorities formed a Presbyterian Church, the congregation meeting in the Masonic Temple, holding five hundred people. Not only is this place well filled on Sunday mornings, but Sunday evenings people are regularly turned away. Best of all, however, is the prayer meeting, the average attendance being well over a hundred and fifty."—*From Rev. John Hardwick.*"

Armstrong, B.C., Oct 21, 1925

"We held our first service here since "union" took place, on Sunday, in Oddfellow's Hall, conducted by an elder, and were much encouraged. We expect soon to be in a better position, with the Board's help."—*D. Strong.*

FROM "YE ANCIENT COLONY."

The following telegram was received by the Moderator of the Maritime Synod, Rev. Robert Johnstone, New Glasgow, N.S., on Oct. 23.

"Big meeting unanimously decides to remain in the Presbyterian Church in Canada. See that Congregation and Minister are enrolled. According Newfoundland law, they were never out." The meeting referred to was held in St. Andrews Church, St. John's, Newfoundland. It is one of the strong historic congregations of our Church, our citadel on the far East.

TRAINING FOR THE MINISTRY.

By Rev. D. J. Fraser, D.D., L.L.D.

Principal Presbyterian College, Montreal.

The preparation of a student for the Ministry should begin many years before the student is born. He should have an inheritance of the instinct of reverence, a sensibility to spiritual realities.

In training men for the Ministry, we are not primarily attempting to turn out Managers, Secretaries, Agents, Directors of Religious Education, Organizers, Reformers or Scholars; we are seeking to train prophets; and for these we must have the material on which to work.

We need young men who have a vision, who have at least the capacity of a vision of the eternal realities, who will not be parrots, repeating the shibboleths of a Sect, but apostles of what they have seen with their own eyes, and heard with their own ears, of God and Duty and Immortality.

* * *

Then the conscious preparation should begin in the home. There will be no lack of candidates for the Ministry if parents will provide the environment which may make possible the development of the spiritual sense—Family Worship, Bible Teaching, Sacred Song, Reverence for the Lord's Day and the Lord's House, a sense of Spiritual Values, Ethical Instruction, Missionary Literature, the Biographies of great men in Church and State.

The Homes which realize the picture of "The Cottar's Saturday Night" are those from which our Candidates may be expected.

* * *

In seeking students for the Ministry, we must first seek quality, not numbers.

We cannot compete in numbers with Arts and Science and Medicine, for the simple reason that the men admitted to Theology must have had an exceptional experience—an experience of Conversion and a recognized Call from God.

Even in the face of the demand in our present emergency, there must be no lowering of the Standard or effort at indiscriminate recruiting. The present tragedy of disruption has been partly caused by the admission to our Ministerial ranks from other Churches of men not well trained, and without a sympathetic knowledge of Presbyterian history.

While we must resist the temptation to become Sectarian, we must be more careful than we have been in the past to indoctrinate our students in the Presbyterian Standards of Faith and Government and Worship. We must not be colorless in our theological training.

While the Bible must be given the supreme place in our Curriculum, and while the history of Christian life and thought in all ages and in all Communions must be studied we must teach those principles for which historic Presbyterianism has distinctively stood and for which, please God, it will continue to stand.

SYNOD OF MONTREAL AND OTTAWA.

The fifty-first Annual Meeting of this Synod of The Presbyterian Church in Canada was held in First Presbyterian Church, Montreal, 12-14 October inst.

The first four sessions, Monday to Tuesday afternoon, were devoted to conference. The three following sessions to Wednesday afternoon were the official Meeting of Synod. The closing meeting, Wednesday evening, was the formal opening of the Presbyterian College.

The Conference received reports from the six Presbyteries composing the Synod,—Quebec, Montreal, Ottawa, Brockville, Lanark-Renfrew and Glengarry. All these reports were marked by progress and purpose, hope and cheer, not a minor note anywhere, except the deep sympathy with those who by unjust and cruel ecclesiastical and civil legislation have been deprived of their church homes.

The remainder of the Conference was devoted to the General Work of the Church. Addresses were given by different members of the Synod;—by Mrs. McKerroll, president of the W.M.S.; by Dr. A. S. Grant, and by our veteran missionaries, Dr. Wilkie, of India, and Dr. Goforth, of China, whose long experience in Foreign work has only confirmed their opposition to changing the Presbyterian Church for a new one, which has an open door for Unitarianism to come in and for the Deity of Jesus Christ to go out.

The Synod was opened on Friday evening with sermon by Moderator, Dr. A. L. Howard, of Vankleek Hill, after which Rev. M. A. Campbell, of Montreal, was chosen Moderator, and Rev. J. M. Glassford, Clerk, in place of Rev. S. J. McArthur, who is removing to another Synod.

A fitting close, on Wednesday evening, to the series of meetings was the formal opening of the fifty-ninth year of the Presbyterian College, Montreal, the classes being already in operation. Principal Fraser presided, stating the College situation, as given on another page. The address of the evening was by Rev. Geo. H. Donald.

The best series of meetings in connection with this Synod for many years was the universal testimony at the close. The coercion and division of past years had given place to unity, harmony and peace; while, instead of anxiety as to the future, there was now confidence and hope.

The Synod meet next year in Ottawa.

The supreme aim of the Church is not to save men through improving society, but to improve society through saving men.

News, Notes, Letters

News, Notes, Letters for these pages cordially welcomed. Every note helps and cheers somebody. Giving the cheer to somebody does not lessen your own cheer, but adds to it. If you do not give the cheer somebody does not get it, and you do not get the addition to your own cheer, so that two, perhaps many, are losers by your neglect. The RECORD is also a loser.

"I enclose order for a parcel of RECORDS. This Old Presbyterian Congregation allowed themselves to drift into the United Church without taking a vote."

Knox Ch., Toronto, Oct. 15, 1925.

It may interest your readers to know that Knox Church, Toronto, is having a "School of Missions" for six weeks divided in groups and studying Dr. Glover's book on World Wide Missions.—A.

Arnprior, Ont.

"Though our church was stolen from us, and we have to meet in a theatre, we have regular services, a placed minister, a manse, good attendance, fair collections, a growing communion roll, pure gospel messages, a chastened but hopeful people 'no tears and no fears' and purged of an element not at all helpful."—R. T.

North Bay, Ont., Oct. 9, 1925.

The Presbyterian Church of North Bay, which is a minority group worshipping in a hall, is rapidly growing under the ministry of Rev. J. R. Sanderson. The first communion was held on October 4, when 166 united by certificate and 139 on profession of faith, giving a charter membership of 304.—*Com.*

Riverdale Church, Toronto.

Some eight hundred of our members and friends gathered last Tuesday evening to give glad thankful welcome to our new minister, Rev. J. H. W. McConnell. Over two hundred have joined us since June 10. One hundred and nineteen joined at our preparatory service last week. We have great faith in the future of Riverdale.—G. C. F.

Hamilton, Ont., Oct. 20, 1925.

We Presbyterians of Laidlaw Memorial Church came out in May last, and are holding our meeting in Edinburgh Hall. We were 150 strong at our first communion in June. Last Sunday, Oct. 17th inst., was our second communion, when seventy-three joined with us. We are getting along fine, have a Sunday School in a very healthy condition, over one hundred children and a good supply of teachers. Rev. W. G. Blake, late of Cayuga, is to be with us for a time. If we only had a church we could add more and more—and intend doing so.—*Com.*

Broadview, Sask, Oct. 19, 1925.

"I always think of the days in Toronto last June as the best days of my life. It put new life into me. We are having regular services ever since we got back from Assembly, and have also started a service eight miles north with a few Presbyterian families. We must not desert any of our Presbyterian Groups, however small. I am happy to say that we have no faint-hearted among us. Some of our women went up to Saskatoon and were greatly helped and cheered by what they saw and heard. May God bless our Church.—R. B.

Kingston, Oct. 18, 1925.

"Thank God the old RECORD still lives. I trust it may reach every home, especially in the small and scattered groups of our loyal people during the coming winter. I would rejoice to hear of a dozen of our most gifted men offering their services as itinerant missionaries to bring a message of sympathy and encouragement to their scattered brethren who have resisted coercion and are suffering from the result of tyrannical Legislation. The strong congregations can take care of themselves. Now is the time to care for the scattered ones and make them feel that we are all one flock, under one Shepherd. May I offer a suggestion—for a dozen volunteers to go out with the Message to those most needing it during the coming winter months. Also that godly parents dedicate their sons to the ministry.—JAMES CUMBERLAND.

Ninga, Man., Oct. 14, 1925.

Our anniversary services were conducted here last Sunday by Rev. Robert Patterson, of Brandon, Moderator of the Synod of Manitoba. The Lord's Supper was dispensed to a large congregation, and a number of new members received. In the afternoon Mr. Patterson and several of the elders drove fifteen miles to Holmfield, where the Sacrament was again observed by a goodly number, staunch and true.

On Monday evening at a pleasant and helpful social gathering, Mr. Patterson gave reminiscenses of earlier days, when the railway was first coming through and this country, like much of the West, was "wild," and of the progress since those days. As moderator of Synod, he brought to them the official greetings of the Church. The Presbyterians of Ninga and their minister, Rev. Alfred Gillespie, are greatly encouraged.—*Com.*

IT MADE HIM PRESBYTERIAN.

Penticton, B.C., Sept. 26, 1925.

Dear RECORD:—

I have been made a Presbyterian by Act of Parliament, but in a way that the Act did not contemplate. All my life—up to July 26 last, I have been a member of another Church. But when I saw our Dominion and Provincial Parliaments attempt to wreck the Grand Old Presbyterian Church—and thereby violate the spirit, if not the letter, of Magna Charta, my individual response to this insult to all lovers of Truth, Justice and Fair Play was to ask to be permitted to become a member of your persecuted Church.

And it was one of the proudest moments of my life, when, on July 26 last, my name was added to the Roll of the members of the Presbyterian Church at Penticton.

Yours sincerely,

SEYMOUR YOUNG.

THE SYNOD OF BRITISH COLUMBIA.

BY REV. R. G. MACBETH, D.D.

This Synod met in St. Andrew's Church, Victoria, October 6, with an excellent attendance of ministers and elders from both Vancouver Island and the Mainland, and all were eager and interested.

The Moderator, Dr. E. D. McLaren, veteran embodiment of activity, with his fifty-three years in the ministry, preached the opening sermon from the text—"Where there is no vision the people perish." He gave a strong presentation of the present position of the Presbyterian Church in Canada, and the Scriptural authority for her Creed.

Dr. McLaren was requested to continue as Moderator, but had to decline on account of recent illness. Thereupon, on motion of Dr. MacBeth, of Vancouver, Rev. Dr. W. L. Clay, of Victoria, was unanimously elected for the current year.

Rev. R. J. Douglas, clerk of Synod, who as teacher and minister has served in British Columbia for three decades, was at his post; but during the meeting he was called to the position of Synodical missionary. It is a big task, but Mr. Douglas knows well the territory and has the qualities which spell success in the undertaking.

A young Scottish elder, Mr. John McTurk, who did evangelistic work in the Old Land, and has been doing specially good service here, was appointed to labour in connection with the Synod's Committee on Evangelism. This work will be done without charge to the Church Boards. It will be locally financed.

Mr. McTurk was sorely wounded in the Great War. He is young in years, but as miner, soldier, teacher and evangelist, he has had valuable experience.

Rev. D. A. Smith, who has for some years been superintendent of Chinese Missions on the Coast and in the Interior, and has given good service recently in the organising of our general work all over the Province, was recommended for the oversight of work amongst the Chinese in Canada both East and West. Mr. Smith knows the language and the life of the Chinese and will find a large field for his energy and zeal.

It was reported to Synod that the five acre tract of land at the University in Point Grey, originally allotted for the Presbyterian College, would still be available for our Church.

It is possible that a residence for Presbyterian students may be erected and that later, a Summer Session of a theological character may be organized; meanwhile, the Synod appointed a College Board and asks the Commission of Assembly to endorse this preliminary action.

The Government Commission, to adjust matters between the Presbyterian Church and those who have entered the United Church, will be appointed this month, and the Synod appointed five men to represent us before that Commission.

A special evening was given to an encouraging and optimistic address by the Rev. D. A. Smith on conditions in our churches and fields in the Province which he had recently visited.

Then Dr. Robert Johnstone, of Calgary, a welcome visitor, gave an inspiring address on "The Place of the Presbyterian Church in the National life of Canada."

Much other business was transacted and special hours devoted to missions, the welfare of youth and kindred important subjects.

The people of Victoria were, as usual, abundantly hospitable. The Anglican Bishop, the much beloved Schofield, brought hearty greetings, as did also the president of the General Ministerial Association.

The Moderator of Assembly, Dr. Ephraim Scott, sent a message which was read by the Clerk and was much appreciated. It was published in full in all the local papers.

SOCIAL CHRISTIANITY.

The reformation of society is not an external but an internal process. The elevation of the "masses" can only come through the transformation of the individual man. A new environment will not purify an impure heart.

Our Lord's declaration, "Ye must be born again," was a rhetorical phrase. It expressed a vital, fundamental truth.

The true Gospel of "sweetness and light" is that which shows a man that he is a lost sinner, and that his only salvation is through faith in the atoning Saviour.—*Watchman Examiner.*

PRINCE ALBERT AND SASKATOON PRESBYTERY.

By Rev. J. R. Graham, Clerk.

The Presbytery of Prince Albert and Saskatoon met in North Battleford, Sept. 30. All reports were most encouraging.

Rev. W. A. Cameron, Synodical Missionary, reported progress throughout the Province.

The Rev. Peter Fisher was inducted as minister of St. Andrew's, North Battleford (Minority Group). The Induction service was held in the Oddfellows Hall, which was filled to capacity. Mr. Fisher starts work under very favourable circumstances and will build up a large congregation.

The Student at Kindersley, Mr. Young, from Princeton, has done a great work during the summer, and has consented to remain for the winter. Our cause at that point is growing.

The work at Kinistino, Crescent Hill and Shannonville has been every successfully carried on by Col. Wilson, an elder of St. Paul's Church, Prince Albert. The congregations at these points have been steadily increasing. Mr. Parkinson, of North Bay, is expected to take up the work in this field in the near future.

St. Paul's Church, Prince Albert, received fifty-one new members at the October Communion. This was the largest Communion Service for many years.

A Club known as St. Paul's Presbyterian Church Club, has been organized, with a membership of 250. 200 extra membership cards have been printed and no doubt will be placed in the hands of new members within the next few weeks. The membership of the Church now stands at 524, twenty-two more than were on the roll when the vote was taken.

The Synod of Saskatchewan will meet in Regina on the first Tuesday of November.

THE PRESBYTERY OF BRANDON.

Met September 8, in St. Andrew's church, Brandon, for the induction of Rev. John J. Cowan as minister of St. Andrew's and Forrest.

This was the first induction in the Synod of Manitoba under the new conditions. St. Andrews remained almost solidly Presbyterian, three voting for union.

On a requisition presented by the required member in St. Paul's church, Brandon, the second vote was taken by that congregation, this time under the Dominion Act.

The voting finished September 27; 320 for union and 303 against.

The minority are meeting on October 7 to organize and to proceed with a Call.

Melita and Elva last week issued a Call to Rev. M. P. Floyd, of Marshall, Sask.—John J. Cowan, clerk Brandon Presbytery.

THESE TWENTY YEARS.

Toronto, Oct. 8, 1925.

For The Record:—

In 1904 we of Dovercourt Road were a small congregation of less than 250 members, without a minister and with a little rough cast building which, when sold later, netted us six hundred dollars.

We called Rev. James Wilson, then at Glencoe, who was inducted April, 1905.

The close of this long ministry of over twenty years, by the Call of Dr. Wilson to Brampton, finds us with a membership of 1,270 (although three hundred went out from us after the vote on Union)—and site and buildings which $150,000 could not replace.

The beginning of this ministry saw also the beginning of the duplex envelope, that indispensable medium of Church maintenance and missionary effort. The first full year of this ministry the total contributions for Missions were $506. The last full year they were $8,700.

During this time more than 1,600 have been received into fellowship on confession of their faith, while almost three thousand brought their certificates and made their home with us while resident here.

Our Women's Association, the Women's Auxiliaries, the Christian Endeavor Societies, the Sunday School and all the organizations are stronger and more vigorous than ever, the prayer-meeting more largely attended than it has been for years and a unity and fellowship which was unknown before the great catastrophe—from which God in His Mercy delivered us—threatened.

In that great struggle Dr. Wilson stood steady as a rock and gave strength to multitudes.

The ministry to the sick and aged through all these years cannot be put down with ink and paper. It is written in the hearts and lives of those who, no matter how busy the minister was, were never forgotten or neglected.

And now, Dovercourt Road is again vacant. Let no one say "he will be a hard man to follow." The man who believes that "In Him are hid all the treasures of wisdom and knowledge" and who will be content as Dr. Wilson was to—"preach the preaching that I bid thee"—will find a good field and a large congregation full of faith and courage, glad to follow his leadership in undertaking still greater things in the days to come—Timothy Standby.

There is a mighty "go" in the gospel as well as come. It is come go. Go, preach and heal; go, home to thy friends; go, into the highways; go, into all the world. Many Christians do not obey; many churches have no blessing, because they do not go.

IN BROCKVILLE PRESBYTERY.

By Rev. Wm. Merrilees, Clerk.

The changes in Brockville Presbytery since June 10 are as follows:—

Translations, etc.

Rev. A. J. Sinclair, of Chesterville and Dunbar, to the Presbytery of Sarnia, Aug. 31.

Rev. P. A. MacLeod, D.D., of Kemptville, to the Presbytery of Glengarry, Sept. 20.

Rev. W. T. McCree, M.A., late of Lyn, Caintown and Mallorytown, to the Presbytery of Toronto, Oct. 6.

Rev. R. J. M. Glassford, B.D., of Winchester and Winchester Springs, to the Presbytery of Lanark and Renfrew, Oct. 18.

Calls From

First Church, Brockville, to Rev. Donald MacOdrum, B.A., of Halifax, N.S. Accepted.

Prescott, to Rev. George McGregor, B.D., of Prescott, Ont. Accepted.

South Mountain and Mountain Station, to Rev. D. O. McArthur, of Ottawa, Ont. Accepted.

Alvinston and Euphemia, Ont., to Rev. W. J. Sinclair, of Chesterville and Dunbar.

Maxville, Ont., to Rev. P. A. MacLeod, D.D., of Kemptville, Ont.

Streetsville, Ont., to Rev. W. T. McCrae, M.A., of Lyn, Ont.

Renfrew, Ont., to the Rev. R. J. M. Glassford, B.D., of Winchester and Winchester Springs.

Chesterville and Dunbar, Ont., to Rev. J. D. Hodges.

Inductions Into

Prescott, Ont., June 25, George McGregor, B.D.

First Church, Brockville, Ont., July 30, Donald MacOdoum, B.A.

South Mountain and Mountain Station, Ont., Sept. 15, D. O. McArthur.

Vacant Charges and their Interim Moderators.

Cardinal and Mainsville, Rev. J. D. McKenzie, Morrisburg, Ont.

Kemptville and Oxford Mills, Rev. George McGregor, B.D., Prescott, Ont.

Caintown and Lansdowne, Rev. George McGregor, B.D., Prescott, Ont.

Morewood, and Russell, Rev. Wm. Merrilees, Iroquois, Ont.

Spencerville and East Oxford, Rev. Wm. Merrilees, Iroquois, Ont.

Winchester and Winchester Springs, Rev. D. O. McArthur, South Mountain, Ont.

These are all self-sustaining, and some expect to exceed the minimum stipend.

The interim Moderator will welcome correspondence.

Presbytery Notes.

The Minority group at Mountain Station has been organized as a congregation and connected with South Mountain as a pastoral charge.

The Presbytery at its regular meeting, September 1, agreed to the following changes and readjustments:—

Lansdowne to be transferred from the Presbytery of Kingston and associated with Caintown to form a self-sustaining charge.

Russell to be transferred from Ottawa Presbytery and associated with Morewood to form a self-sustaining charge.

Winchester Springs to be added to Winchester to form one pastoral charge.

NOTES FROM WINNIPEG.

The moderator of Presbytery is Rev. W. A. Cunningham, D.D., 406 Cathedral Ave., Winnipeg, and the Clerk is Rev. D. Johnstone, 1652 Alexander Ave., Winnipeg, to whom all communications should be addressed.

Selkirk, old Kildonan, and Calvin church, Winnipeg, saved their property, and are being settled.

On October 8, Rev. D. Johnstone, clerk of the Presbytery, was inducted to the pastoral charge of Calvin church.

Knox church, Selkirk, has called Rev. A. T. Macintosh, formerly assistant commissioner of the Boy Scout Movement in Manitoba. Mr. MacIntosh has accepted, and will be inducted on October 30.

The people of Old Kildonan hold on their heroic way and hope soon to find a suitable minister for their historic church.

St. James Group has been organized into a congregation, elders have been elected, and in this large field it is confidently expected the growth will be rapid.

Dr. Cunningham has organized the large group from Westminster, Knox, Augustine and other central churches into a congregation, which at present meets in Norman Hall, Sherbrooke Street, Winnipeg. Recently twenty-five elders were chosen, and have been inducted to office. The roll of membership is large, and continually growing, and prospects are bright for one of the strongest and most aggressive churches in the city.

The groups at College Theatre in the St. John's district and the group at Norwood will be organized into congregations when their second vote under the Federal Act is completed.

The Presbytery has also within its bounds mission stations, at Morden and Roland.

The Woman's Missionary Society is busy organizing branches of the Society in the various congregations and groups.

David Johnstone,
Clerk of Presbytery.

KNOX COLLEGE TORONTO

THE PRESBYTERY OF TORONTO.

By Rev. G. M. Dunn, Clerk.

390 *Perth Ave., Toronto.*

On May 28 last, as this Presbytery, meeting in St. James Sq. Church, was about to adjourn its Presbyterian members, amid strong objections by Unionists, filed a protest and—upon adjournment—reconstituted as a provisional presbytery, elected Rev. Dr. McKerrol as Moderator, and Rev. G. M. Dunn as Clerk, and adjourned to meet in Dovercourt Church, June 17.

On this date the Presbtery met, as per adjournment, and began the work of reorganization. It was agreed that all regular meetings of Presbytery be held in Knox College.

Organization as complete as was possible was carried out at this meeting, and Committees were appointed on Missions, Inductions, Finance, The Roll, Reception of Ministers, Property, Sabbath Schools and Young People's Societies.

It was found that of ninety-eight congregations in the old Presbytery some fifty-nine had remained loyal to their Church and her faith.

Of the other thirty-nine there has since then been more or less fully organized some fifteen groups, and many of these are as strong as was the original congregation. A number of these are to-day offering larger support to the ministers they call than was paid by the undivided congregation before June 10.

Toronto Presbytery then, out of all the chaos and confusion, emerged with some seventy congregations in sixty pastoral charges.

At this date, October 6, there are twenty-seven congregations and groups with no minister. This very day, however, there have been presented to Presbytery seven Calls, which means that seven more congregations will in all probability be settled in the near future, leaving twenty charges vacant.

Eleven induction services have been held within the Presbytery during the past month, and one ordination.

No induction services have ever been held in this Presbytery with such dignity and impressiveness. When the Moderator asks the Clerk to produce a copy of the Formula, which he reads solemnly to the assembled people and the minister elect—when the minister elect signs that Formula, with its pledge to the Doctrine and Government of "this church," and its pledge "to follow no divisive course from the present order established therein"—there is a tense silence in the congregation.

And when that tenseness is relieved by the Moderator and members of Presbytery extending the glad Right Hand of Fellowship, one hears whispered in the pews: "We never saw it on this wise."

Both minister and people feel that it is a solemn thing to stand in the presence of the Most High and make solemn vows. Neither ask for any mental reservation and both are nerved to greater things.

Our constituent Roll to date contains thirty-six ministers and forty elders.

With more complete organization in some of the groups and the gaps all filled in vacant charges, our Presbytery will have a roll of sixty-one ministers and sixty-one elders, a band of loyal, happy and devoted men representing the many thousands of our loyal and devoted people who have not need to be ashamed of the past of their Church, and who have a vision of glorious things that are yet to come.

Vacancies—and—Interim Moderators.

Beaches	W. H. Andrews.
Hill Group	Dr. W. M. Rochester.
Cowan Ave.	Bertram Nelles.
Dovercourt Rd. ...	N. McEachern.
High Park	G. M. Dunn.
St. Davids	J. G. Inkster.
Woodbridge	C. H. Bowman, Maple.
Hornby & Omagh..	W. M. McKay, Tor.
Whitby	H. R. Horne.
Rogers	T. H. Rogers.
Rosedale	Dr. A. S. Grant.
Fairbanks	(Mission).
Mt. Dennis	Dr. McKerrol.
Lansing-Willowdale	J. G. Inkster.
Mimico Group	Peter Jamieson.
Central Group	(Unorganized)

Inductions during the last few weeks.—

At Newmarket, Ont., 21 Sept., Rev. C. K. Nicoll.
At Glebe, Ont., 22 Sept. Rev. David Anderson.
At Port Credit, Ont., 24 Sept., Rev. Samuel Lundy.
At Wynchwood, Ont., 35 Sept., Rev. H. S. Lee.
At Oakville, Ont., 28 Sept., Dr. Wr. Wallis.
At Long Branch, Ont., 30 Sept., Rev. P. Jamieson.
At Chalmers, 1 Oct., Rev. M. J. McGillivray.
At Brampton, Ont., 2 Oct., Dr. Jas. Wilson.
At Melville Church, 5 Oct., Rev. Gardner Dickie, Ordained.

At present arranged for

Oshawa, 20 Oct., A. C. Reeves.
Steetsville, 22 Oct., W. T. McCree.
St. Johns, 23 Oct., H. A. Nisbitt.
St. Pauls, 28 Oct., J. B. Paulin.

Other Calls pending.

Eglinton, to H. E. Abraham, of Guelph.
Milton, to J. McFaul, Tottenham.
High Park, to Peter Taylor.
Cowan Ave., Bertram Nelles.

PRESBYTERIAN COLLEGE, MONTREAL.

By Principal Fraser.

(*From an address at the Conference of the Synod of Montreal and Ottawa, Oct.* 13.

As you are aware, the General Assembly decided to carry on theological training this year in only two centres—in Knox College, Toronto, the building of which was given to us by the Ontario Legislature, and in the Presbyterian College, Montreal, the disposal of which will be determined by the Legislature of Quebec, next February or March. The permanent policy of our Church has not yet been decided.

The situation in our Montreal College is very unsettled. On the fifth of June last the General Assembly of the undivided Church, which was notoriously a packed Assembly, declared vacant the Principalship and the Chairs occupied by Dr. Eakin and myself, and appointed an acting Principal and a Board of Management with instruction to enter into office forthwith.

A few moments after this action of the Assembly, the acting Principal and the Chairman of the Board, with two witnesses, evidently waiting for a wire from Toronto—took possession of the College in my absence, although they knew that I was expected to return from Scotland within a few hours.

On my return early next morning I found that these four gentlemen had taken from the Office I had formerly occupied, the College Seal, the Registers and other official documents; and on the tenth of June they took literally physical possession of the College building and properties, and placed private detectives at the door to prevent my entrance to my Office where many of my private papers were, and the admission of any who had not the Unionist Password.

I was formally notified by registered letter that they had taken possession, and a little later all my private possessions were removed from my Office, and notification was sent to me that Dr. Eakin and myself were no longer regarded as Members of the Joint Faculty.

The General Assembly on the 12th day of June rescinded the action of the previous sederunt and reinstated Professor Eakin and myself in our former positions, appointing a new Board of Management.

We were not inclined, however, to assert our rights by meeting force with force, and even if we had been so inclined we were precluded from any violent action by the fact that we had rented the College Building to McGill University for a Summer French School, which already had a large registration of Students from many parts of this continent. We were careful that our contract with McGill University should be carried out in the letter and in the spirit.

Public indignation was naturally aroused against this illegal and indecent action which carries its own condemnation.

Under the circumstances, our College Board and Senate unanimously decided that we could not carry on work on a basis that involved our recognition of their legal possession of the College. We, therefore, resolved that we should leave to the Legislature and the Federal Commission the disposal of the Charter, Endowments and Buildings.

I wish our friends and the public generally to understand that our withdrawal from the co-operating scheme—for our policy has always been one of generous co-operation—was not voluntary, but was made necessary by the characteristic violence of the Unionist majority.

* * *

In spite of being out of our College Home, we have begun our Session under instruction from the General Assembly with a registration of twenty-five students. The majority of our registered students are in the earlier stages of their career, preparing for the study of Theology. I have never doubted that our cause of civil and religious liberty would appeal to young men of virility and public spirit, and the registration this Session is proof thereof.

Our Theological students will be given a thoroughly good course by the use of the Lectures of the Anglican Professors, Principal Rexford, Dr. Abbott Smith and Dr. Howard, by a larger use than usual of the McGill classes under Dean Ira MacKay, Dr. Dawson, Professor Brodie-Brockwell, Dr. W. D. Tait, Dr. Cyrus MacMillan and others, and by the practical courses offered by several of our Presbyterian ministers, for example:—Dr. W. D. Reid, in Pastoral Theology; Dr. R. W. Dickie, in the History of Presbyterianism; Rev. Malcolm Campbell, in Congregational Administration; Rev. I. A. Montgomery, in The Theory of Preaching; Rev. George H. Donald, in Practical Homiletics; and Dr. J. B. MacLean, in The Westminster Standards.

* * *

One advantage of our exile is what we are drawn into closer relation to McGill University. With the expression of our gratitude to McGill, I should like to join our appreciation of the courtesy of the Authorities of the Diocesan College in giving the privileges of residence to a number of our students who will there be amidst wholesome religious influences, and of the Directors of Strathcona Hall who have given at a nominal charge a room, as a meeting-place for our students and Faculty.

Outside of the Official representatives of the United Church in the co-operating College Scheme, we have met with nothing but sympathetic and generous consideration.

The action of our Maritime Synod in

proposing to take over the famous Pictou Academy and to prepare its students for McGill gives promise of a valuable contribution from the Eastern Provinces which will still further cement our present cordial relations with the truly national University to which we are affiliated.

THE MARITIME SYNOD.

By Rev. Frank Baird, Clerk.

For the Record:—

The Synod of the Maritime Provinces had a great and a heartening meeting in New Glasgow, October 6-8, with a registered attendance of ninety-one ministers and elders, and great enthusiasm manifested.

The closing meeting, which was a joint gathering of the Synod and the Women's Missionary Society, in session at the same time and place, showed an attendance of seven hundred, and far exceeded the hopes of the most sanguine.

Rev. Robert Johnston was continued as moderator, and Rev. Frank Baird and Rev. J. A. Stead Burns were chosen clerks.

Full reports were received from all outposts, and organization effected for the entire Synod.

The Budget of $60,000 for 1926, as announced by Mr. Thomas MacMillan, of Toronto, was cheerfully accepted.

* * *

A forward step of great significance looking toward the securing and educating of candidates for the ministry was taken, in the move made to secure the residence for boys in connection with the famous Pictou Academy, and also to strengthen the Academy staff so that the first two years of an Arts course might be taken there.

An appropriation of $5,000 was made by the Woman's Society for present pressing needs for Home Missions, and organization work throughout the bounds, the expenditure of this to be under the "Missions and Budget" Committee of the Synod.

The carrying on of port chaplaincy work was arranged for. The needs of Sunday Schools were provided for. Provision was made to have the Moderator visit Newfoundland, and generally steps were taken to strengthen the things which remain.

* * *

There was no boasting, and there were no recriminations. That there was strong feeling and deep resentment at numerous wrongs suffered may be shown in two of the resolutions adopted, which are as follows:—

"In the matter of the public statement of Rev. Colin Young in Port Arthur, touching the reaction toward Union in the heart of Presbyterianism in this Synod, and the assertion that the churches in the Town of Pictou are determined to go into Union, the Synod having full knowledge of all the facts, and the determination of these and all the churches within the bounds to remain loyal to the principles of Presbyterianism, resents Dr. Young's false statement, and, further, is gratified to find the people everywhere standing fast and rejoicing in their deliverance from clerical and financial bondage, the universal opinion being that Church Union is a complete and tragic failure."

* * *

The Synod further recommended that the following form should be sent by the ministers of Synod to Rev. T. A. Moore, Secretary of the General Council of the United Church of Canada:

"We, the undersigned ministers of the Synod of the Maritime Provinces of the Presbyterian Church in Canada, while complying, of necessity, with the inquitous terms of the Church Union Act, do hereby declare our intention not to enter the United Church.

"Feeling that an indignity has been laid upon us, our declaration is made under protest solely to avoid the greater indignity of being carried over into and made ministers of the United Church by Act of Parliament."

* * *

One of the gratifying features of the meeting was the report on the number of recent ministerial settlements, and the large number of additions to the church on profession of faith, in several charges ten, twenty, and in two cases over forty having been received.

Through the entire meetings ran a spirit akin to that expressed in Miriam's song. The privileges of freedom, of peace, of liberty to do the work of the Lord in the Lord's way, and as the Spirit prompted and the Scriptures directed, were prized and appreciated as never before.

The Record was commended with the utmost enthusiasm, and the inspiring message from the loved and venerated Editor was received and responded to with feelings and expressions of deepest emotion and gratitude.

The presence and addresses of Mrs. McKerroll, of Toronto; Mr. Thomas McMillan, of Toronto, and Rev. Allan S. Reid, of Montreal, were an inspiration and help.

Though Pictou pressed strongly for the meeting of Synod next year, it was, after discussion, decided to accept the cordial invitation of the vigorous and growing new church in the city of Halifax.

At the close, both the members of the Synod and the great gathering of loyal and devoted women—the number of delegates exceeding two hundred—felt that their meetings had been, each in its way, an achievement.

In the Synod of the Maritime Provinces—"The Lord hath done things, whereof we are glad."

A New Era

By Ephraim Scott, D.D.

(*Address at Synod, Montreal, 12 October, 1925. Published by request*).

Moderator, Members of Synod, Men and Women, Loyalists all to Freedom and to Truth.

Once more we meet—as we and others have met in many a bygone year—for the Annual Synod of Montreal and Ottawa, of the Presbyterian Church in Canada, a Church which has ever stood pledged to the great truths of the Word of God and to the rights and liberties of the people. And so long as Presbyterians prize Christian Truth and Religious Liberty, so long will they decline to sell their Church, their Birthright, in exchange for Civil Corporation, such as has been pressed upon them, a Corporation created by Act of Parliament, pledged to no religious belief, and wholly under a clerical and official control which has no limitations but its own will, while the rights and liberties of the people are no more.

But while we are in the same Church as heretofore, we meet under different conditions. To use a phrase of late so often heard—we are in "A New Era." A new era means change. It means that something is which was not—or was but is not. The change may be for better or for worse. Change is not always progress.

* * *

The Church of God on earth has had many new eras. When Christ came He brought in a new era. The Church was then a close Corporation, a religio-political machine, controlled by the Scribes and Pharisees. Christ's teaching did not suit them and by political pressure they forced the Civil Government of the time to pass an Act to put Him to death.

But neither Pharisees, nor Pilates, nor Politicians—nor all of them combined—could kill the work He did and the truths He taught, and these truths, with the Story of that Work, soon spread over the then known world.

Other new eras followed, eras of prosperity and of adversity; eras of persecution by pagan government and of patronage by governments called Christian.

There were eras of error, like that of Arius, three centuries after Christ, who, as some are doing to-day, sought to "adapt the Gospel to the times," to the self-righteousness of men, by teaching that Christ was—like themselves—merely a good man whose life they should emulate, whose example they should follow, thus taking from Christ His Crown of Deity and from sinners a Divine Saviour. And there were eras of return to the truth, as when the first Christian Council gathered at Nicea just sixteen centuries ago, and declared anew the stand of the Christian church for the Deity of Christ.

The Reformation in the sixteenth century was a new era. Much of the Christian Church lay spiritually dead under a barren uniformity. It was again a great religio-political machine, in which the people had no rights, but to work, pray, pay and obey. But God had his faithful ones who were studying His Word, and—one after another—the great Reformers, Calvin, Knox, Luther and many more within the Church, began to preach the truths of that Word, and multitudes broke away from that uniformity.

The eras when the Church has been spiritually dead have been the times when there has been the widest uniformity under clerical control. This is natural, for where the people surrender their thinking to the clergy, and become merely obedient machines, there can be no life of mind and therefore little life of the spirit. Only as the individual comes face to face with God, with a full sense of individual responsibility, is there spiritual life.

New eras in the Church have usually been a change from one to other of the two types, bond or free. The former—as an era—is usually of slower growth, officialism gradually extending its control. The latter generally comes more suddenly, the repressed spiritual life of the people finding voice and volume in some leader, sweeping away like a flood the officialism which has usurped control and asserting its own personal liberties and rights.

* * *

But what of our own New Era? It has three aspects, the passing, the present and the future, and a knowledge of its past and passing aspect is necessary for guidance in the future.

What of its passing aspect? What has there been to make it a new Era? What things that were not here before?

Lying at the foundation of the new era and bringing many other new things in its train is the attempt of some to compel by civil law a great body of our Canadian people to change their religious belief, to do what they believe God would not have them do, under penalty of losing their church homes; in fact, religious persecution.

* * *

1. A first new thing, which that coercive attempt has developed, is a new phraseology. Pulpit and platform and press have echoed with —"Vision"—"New Vision" —"New Era"—"Broad Outlook"—"United Front" — "Great Spiritual Movement" — "Great Adventure of Faith"—"Answering Christ's Prayer"—"Healing up the Rent and Torn Body of Christ"—and other like

phrases, which are good when they describe realties, but in this case they have been often a smoke screen to hide what was going on beneath them. On the other hand, for those who believed it their duty to obey God rather than men has been a new phraseology of a different kind—"Narrow Sectarians"—"In Bondage to an Outworn Creed" — "Putting Denomination Before Christ, etc."

* * *

A second feature of this new era has been a widespread disregard of the ninth commandment, "Thou shalt not bear false witness against thy neighbour." "We must have Organic Union to put an end to the unseemly and unchristian strife between the Denominations," has been in recent years an untrue and unworthy slander upon the men and women of all Denominations who in the past have given Canada her worthy place in the moral and religious life of the world.

For well on to a century past, most of the Evangelical Churches of the world have observed the first week of the year as a week of United Prayer, and throughout the remaining weeks of the year, most of them have sought to live up to the ideals of that first week. They have as Christian people shared each other's joys and sorrows.

It is safe to say that most of the unchristian unseemliness in the Churches during the past century in Canada has been within and not between the Denominations. Further, under the smoke-screen of "putting an end to unseemly division and strife," there has been thrust upon the Presbyterian Church in the past year a hundred times more of unseemly division and strife than was ever known in Canada between the Denominations.

* * *

3. A third new feature of this new era has been the wholesale disregard of solemn ordination vows. Some have not realized what they were doing, but that does not alter the fact that hundreds of men who have been making utmost effort to displace our Church by another were entrusted with office in this Presbyterian Church on their solemn vow before God to "maintain and defend the same" and "to follow no divisive course from the present order established therein," and have used the place and office and power thus obtained, to displace this Church by another.

A new sad Era! Never before in the Presbyterian Church—in Canada or in any other country—has there been such violation of solemn vows on so great a scale. In former Presbyterian Unions in Canada, there was nothing of the kind, no violation of vows, for it was only the coming together of Presbyterians, pledged by their vows to the same things.

* * *

4. It has been a new era—in the extent of its disregard of agreements among men. There was the well-known unanimous agreement of Assembly in 1905, "that Union—must carry the consent of the entire membership" — an agreement in which we trusted. There was the equally well-known unanimous agreement seven years later, in 1912, when "owing to the extent of the minority" the movement was halted for—"practically unanimous action"—in which agreement again we trusted. And five years later, in 1917, again a halt was called —which lasted four years—with the agreement that in the whole matter of the future "the Church patiently await the new light which it may receive by Divine Guidance through the growing experience of the people and the lessons of the war," in which agreement yet again we trusted.

All of these agreements were ignored, as so many "scraps of paper" by a great body of ministers and officials who had entered into them. It has been in this respect a new sad era in the Church of Christ, the like of which has not been known hitherto—on so large a scale—over so long a time—in any Church in all Church history, and but rarely even in secular organizations of the most secular kind.

* * *

5. Another feature, making it a new era, has been the spectacle hitherto unknown in Canada, of disregard of the religious convictions of a great body of Christian people.

The Presbyterian Church is not a Corporation. It has no provision for its own merging into another Church or displacement by another Church. It is a purely voluntary organization of those whose conscientious convictions have led them to join it. All are pledged to it so long as they remain in it. Any have a right to leave it. But none have a right to forbid others continuing it. Its Courts are appointed to manage it, but they cannot extinguish it.

And yet, when scores of thousands in our Church, who knew that it was their right to remain in it, who believed it their duty to remain in it, who pleaded that they be permitted quietly to remain in it, while those who wished differently could go their way, a great body of the clergy and officials of our Church would not listen to that plea. They would not only go into another Church themselves, but they would—if possible—drive all others with them, or onto the street without a Church home.

It is a new era, or rather the return of many an old era, from the time that Herod "persecuted the Church"—and Nero burned Christians at the stake,—and Claverhouse shot down the Covenanters on the moors and in the glens of Scotland. That spirit cannot go so far now as it once did, but it is the same spirit of intolerant disregard for the religious convictions and rights of others, and the same determination as far as possible to coerce men and women in

spite of their convictions, and it goes now as far as it can go. It is a new era in religious persecution. Nothing like it has been heretofore in Canada.

* * *

6. Another feature of this new era, a thing before unknown in Canada, is the spectacle of leaders in two other great Churches, joining in this coercion, and by political influence compelling Parliament to enact this great wrong upon our Presbyterian Church. If these other Denominations wished a new Church they were free to have it, but not content with that, they use political power to violate the consciences of scores of thousands of Presbyterians. A new era!

7. Another feature of this new era is the representatives of these three Churches seeking to force Parliament, by political pressure—to confiscate trusts guaranteed by the laws of the country for more than a hundred years. Men and women in the past left property in trust to the Presbyterian Church, to carry on work by that Church, under the guarantee of civil law that these trusts would be safeguarded to the object for which they were given, and now we see the spectacle of a great body of leaders in these three so-called Christian Churches combining to force Parliament to violate these trusts, to break these engagements. A new era! The like has not been heretofor in Canada by any secular Society, much less by professed leaders of great Christian Churches.

* * *

Yet another new feature of this new era is the sad fact that the Parliament of Canada should yield to that pressure and betray the trusts which it had guaranteed to safeguard. Never before in all its history has a majority in the Parliament of Canada, a majority made up of both political parties, made so shameful a surrender of justice and right and its own pledged guarantee, to selfish political ends.

To the credit of some in that Parliament, it should be said that the members East of the Lakes, representing the great part of our Church, gave a majority against that iniquitous measure, but it was driven through by political influence from the West, having but little connection with the Presbyterian Church. This betrayal of faith will ever remain a blot on the Parliament of Canada, and will brand it as an unsafe guardian of trusts and will prevent many a charitable bequest that would otherwise be made.

* * *

8. It has been a new era in the attitude of many to the great Doctrines and Truths and teachings of the Word of God, especially to the Deity of Jesus Christ, and His Atoning death for Sin,—the foundation of the sinners' hope. This tendency has found expression in the familiar denunciation of Creed, which is but another word for belief. And this has been often heard from so-called Presbyterian ministers, holding up to ridicule the Doctrines which they had vowed to maintain and defend.

Some of you are members of some of the great fraternal Societies and Brotherhoods. What would be the result to a member of any of these brotherhoods, for example the Masons, who would depreciate and decry and ridicule the Order to which he belonged?

* * *

9. It has been a new era in Sectarianism. Under the smoke-screen of "Down with Sectarianism," there has been—and now is—the worst example of Sectarianism ever known in Canada.

Where different bodies of Christian people hold different conscientious convictions and respect each other's convictions, no one can condemn such convictions. That is not "Sectarianism." They are following the light as God gives them to see the light, and to condemn them or to coerce them or to hold them up to ridicule is manifestly a spirit not from above but from beneath.

Sectarianism is that which attempts to increase its own section of the Church Universal at the expense of some other Section of it. Sectarianism is exclusive. It attempts to proselytize, to persuade from other Churches their people and their rights. And Canada has had in recent years, and now has, in the effort to divide and split up Presbyterian congregations everywhere, the worst example of Sectarianism our country has ever known.

Such are some of the features of this New Era, which have been thrust upon us and with which we have to contend in our work.

* * *

The Present Aspect of The New Era.

Turn we now to the second aspect of this new Era, our own present situation. What features of a new era are there now in our Church that have not been heretofore.

1. There is a happy unity, a freedom from coercion and tyranny, that we have not known for years. It is reality as well as in name—our year of Jubilee.

2. A second feature of our present new era is that our Church now stands, without question, evasion or mental reservation, pledged to the Great Truths of Scripture, as set forth in her Doctrinal Standards, the Infinite Sovereignty of a God who is Love, the freedom and moral responsibility of man, the Deity and Atonement of Jesus Christ for Sin, and faith in Him as the only way of Salvation from sin.

In the era from which we are passing, some who had pledged themselves to these great truths, publicly proclaimed that our Church no longer stood for them, and seemed to take delight in throwing dis-

credit upon one or other of them, even holding them up to ridicule, laughing them to scorn.

But these have now gone their way from us, and our Church, as not heretofore for many a year, stands honestly by the great Doctrines to which she is pledged, the Doctrines that centre in and cluster around the Cross, the Doctrines on which rest the hope of the world's Redemption.

* * *

3. A third feature of the new era in our Church is her unquestioning return to the great truth of the Presbyterian and Reformed Churches, that the people, the whole people, are the Church, the ministers—as members of the Church—being chosen by the people to serve in the Church.

For years there has been the growing assumption by many of her clergy and officials that they were the Church, with power to do with the Church what they might choose, and that the people were to be transferred at will like the pews in which they sat, these pews in turn to be the property of a clergy-controlled corporation.

But now in this our new era we are free from that usurped overlordship. We are a Presbyterian Church in deed as well as in name. May we seek as a people to live up to our privileges and responsibilities, to be worthy of our name.

The Future Aspect of The New Era.

Look now for a little at the duty before us, what we should seek to make our Church in the days to come.

1. Let it be a new era of Bible study. That Book is God's Message to us, sent to us in His own mysterious way, telling us what He is and what He has done for us, what we should do and what we may be, and from all parts of that Book, from its stories, its parables, its history, its teachings, we may get new glimpses of Him and get help to grow in likeness to Him.

2. Let it be a new era of prayer life, not merely in attending to public and private devotions at stated times, but in having the heart and life in an attitude of dependence upon God, of surrender to His will, of looking to Him to know His will, and with His help seeking to do that will.

3. Let it be a new era in family life, of teaching the children the great truths of God, of prayer with them and for them. They are entrusted to us to shape for life here and hereafter, and no parent can entrust that responsibility to others.

4. Let it be a new era of family worship. No other service in the world can substitute for this one, as a means of lasting influence upon the young.

5. Let it be a new era in teaching the young what our Church stands for, what truth is, what religious liberty is, that they may take their part intelligently in later years in her work, and not be carried about with every wind of Doctrine.

6. Let it be a new era in systematic return to God of a share of what He has entrusted to us. It is one way in which we can all share with Christ in the work of the world's redemption. If we are not our own but bought with a price, then our earnings are His and a proportion of those earnings should be devoted to His work.

7. Let us make it a new era in Home Mission Work. All over our land a cruel wrong has taken from our people their church homes, hallowed by tender and life-long memories. They are our brethren. They and we stand in defence of our one common cause of truth and liberty in Canada. They are at one line of defence, we at another. Let us share with them their brave stand and struggle, help them to provide a place of worship, grouping them in pastoral charges, and aiding them where necessary in maintaining Gospel services.

8. Let it be a new era in Foreign Missions, Christ still commands—"Ge ye into all the world and preach the Gospel to every creature." Much of the world still awaits that message. We have that Message with its truth and its freedom, entrusted to us to send, and we have His promise in the carrying and sending of it—"Lo, I am with you always."

9. Let it be a new era of the Spiritual everywhere in our Church, laying aside all ambitions of size or numbers or wealth. Let our Church be what Christ intended His Church to be, a free voluntary spiritual Association, with Christ Himself its only King and Head. "Leaving the things that are behind, reaching forth to the things that are before, let us press toward the mark" of likeness in spirit and in work to Christ, till we see Him as He is.

THE NICOLAITANES

Dear Record:—

In your August issue, page 233, is the following:—

"In the new Church they are lords and masters over the Church, having power to do with it as they may choose."

"Scofield's Reference Bible, Rev. 2: 6, says of the 'Nicolaitanes,'—

"From Nikao, 'to conquer,' and laos, 'the people,' or 'laity.' There is no ancient authority for a sect of the Nicolaitanes. If the word is symbolic, it refers to the earliest form of the notion of a priestly order, or 'clergy,' which later divided an equal brotherhood, (Matt. 23: 8) into 'priests' and 'laity.' What in Ephesus was 'deeds' (2: 6) had become in Pergamos (2: 15) a 'doctrine.'

—Norman Robertson.

Our Church Calendar

MEETINGS OF CHURCH COURTS. CALLS, INDUCTIONS, ETC.

Note—Will Clerks of Presbytery please send to the Record all Calls, Inductions, Resignations, and other items of general interest. How shall the Church at large know them if the Record does not give them? How shall it give them if not received? How can they be received if not sent? And who shall send them if not the Clerk—or some other?)

The General Assembly.

Montreal, first Wednesday, June, 1926.

Synods Meetings.

The Maritime Synod, New Glasgow, N.S., Oct. 1926.

Synod of Montreal and Ottawa, Ottawa, Oct. 1926.

Synod of Toronto and Kingston, Toronto, Oct. 1926.

Synod of Hamilton and London.

Synod of Manitoba, Winnipeg, 1926.

Synod of Saskatchewan, Regina, Nov. 3, 1925.

Synod of Alberta.

Presbytery Meetings.

Lindsay, Lindsay, December 8.

Calls.

Melita and Elva, Man., to Rev. M. P. Floyd, of Marshall, Sask.

Springville and Sunny Brae, N.S., to Rev. John K. McGillivray, of Boston, Mass. Accepted.

Eglington, Ont., to Rev. H. E. Abraham, of Guelph. Accepted.

Milton, Ont., to Rev. J. McFaul.

High Park, Tor., to Rev. Peter Taylor.

Cowan Ave., Tor., to Rev. Bertram Nelles.

Westminster Ch., Sault Ste. Marie, Ont., to Mr. S. J. McArthur, of Smith Falls, Ont.

Inductions.

At Sydney Mines, N.S., Oct. 1, Rev. William Orr Mulligan, M.A., B.D., called from St. James Church, Charlottetown, P.E.I.

At St. James Church, Big Bras d'Or, N.S., Oct. 20, Rev. D. M. Lamont.

At St. Columba, Vancouver, Oct. 22, Dr. T. Wardlaw Taylor.

At Brandon, Sept. 8, Rev. John J. Cowan, into St. Andrews and Forrest.

At Brampton, Ont., Rev. James Wilson, D.D., called from Dovercourt Church, Toronto.

At Oakville, Ont., Sept. 28, Rev. Wm. Wallis, Ph.D., called from Drummond Hill Church, Niagara Falls.

At Valleyfield, Que., Oct. 19, Rev. Younger Lewis.

At Knox, Saskatoon, Sask., Mr. Walter G. Brown.

At North Battleford, Sask., Mr. Peter Fisher.

At Boularderie East, N.S., Mr. D. H. Lamont.

At Elora, Ont., July 23, Mr. E. A. Thomson.

At St. Andrews, Fergus, Ont., Sept. 3, Mr. A. O. McDonald.

At Scotsburn, N.S., Mr. J. A. Stead Burns.

At Kitchener, Ont., Oct. 1, Mr. G. T. Munro.

At Chalmers Ch., Toronto, Oct. 1, Mr. John M. MacGillivray.

At Knox, Woodstock, Ont., Oct. 19, Mr. E. G. Thompson, of Vancouver.

Deaths in the Ministry.

At Hopewell, N.S., Oct. 2, Rev. Anderson Rogers, D.D., aged seventy-four years.

At Vancouver, Oct., Rev. James Carruthers. Well past the three score and ten. In active service to the end.

IGNORING THE FAILURE.

When one has failed, the best way to help him may be to show as much confidence in him as though he had never failed.

God uses this method to help us up from our failures a great deal oftener than we use it with our fellow men. If God dealt out to us only condemnation, and instant condemnation, every time that we fail in his sight, we should not last long.

Yet that is the way we are inclined to treat each other.

And that is one reason why we help each other so much less than we might. A man who was failing badly in ways that undermine character was unexpectedly given a halt in his failures, put squarely on his feet, faced right about, and enabled to replace his defeats with victories, by the fact that God sent him, not condemnation, but blessing of a rich and undeserved sort.

We have all had that experience at our Heavenly Father's hands. He trusts and encourages us a hundred times for once that he rebukes or condemns. Why should we not help others toward victory in God's own way?—*S.S. Times.*

Family Prayers For The Week

SABBATH MORNING.

We thank Thee, our God and Father, for this Thine own Day, "the Sabbath — made for man," for rest of body and of spirit, for fellowship with Thee in Thy Word and worship, and for doing good to others.

We thank Thee for that to which this Day points backward, to a finished Creation "all very good" and to a finished Redemption by a crucified and risen Christ when that good had been marred by sin.

We thank Thee for that to which this Day points forward, eternal rest and peace and joy in Thee.

Help us to keep this Day holy unto Thee, to lay aside our work and care, and to gain from Thy Word, by Thy Spirit, a deeper sense of Thy greatness and goodness, and of the reality of things unseen.

Guide and bless the young to-day and those who teach them of Thee, in the home, the Sunday School or elsewhere.

In the House of God may Christ to-day be lifted up and men be drawn to Him.

May the careless heed Thy call to-day. May prodigals return and receive a Father's welcome. May there be joy in heaven over sinners repenting.

Help the missionaries to-day as they tell the heathen of a Saviour from sin, and bring light and hope into dark and hopeless lives.

Help us to-day, as a family, so to live and worship that this Sabbath may leave us better than it found us, more humble, more trustful, more loving, more forgiving, more in harmony with the mind of Christ.

Bless the children here. May they give their childhood and youth to Thee, to have it made gladder and brighter.

Help us all with true hearts to join in the prayer that Christ taught His disciples:

Our Father Who art in Heaven. Hallowed be Thy name. Thy Kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation but deliver us from evil. For Thine is the kingdom and the power and the glory, for ever. Amen.

SABBATH EVENING.

We thank Thee, our Father, for what of good this Sabbath has brought from Thee.

Forgive our misused opportunities of getting and doing good to-day and help us to be more watchful and faithful.

We thank Thee for the strength and courage and hope the Sabbath has brought, for the fuller knowledge of Thy wisdom, power, holiness, justice, goodness and truth; for the new vision of what Christ has done for us and what He would have us be and do for Him.

Bless all that has been done to-day to lead young and old to Christ. Deepen impressions of Truth. Strengthen resolves for good. Suffer not the evil one to catch away that which was sown in the heart, but may good seed falling into good soil bring forth fruit unto eternal life.

May the uplift of the day make itself felt through all the week, giving courage and patience and strength; so that each week may be lived on a higher level than that which went before, making life an ever upward progress, in mind and heart, toward Christ, till we "see Him as He is," and are "like Him."

Have mercy upon those who use Thy Day for their own pleasure, and forget Thee and Thy Word and worship. May they see that they are missing the best in life, and dishonoring Thee. May they return and find in Thee the peace which no other can give.

Watch over our home to-night, keep us in safety while we sleep. May we rise the better fitted by this day of rest and worship for the duties of another week.

And when earth's Sabbaths are past may we all share in the rest Eternal; through Jesus Christ, our Lord and Saviour, our Brother and Friend. Amen.

MONDAY MORNING.

For the light of another day, and for keeping us in safety and health to begin the work of another week, we give thanks to a Father's love and care.

May the rest and worship, the help and uplift of the Sabbath enable all to do this week's work better than that of the week which went before.

We pray for health and strength for this week's duties, for patience in its trials, for courage in its disappointments, for grace and strength to meet and overcome its temptations.

May we bring to all that is before us this week a spirit of humility and trust, of confidence and hope. May we do life's work, not with selfish aim but with love to fellowmen and to Thee.

Keep the young this week from sin. In home and school, at work and play, may their lives be clean and pure and true and right, as Christ would have them be. May they ever remember that His hand is ready to help the humblest who call upon Him.

Remember the young men and women away from home, strangers and lonely in a strange city or a strange land. Keep them from temptation and sin. May they choose companionship that will help them upward. May they turn away from all that would lower their ideals of life.

Help Thy people, everywhere, to realize their duty to the stranger, and by word and deed to give Christian welcome.

Take us, as a family, under Thy care and keeping through this day. Keep us faithful in all things, to Right and Truth and Thee, for Christ's sake. Amen.

Family Prayers For The Week

MONDAY EVENING.

With the day ended and its work done we bring back to Thee, our Father, the page of life given us this morning to fill.

We bring it with a sense of unworthiness, for it has not been filled as it should have been.

We bring our blurred and blotted page, with its sins of omission and of commission, knowing that "like as a father pitieth his children so the Lord pitieth;" and remembering Thy promise, "Him that cometh unto Me, I will in no wise cast out." We come pleading not our own goodness but the name and the merits of Jesus Christ.

And as we leave with Thee this page, we pray Thee to keep us safely through the night and give us a new page on the morrow, and help us to make it better and fairer than this one has been.

Help us each day to realize that no page of life can be recalled and written over again, and enable us, with each new page, to follow more closely Jesus Christ, the perfect copy ever set before us.

We pray for all dear to us. Whether near or far away from us, may they keep near to Thee, following Thy guidance, trusting Thy care, kept by Thy power and love.

We pray for all in need. We ask strength for the weak and tempted, comfort for the sad and sorrowing, pardon for the sinning, and we pray that those who are still choosing the road that leads to death may turn and live.

And as we pray help us to be more faithful in seeking to answer our own prayers by doing what we can to bring to all men, everywhere, the Knowledge that alone can give help and healing for human ills, through Jesus Christ our Lord. Amen.

TUESDAY MORNING.

We thank Thee, our Father, for the constant, watchful and loving care that has kept us safely through the night and given us another day.

May He who is the Light of the World shine into our hearts, dispelling the darkness the pride, the envy, the hate, the sin, whatever is not in accord with Himself.

Remember all in special need, the tempted and tried, the poor, the aged, the bereaved and the lonely.

Be with the discouraged and disheartened in life's battles. Help them to realize that through Christ they may come off more than conquerors, and hearing His "Fear not, for I am with thee," may they take heart again.

Strengthen those who are struggling with their craving for strong drink. May they see that only in Thy strength can they overcome, and turn to Thee for help.

Prosper the efforts of those who are seeking to banish the traffic in strong drink and to make our country a safer place for the young, and for any whom drink has already enslaved.

Help us to realize that each one is his brother's keeper, and responsible for permitting any traffic that puts temptation and a snare in that brother's way.

Guide and help all, in every place, who are trying to follow Christ in seeking to help their fellow men.

Enable us all, to-day, to do faithfully and patiently and well what our hands find to do, looking to Thee for wisdom and guidance, and for grace to help in time of need, for Christ's sake. Amen.

TUESDAY EVENING.

With the day's work done we turn our thoughts and hearts to Thee, our Father, to hear a message of cheer and help from Thy Word, to offer Thee our thanks and make known our wants.

We thank Thee that none who come to Thee in sincerity are turned empty away, that with Thee in all fulness to satisfy every need of the heart, and that "whosoever will" may find satisfaction and rest.

We pray to-night for the soldiers who years ago braved death for us in battle. May they be as brave in living for truth and right as they were in facing death.

Remember those of them who were wounded and maimed, and unfitted for life's work. May a grateful country realize its duty to care for those who suffered that it might be free.

Help those of them who would not yield to the foe but have yielded to sin, and whose manhood has been wrecked by drunkenness and vice. May they turn to Him who can save even the remnant of a wrecked life, and make it over again in His own likeness.

We pray for all who have, this day, been doing special work for Thee, all home missionaries and deaconesses, all missionaries in the foreign field, all native teachers and preachers and evangelists and Bible-women. May they see that their work is Thy work and cannot fail.

Help the native converts in India and China and Korea in the persecutions that many of them have to endure. May they stand fast in Thy strength, and by Thy grace win the heathen to Thee.

We pray for little children everywhere who are growing up in ignorance and sin. May all who know Thee seek to do more to bring to all the world's children a knowledge of Him who said: "Suffer the little children and forbid them not to come unto Me, for of such is the Kingdom of Heaven."

Lead some of the boys and girls who are learning of Christ in home and Sabbath School and Church to give their young lives to Thee to be ministers and missionaries, messengers of good to others.

Keep us through this night in health and safety and peace, for Jesus' sake. Amen.

Family Prayers For The Week

WEDNESDAY MORNING.

At the beginning of this new day our hearts turn to Thee in thankfulness, Our Father, for Thy care through the night, keeping us safe from ill and harm.

We thank Thee for all Thy goodness in Providence, for health and home and friends, for food and clothing, for strength to do life's work, and for a land of plenty and of peace.

We pray for our country in all her interests; that those who make our laws may seek only the nation's good; that industrial unrest and strife may be stilled, that a spirit of fairness and justice and goodwill may prevail, that wastefulness and folly may cease.

May the rich remember that they are stewards of Thy bounty, and may they be faithful to their trust. May the poor realize that the true riches, which only give real satisfaction, riches of heart and spirit from Thee, are open alike to all.

We thank Thee for the Empire of which we are a part, for her power and her influence for good in the world. We pray that she may continue as in the past, and in ever-growing measure, to stand for freedom and truth and right among the nations.

We pray for our King. May the throne of Britain long abide, established in righteousness, the embodied sovereignty of a free people.

We pray for the Prince of Wales, that youthful promise may be richly fulfilled in all his after years, and his exalted station be ever an influence for good.

Above all other things we thank Thee for Thy goodness in grace, for this greatest truth, that "God so loved the world that whosoever believeth in Him should not perish but have Everlasting Life," and that "whosoever will" may come to Him and receive that life.

We thank Thee for the Holy Spirit, to enlighten our minds, to renew our wills, to give guidance and strength in all things. May we yield our hearts more fully and completely to His sway, for Christ's sake. Amen.

WEDNESDAY EVENING.

Our Father in Heaven, we bring back to Thee the record of this day that Thou gavest us. What has been wrong or wanting in our thoughts, words and work during the day, do Thou forgive. What has been in accord with Thy will do Thou bless.

We pray to-night for a restless world. Help all who are seeking its betterment to realize that it cannot rest until it rests in Thee, and the principles of Thy Kingdom become its law of life.

Give a spirit of fairness and justice to all human brotherhoods, and above and around them may there be the great brotherhood of humanity, the kingdom of God on earth.

We pray for all whose place and working life has special dangers—the sailors in peril at sea or temptation ashore, the miners amid the risks of their calling, the watchmen who guard, day and night, the streets and homes of our cities, the soldiers who defend our land and Empire. Make them strong and brave for right.

We pray for those who are making this world, with its gains and pleasures, their chief aim in life. May they see, ere it be too late, that this world cannot satisfy.

Help us all here before Thee to choose the better part which can never be taken away from us. To Thy care we cannot commit ourselves for the night, for in Thy keeping all is well; and all we ask is through Jesus Christ our Lord and Saviour. Amen.

THURSDAY MORNING.

"Thy mercies," O God, "are new every morning . . . . Great is Thy faithfulness." May our gratitude for mercies be ever new and our faithfulness be more like Thine.

We pray for those to whom the morning brings no comfort or cheer, for the sick in their homes and in hospitals, that they may have patience to bear their sickness, and may be raised up to health again.

Be near to any with whom the sickness is unto death. Give them comfort and peace in assurance that Thou art with them, and the good hope of a life where death comes no more.

We pray for those who are sick in mind, bereft of reason. Bless all efforts to bring them health again.

Give strength and wisdom and skill to the doctors and nurses who care for the sick, doing the work which filled so much of Christ's life on earth.

We thank Thee for these ministries of mercy, for all their faithful and self-denying service, and for the increasing measure in which they may be able to ease human suffering and lessen earth's burden of pain. May they have much of the Spirit of Christ in doing His work.

We pray for those who are sick in soul, May they come to the Great Physician, and find that there is no case beyond His power, that earth hath no wound that heaven cannot heal, nor sin nor sorrow that heaven cannot cure.

Help Thy people everywhere to realize that their mission in life, as followers of Christ, is to do the work He came to do, "to heal the broken-hearted, to give recovery of sight to the blind, to set at liverty them that are bruised, to proclaim the acceptable year of the Lord."

Keep us each one to-day as we go to the day's work. May Christ be with us, and in all that we think and say and do may we have strength to follow Him, for His name's sake. Amen.

Family Prayers For The Week

THURSDAY EVENING.

We thank Thee, our Father, that to-day Thou hast not left us to ourselves but hast watched over us with ceaseless care and changeless love.

Forgive wherein we have failed to follow the voice of conscience and the guidance of Thy Word. Forgive where Thou hast seen in us the thought or word or deed that did not honor Thee.

Remember the children in this home. Spare them in health and strength of body and soundness of mind and earnestness of spirit to live their lives to Thee. May Jesus Christ be their Saviour and Friend, their example, their strength, their hope. May their lives be guided by heavenly wisdom into paths of pleasantness and peace.

We pray for the young everywhere. May home life have in it a place for Thee, and may Thy worship have its daily place in the home. May parents, by teaching and example, lead the young to obey and follow Thee. We pray for all teachers. May they be learners of Thee. Help them to see how much of the world's future is in their hands, and may all they say and do help to direct the young in the right way.

Remember in mercy the aged. As they see the nearing change, may they cling the more closely to Christ and rest more completely in Him. May life's evening be calm and peaceful, free from pain of body or anxiety of mind. Help them to say—"Though I walk through the valley of the shadow of death I will fear no evil ,for Thou art with Me." And all that we ask is in the name of our Lord and Saviour, Jesus Christ. Amen.

FRIDAY MORNING.

Our Father in Heaven, changeless and eternal in Thy wisdom and power and holiness and in Thy compassion and love, we come to Thee as we face the duties of another day, to gain a fresh vision of Thee.

Help us to see more clearly Thy view of the values of life, to see as Thou seest, the real and the shadow, the things that are passing and the things that abide, and to measure their worth as in Thy sight.

Enable us, while engaged with the things that are seen and temporal, to see, rising above and beyond them, the spiritual and eternal, and in the light of that eternal may all our work be done.

We pray that things eternal may fill a larger place in the world's outlook and aim and work. Help all to see that the gain of things which are seen is not life's greatest good, that the chief end of man is to glorify God and to enjoy Him forever.

To Thy guiding care and helping hand we commit ourselves for the day through Jesus Christ our Lord. Amen.

FRIDAY EVENING.

We come this evening, our Father, to thank Thee that if we have forgotten Thee to-day, Thou hast not forgotten us, but hast cared for and guided us all the way.

If the world and its work has filled too large a place in our hearts to-day, and has shut out thought of Thee, do Thou forgive.

We thank Thee that Thou dost not deal with our forgetfulness as we deserve, but dost meet with a Father's welcome the first desire to return.

We pray for those who have long wandered from Thee. Help them to see that the hunger of their hearts can never be satisfied away from Thee, and to realize the love with which Thou art calling: "Come unto Me all ye that labor and are heavy laden, and I will give you rest."

We pray for all those who are seeking to win back the wanderers to Thee. Give them to know how great Thy compassion, that no life is hopeless, but none have strayed so far from Thee but that they may return, that Thou art "able to save unto the uttermost," "not willing that any should perish."

We thank Thee anew for Thine Infinite Love, and especially for its manifestation in Christ, who bare our sins in His own body on the tree, dying that we might live.

We thank Thee that He is the same, yesterday, to-day and forever, that He ever liveth to make intercession, and in shelter of that unchanging Love we lie down to-night to rest, knowing that sleeping or waking, living or dying, we have in Him life for evermore. Amen.

SATURDAY MORNING.

We thank Thee, our Father, that Thou hast brought us in peace and safety to the last day of the week. Help us to make it a better day than those which have gone before. May each succeeding day and week leave us "Nearer to Thee" in heart and life.

We pray for those whose days and weeks have not been leading upward, who do not heed Thy call or follow Thy beckoning hand, who are not making the best of life. May they turn to Thee and give to Thy keeping what of life remains to them.

Be near to any who, with long-continued failure, are losing heart, and help them to realize Thy power to save all who come unto Thee; that though it be the eleventh hour of life's brief day, and so much of life has been wasted beyond recall, they may, by Thy grace, do better with what remains.

We thank Thee that as "long as life its term extends, hope's blessed dominion never ends," that "while the lamp holds on to burn, the greatest sinner may return."

To Thy guidance and grace we commit us through the day, assured that in Thy keeping all is well, that He who withheld not

Family Prayers For The Week

His own Son but delivered Him up for us all, will also with Him freely give us all things. Amen.

SATURDAY EVENING.

Abide with us, our Father, for it is toward evening, and the day and the week are far spent.

Forgive the things of this day and week that have not been pleasing to Thee. Forgive the level on which the week-end finds us when it should have been a higher one.

We pray for a world with a week more of sinning and sorrowing in the past. May those have a part in guiding and shaping the world's destinies turn more to Thee for help.

We pray for the Church of Christ, purchased with His own blood. Make her more worthy the price that was paid, more like Him who paid that price. May she show in her life and work more of His spirit of sacrifice for others.

May the young hear the voice of Jesus, "Suffer the children to come unto Me." May the strong give their strength to His service and the aged give anew their declining years.

Keep us in safety and peace through this night, and raise us up on the morrow to a new Sabbath, with its tidings of great joy to all people.

Help us through the coming weeks and Sabbaths, whether they be few or many, to run well the race that is set before us, looking unto Jesus the Author and Finisher of our faith, who for the joy that was set before Him endured the Cross, despising the shame, and from that joy eternal bids us follow in His footsteps till we too share His joy.

This we ask in the name and for the sake of Him who has taught us when we pray to say:—"Our Father Who art in Heaven. Hallowed be Thy name. Thy Kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors, and lead us not into temptation but deliver us from evil. For thine is the kingdom and the power and the glory forever. Amen.

NOTES ON THE ABOVE PRAYERS.

1. Two prayers are given for each day, because, wherever possible, all families should have a definite place for God at the beginning and ending of the day, preferably when all are gathered at the morning and evening meal.

Some of the family, with either father or mother, or both, can be present, and it is a very small acknowledgment of the loving care that provides all life's good, to give a few moments, morning and evening, in thanks or that good, and for those moments both farents are responsible.

2. There is no passage of Scripture given to be read with the prayer; because each family can select its own Scripture, or read in regular course, thus gaining a wider and fuller knowledge of the Word of God.

3. Prayers are only given for one week, to be used over again each succeeding week; because these can cover all subjects that might fitly be included in family worship, and it does not seem necessary to multiply them merely to have a slightly different form of words asking for the same things.

Further, written prayers should not be a permanent substitute for personal prayers, but simply a help to beginners. If there be a new prayer for each day for a long period, they never become familiar and must always be read.

But if the same are used every week, they grow into memory, and soon, almost unconsciously ,they may be used without the book, just as is the Lord's Prayer. Then, as one gains confidence, sentences can be omitted or added or changed, until in a short time the prayer becomes one's own, spoken wholly in one's words, and all aids are laid aside.

IMPORTANCE OF FAMILY WORSHIP.

The importance of family worship for the young none can measure. It is not fair to them to deprive them of what is best in life, and the best for them that any parent can do is to keep daily and definitely before them Jesus Christ and His Word, and to shape their ideals of life after that Word.

Neither can any one measure the value of family worship to the Church and to the world. There is no one thing within human power that could so greatly change the aspect of the world in a generation. The world of to-morrow is in the hands of the parents of to-day. God will be in that world of to-morrow or shut out of it as He is given place in the families of to-day or shut out of them.

Of all Christ's helpers and workers in the Church to-day, missionaries, ministers, elders, deaconesses, office-bearers and members all the "reliables" in all lines of work, the great majority have been reared in homes that had a family altar, a daily, definite place for God, and very few of them in homes where He had no place or welcome.

And if the Church of to-morrow is to be a living Church, with living men and women to carry on her work, she can only attain to it as the children of to-day are trained, in their family life, to give God His place.—*E.S.*

The Children's Record

"A LAMP UNTO MY FEET AND A LIGHT UNTO MY PATH."

Two boy friends were in a farm-house near Inverurie, Scotland.

One of them was a student who had made up his mind to become a minister, the other a farmer boy whose father had recently died.

The farmer boy had been dipping into some kind of shallow infidel books, and had become sceptical about his father's old Bible, because it did not tell him all the things he wanted to know—the origin of evil, the beginning of matter; how, indeed, all the universe was made.

The Bible said nothing about the great mysteries that throb and burn around our life. How could it be God's Book if it did not reveal to us those great mysterious heights of being, those towering paths of existence?

When the student was leaving for home, the farmer boy offered him a lantern.

"No, Jamie, there is no use taking that lantern."

"What do you mean John? You are crossing the moor, aren't you?"

"Yes, I'm crossing the moor, but why should I take the lantern, Jamie? It cannot light up Benachie; it cannot reveal the river Don down there in the valley; it cannot light up the distant landscape. Why, Jamie, ten yards away from it the land lies in pitch darkness. Why should I take your puny old lantern?"

"But John, this lantern isn't for Benachie, or the river Don or the distant hills. It is to help you to find your road across the moor. It will light you home, John."

"Then, indeed, Jamie, if your lantern be for my road across the moor, and if it will light me home, I should be a fool not to take it. Give it to me, for I'll need it this dark night.

"But, Jamie, lad, listen. The Bible is not for the great peaks of the mysteries of the universe. It is not for the distant fields of creation and existence; but for this road home across the moor of earth, for the path through the darkness of human sin and sorrow, God has given us the sufficient light of His Holy Word, Jamie. It tells of Him who is 'The Way, the Truth and the Life.'

"Don't you be so foolish as to refuse God's Word. Read your father's Bible; it will light you home, lad; it will light you home."

Jamie thought long and late that night. He took God's lantern, walked in its light. He came to the Cross, accepted the Saviour. Christ is our sufficient light. He Himself said, "I am the Way, the Truth and the Light: no man cometh unto the Father, but by Me." (John 14: 6). — *Presbyterian Tidings.*

STORY OF A CHINESE BOY.

One day in a China inland town a little boy about six years old went to visit his grandmother.

On his way home while sitting on his mother's shoulder they passed a man carrying a large tray of fruit on his head. The boy saw the fruit, put out his hand and took it.

When he and his mother arrived home she saw he had some fruit, and asked him "Where did you get that?"

The boy told her how he stole it from the man's tray as he passed by.

What do you think his mother said?—"Well, if my boy isn't smart! I am proud of him for having such nimble fingers. He certainly is a bright boy to take that fruit and not let the man see him. Ha, ha!"

And she laughed at him and told her neighbors what a fine boy she had.

After he heard his mother praise him for what he had done, he hunted constantly for something to steal. At first he would steal little things, then he would steal chickens, and when he got bigger he even would steal people's cows, and finally he became a regular robber.

* * *

At last soldiers caught him and arrested him. He was tried and the judge said he must be executed.

When he heard his sentence he said to the judge, "You should not execute me; you should execute my mother."

"Execute your mother! Why should you say such a dreadful thing?"

Then this man told the judge what had happened when he was a little boy and how his mother had praised him for stealing, and made him think that he was very smart, and so he had kept on doing wrong until at last he became a robber who would not hesitate to kill in order to steal.

The judge then sent for this man's mother and reproved her for the very bad way in which she had trained her child.

But her son was executed just the same and his mother learned when it was too late that sin leads to terrible results.—*In "Olive Trees"—by a Missionary in China.*

Stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong.—*Lincoln.*

THE BOY IN THE HARVEST FIELD.

Out in the fields in the midsummer heat,
The reapers were busy binding the wheat,
And the farmer looked with an anxious eye
At the "thunder caps" in the western sky;
"All hands must now work with a will," said he;
"For a storm is brewing up there, I see."

Then the bright-faced boy at his father's side
To help bind the sheaves most patiently tried;
But he could not manage the work at all,
For those willing hands were too weak and small;
"I can't do this," said the brave little man,
"So I'll give it up and do what I can."

The men are thirsty and far from the spring;
"It will give them a lift," thought he, "to bring
A drink of that clear, cool water that flows
Down the mountain side where the sweet fern grows."
And soon he was dipping his little cup

In the mossy place where it bubbled up.
And the joy of doing something he could
Shone on his face as he came through the wood.
"God bless the boy!" the men cried out,
As he passed the pure, cold water about.
'Twas sustaining power—they bound the grain
Just in time to save it from drenching rain.

Then the father said that night with a smile,
While the mother listened with gladness the while,
"My boy, you helped harvest the field of wheat,
Bringing water when we were parched with heat;
Remember through life, my dear little man,
God only bids us to do what we can."—*Sel.*

FOR HIS MOTHER'S SAKE.

The florist's boy had just swept some broken and withered flowers into the gutter when a ragged urchin darted across the street. He stopped over the pile of mangled flowers, came at last upon a rose seemingly in better condition than the rest. But as he tenderly picked it up the petals fluttered to the ground, leaving only the bare stalk in his hand.

He stood quite still, and his lips quivered perceptibly. The florist's boy, who had been looking at him severely, felt that his face was softening. "What's the matter with you, anyway?" he asked.

The ragged little fellow choked as he answered: "It's for my mother. She's sick, and she can't eat nothin', an' I thought if she'd a flower to smell it might make her feel better."

"Just you wait a minute," said the florist's boy, as he disappeared. When he came out upon the sidewalk, he held in his hand a beautiful, half opened rose, which he carefully wrapped in tissue paper. "There," he said, "take that to your mother."

He had meant to put that rosebud on his own mother's grave, and yet he knew he had done the better thing. "She'll understand," he said to himself, "and I know this will please her most."—*The Midland.*

TOO BIG FOR HIS BOOTS.

With great trouble, a small body of men were busy hoisting a heavy log to the top of the blockhouse that was being repaired after an assualt in one of the campaigns of the war of American Independence.

As the log swung to and fro the voice of a little man was heard enouraging the workers with a "Heave away! There she goes! Heave ho!"

By-and-by there rode past an officer in plain clothes, who asked the little man why he did not help the others.

"Sir," was the pompous reply, "I am a corporal!"

"Indeed," said the other, "I did not know that; I ask your pardon, Mr. Corporal."

Dismounting without further ado, the officer lent a willing hand till the job was done. Then wiping the honest sweat from off his brow, he turned to the little man and remarked:

"The next time, Mr. Corporal, you have a bit of work like that in hand and too few men to do it, send for the Commander-in-chief, and I'll come again and assist you."

With which offer and rebuke General Washington left the astounded corporal to his own reflections.—*Little Folks.*

BEFORE AND AFTER.

A little girl had a great desire to join the Church; consequently she went to the minister, asking to be received into the Church. He inquired if she had experienced a change of heart, and she answered affirmatively. The minister inquired further, "Were you a sinner before?" "Yes." "Are you a sinner now?" Again she answered, "Yes." "Where, then, is the difference between your former and your present condition." After some moments meditation she said, "Before I was converted to Christ I was a sinner that runs after sin; now I am a sinner that runs away from sin."—*Mission Friend.*

To persevere is one's duty, and to be silent is the best answer to calumny.—*Barron.*

"TWINS" IN "OLD CALABAR," WEST AFRICA.

"Mary Slessor," a Scotch lassie, who went to Africa as a missionary, was called the "queen" of the heathen people among whom she labored, but she always remained the same simple, devoted missionary, until, an old woman, she returned to Scotland and died a few years ago.

But that there was still much of heathenism is evident by the following extract from "Other Lands:"—

"The rescue of twin children from the dreadful fate that awaits them at birth in heathen communities in Calabar has been attempted, and sometimes effected, by many missionaries since the work of the mission began.

"Different methods have been employed—threatening, persuading, removing the children from their homes to the mission house, or keeping watch over them in the homes; and special schemes for rescue have been discussed and sometimes partly carried out.

"The number of years the superstition regarding these little ones has persisted, and the fact that it exists now in spite of all this effort show the strength of the foe that has to be fought. It is not pity for these innocents that is going to save them, but stern effort.

* * *

"The following is an account of the work being done at Itu Mission Hospital to deal with the problem:—

'One of the objects nearest to the heart of Mary Slessor was the care of twin children. It is a tragic fact that in the place of her labours hatred of twins and murder of twins are still rampant.

Despite all the efforts of the missionaries in the district where she spent her last years, out of twenty-four pairs of twins known to be born during the last eight months eight have been put to death by poisoning, strangulation and infliction of wounds. Many others have died of neglect. It is suspected that quite a number unknown have likewise been deprived of life.

'Even native church members are not all free of harbouring suspicious thoughts regarding twin children. It is admitted that only the few have a really clear vision in the matter.

* * *

'Hand in hand with the superstition in regard to twin children is the revolting custom that when a child gains life as its mother passes through the gates of death, the little one is thrown on the newly-made grave and there left to perish.

'An effort is being made to cope with this urgent problem. A ward has been opened at Itu Hospital for twin mothers, twin children and motherless children.

'The "bush" people must be taught till they grasp why the doctor's wife spends many hours struggling to preserve the lives of those hated little ones. They need to learn to Him who said, "Feed My lambs."

'Already a number have been rescued. In the hospital just now are three lovely pairs of twins and one sturdy little motherless girl.

'One pair, and the five survivors of five other pairs, have been sent to their homes well.

'It is interesting to note that the native nurse who has most care of the children is herself a twin, who was rescued by Miss Slessor.

'One twin mother sought the direction of the missionary in her district, and then carried her children eighteen miles to find a house of refuge in the new ward.

'Another woman confessed that but for the aid given, she and her discarded little ones had died agonizing deaths. Only because of this place of retreat could her mother instinct have full play.

'Too often, however, the little ones are brought when neither medicine nor scientific treatment is of any avail to preserve life.' "

HIS BIT OF WORK.

"Oh, John, John, what slithering work you do!"

"It's all right, father. I get it past the boss and get my pay, too!"

"There's more in the work, my boy, than in the pay."

"The pay's the main thing," retorted John.

"No, John, it is not the main thing either. Let me tell you something that I heard to-day.

"In the stone works a young man was suddenly set to do a piece of carving. The man on the job had been taken ill, and the task had to be finished on time. The young man did not know what the stone was for, but he went at the work in his accustomed painstaking way. He chiselled out a stem here, a leaf there and flowers above. The master workman approved the job, and the stone left the works. Some months passed.

"To-day the young man was walking through the great and beautiful building that the city has just completed and opened. He came to the most prominent pillar, a handsome column crowned with a piece of lily work.

"'Why,' he exclaimed, 'there's my bit of work!' And, taking off his cap, he gazed at it and said reverently: "Thank God, I did that job well!'

"That young man fashioned his bit with his soul in his job and found at last his work crowning a glorious pillar! That is true of all good work; sooner or later the finished work will be crowned. Then who can measure the joy of the workman?"

Life and Work

"PREACHING" AND "REVIVALS."

Dr. Cuyler in writing "My First Parish," Burlington, Pa., says:—My congregation was small, and mainly composed of shoemakers, coachmen, gardeners, and plain folk; just the sort of moterial for a young beginner.

In the front pews sat Dr. Van Rensselaer, with his family. Charles Chauncey the distinguished Philadelphia lawyer, occupied another front pew for about four or five months each year.

I aimed my sermons at the coachmen and gardeners, and by that style of gunnery reached the whole of my little congregation.

* * *

One thing I soon discovered, and that was that the three or four highly cultured families in my parish, relished simple, spiritual, and earnest sermons quite as much as the gardeners and the shoemakers. There is no greater humbug than the idea that highly educated parishoners hanker after severely intellectual or abstruse preaching.

My eminent Philadelphia lawyer once said to me: "I don't care to come to church to have my brains taxed: I come to have my heart and life made better. The two prime essentials to me are simplicity in presenting the Gospel and downright blood-earnestness."

That sentence gave me a word of encouragement. Simple Bible truth made red hot is what this sin plagued world needs. "Preaching up to this age" is a thin pretext to cover a vast deal of arid philosophizing in the pulpit.

* * *

My first year's work was very discouraging; and though I was learning to handle my tools, yet I was foolish enough to begin to think about flying into Tarshish!

My Master kindly headed me off by a sudden and powerful revival which began one evening in a little prayer-meeting. Such a sudden descent of the Holy Spirit, and with such intensity of soul-convicting power I have never seen surpassed in all my fifty years of experience as a minister.

We held meetings nearly every evening for a month; the little church was doubled in numbers, and it acquired a vigor that has carried it on successfully to this day. I learned more of practical theology during tht month than I had learned in a year at the Seminary.

It seems to me that type of revivals—such as McCheyne had in Dundee, and Albert Barnes and Edward N. Kirk had in Philadelphia, and Charles G. Finney had in Western New York a re seldom known in these days.

Whether the human methods have changed, or the Divine Spirit sees fit to manifest Himself in a different manner, is not for me to decide, or can any one pronounce definitely. Certainly there is a greater tendency to relegate to professional "evangelists" the work which pastors and churches then joyfully did for themselves.

Union meetings of different churches have this danger, that each church may lose its own sense of responsibility; and certain it is that the most *solid* results are gained where the reliance is on God's Spirit, and not on human machinery.

While innumerble blessings come in answer to prayer, I never have witnessed an outpouring of the Holy Spirit that followed a confident *prediction*. We mortals are not admitted to the secret purposes of a Sovereign God.

THE FAMILY PEW.

There are famous pews in old historic churches, where the great have worshiped. But to most of us who are older, there is a family pew, around which gather more sacred memories. Some of the strongest impressions in life were gained there. There father and mother and children sat. No one ever dreamed of being absent from that pew on Sabbath. No trivial excuse was accepted. No one ever "slept in' 'on Sabbath morning.

Blessed will be the man or woman, who through power from on high will write or speak the word that will call Christian people again to the old family pew and restore it to its original place in the church.

It will be no easy task. The Sabbath school is so organized that in the minds of many it takes the place of the church. But this it can never do. It can not form the church-going habit so necessary, and sometimes gives the impression that the church is not important.

Then there are impressions that come from the pulpit that are never forgotten. Ian Maclaren speaks for many when he tells of the impressions which he received as a lad in the old Scotch Kirk.

The unity of the family will be more thoroughly secured when they all sit together in the family pew. Surely we need the tightening of the cord of family life to-day. Is there anything more pathetic than to see a boy or girl alone in the church? —*United Presbyterian.*

SOMETHING HAD HAPPENED.

By Quintin M'Crindle.

(*In "Life and Work"—the Church of Scotland Record.*)

Times had been bad. Rinderpest had been succeeded by two dry seasons, and Sandybraes, true to its name, had in these years produced miserable crops. The rent was excessive and the farmer was sadly in arrears.

The young laird, who had but lately succeeded, was absent on a tour round the world. The management of the estate had recently been transferred, and the factor, chief partner in an Edinburgh firm of Writers to the Signet, was invested with full powers. The fiat had gone forth that the effects of the tenant of Sandybraes were to be exposed to public auction.

* * *

Eben Brown, of the fourth generation that had tenanted Sandybraes, was a man of fine character, and sympathy with him and his wife and children was general.

The whole district had, however, been greatly impoverished by the two bad seasons following the plague, which had denuded practically every byre. Little, or nothing, could his friends do to assist the unfortunate tenant. The parish, almost to a man—and many outsiders—sent a petition to the factor, which was presented by the minister in person.

"Have you ever seen the Devil?" asked the factor, as he bowed the minister out of his room.

"Up till this morning I should have replied in the negative," answered the minister. "But God still is in Heaven."

"Then apply to Him," said the factor.

* * *

About a fortnight before the day fixed for the displenishing sale Eben Brown was seized with a sudden resolve. He would walk all the way to Edinburgh and make a final appeal. Four days after his departure he presented himself at the factor's office. It was a sad, dejected suppliant that left the presence of the mighty lawyer.

Next morning Eben Brown set out on his homeward journey. He had travelled for some hours, when he said to himself:—"They'll be worshippin' in the kirk at hame," So into a belt of trees skirting the Lang Whang he retired, and underneath a Scots fir poured forth his soul unto God. As he emerged from the wood, he said: "Something's happened." And with fresh courage and a buoyant step he resumed his journey.

* * *

This is what had happened. It was the custom for the farmers and others from a distance to come early on Sunday and gather in groups behind the low wall in front of the church to engage in a friendly crack.

On this particular day the wonted groups were merged into one, and the leading elder was holding forth. Strangely enough, he said, there had been no word as to the outcome of Eben's journey, and no word of Eben; but from what the minister had told them they could hardly entertain any hope.

So they must be prepared for the worst; and against the worst he had conceived a plan. Prayer, he said, was answered in two ways. Sometimes God answered prayer directly—of which there were many proofs. But often—more often—God answered prayer through His willing instruments doing what with His grace could be done. It was for all of them in this instance to be God's instruments.

So, according to the advice of the leading elder, it was there and then unanimously resolved that no one present should attend the sale, that this fact and the "reason annexed" should be made known throughout the parish and all the surrounding district.

* * *

One farmer suggested that the roads converging on Sandybraes should be carefully guarded, so that no one should be permitted to attend. But the elder protested. The law should not be broken. There was something which was often higher than the laws of man, and that was the human heart, when it suffered itself to be moved by the Spirit of God.

At this moment the minister appeared at the head of the brae, which was the signal for the beadle to cease ringing the bell. With a serious air the company sought their wonted pews. A tense feeling seemed to pervade the whole building, and this feeling was greatly deepened when the minister gave out his text:—"Let us fall now into the hand of the Lord; for His mercies are great; and let me not fall into the hand of man."

* * *

Some little time before the hour appointed for the sale the auctioneer and his clerk arrived. They were the only individuals that put in an appearance.

Later in the day, and well on in the afternoon, Eben Brown, who had been storm-stayed at a shepherd's cottage on the moorlands beyond Muirkirk, arrived at the farmhouse of Sandybraes.

In a field near at hand he saw the carts and ploughs and harrows and other kinds of plenishing in undisturbed array. As he entered the courtyard, he heard the lowing of cattle, and the old white mare, hearing his footsteps, neighed a welcome.

"Is the roup postponded?" asked Eben of the ploughman, who from the stable came to greet him.

"Ay! it's postponded. And I'm thinkin' it's postponded for ever!"

"The hand of God's in this!" said Ebenezer Brown; "I kent something had happened."

If by chance any of you should visit the farmhouse of Sandybraes, you will be

greeted by an Eben Brown. Eight Eben Browns in direct succession have tenanted Sandybraes.

THE CAUSES OF CRIME.

From The Social Service Council of Canada.

In addition to poverty—which was mentioned in a previous article—another cause of Crime is—Intemperance. If the sale of hard liquor was prevented, the police courts would lose a great deal of their business.

At a recent meeting of police inspectors in New York City, one experienced officer said that "Drink is the greatest single cause of crime."

Lord Alverstone—Chief Justice of Great Britain—said—"After forty years at the bar, and ten as a judge, I have no hesitation in saying that ninety per cent. of the crime in this country is due to indulgence in strong drink."

Addressing the Grand Jury in Winnipeg some time ago the Judge said—"Most of the cases in those assizes are directly or indirectly due to liquor. Especially does this apply to the foreign-speaking population who are industrious and hard-working when sober, but are like wild beasts when under the influence of liquor."

Picariello and Mrs. Lasandra paid the extreme penalty for shooting a policeman in Blairmore, Alberta, because he interfered with their bootlegging traffic. And so we could multiply instances of strong drink being one of the great causes of crime.

* * *

Another cause of crime is addiction to habit-forming drugs. "The great majority of drug addicts are of the underworld type."

F. W. Cowan, of the Opium and Narcotic Drugs Division of the Federal Department of Health, says that although the evil is somewhat abating in Canada, one of the great needs is compulsory treatment of drug addicts. In this way alone will the evil be finally eradicated.

Feeble-mindedness is also a great cause of crime. "Half the crime of the world, two-fifths of venereal disease, two-thirds of prostitution are due to neglect of the feeble-minded." Recent psychiatric examination of the inmates of Sing Sing Prison shows that two-thirds are mentally defective.

There are five hundred mentally defective children in Alberta. Miss Dauphine, Superintendent of Special Children's Classes in Vancouver, reports that there are over sixteen hundred mentally defective children in British Columbia, and the number is rapidly increasing. This is a problem in every province of the Dominion.

A mental defective is one whose brain development has halted. He has the body of an adult but the mind of a child. Some are idiots—mentally these are infants. Others are imbeciles having a mental capacity of from three to six years. The highest grade of feeble-minded are morons. These can be taught expert manual labour under proper direction if it involves no planning or reasoning.

All mentally defective lack control. They naturally drift into immorality and crime. Their immoral tendencies make birthrate among them very high, and their defect is terribly transmissible.

At least three persons in a thousand are feeble-minded. The untrained feeble-minded do not work and the rest of us are supporting them. The problem of the feeble-minded must be grappled with in earnest. By colonization, where they will not be able to propagate, we must stop breeding criminals. How many feeble-minded are there now in the provinces of Canada? How many will there be in twenty years?

BLINDED BY THE GLARE.

By the Late Dr. Jowett.

There are people who have been blinded by the wordly glare. If we gaze upon something very dazzling, it makes us incompetent to see anything else. If we look at the fierce headlights of an advancing automobile, we become blinded to everything else in the street. We can gaze so long at bursting rockets that we can not see the stars. The garish makes us powerless to see the quieter color; the merely "loud" incapacitates us for discerning the serene.

People who rush through an exciting series of fierce and violent novels, with something startling in every paragraph, and something ghostly on every page, lose their power to appreciate the flavor of the leisurely life.

Similar illustrations might be found in the realms of music and of art. Eyes and ears that are sated upon the loud and sensational become unfitted for the perception of the exquisite beauties that hide in the shadow, and that lurk in the twilight, and that rarely venture out in burning noon.

And the soul which lives unceasingly in the fierce, feverish life of the world, where its daily journey is through one long garish street, with never a season in some quiet, green pasture, and never an interlude in some shady retreat, becomes blind to the real dignity of living, to all the serene and lovely graces, and to the calm holy up lands of righteousness and truth.

We believe, as a certain writer declares that "the most strategic thing a pastor can do is to persuade his congregation to read the Bible"; that "a Bible-reading congregation is ready for every good word and work": and that to enlist an entire community in Bible reading and Bible study "would be better than a revival." Indeed that would be a revival!—*Ex.*

International S. S. Lessons

(From Peloubets Notes)

LESSON—DECEMBER 6.

Paul's Voyage and Shipwreck.

Acts 27 : 1-44.

GOLDEN TEXT—Be of good cheer; it is I; be not afraid.—Matt. 14 : 27.

DEVOTIONAL READING : Ps. 107 : 23-32.

REFERENCE MATERIAL : 2 Cor. 11 : 23-28.

PRIMARY TOPIC : Paul in a Storm at Sea.

LESSON MATERIAL : Acts 27 : 33-44.

MEMORY VERSE : Fear thou not, for I am with thee. Isa. 41 : 10.

JUNIOR TOPIC : The Story of a Shipwreck.

LESSON MATERIAL : Acts 27 : 9-44. Print vs. 30-40.

MEMORY VERSE : Isa. 41 : 10.

INTERMEDIATE AND SENIOR TOPIC : Paul's Leadership.

TOPIC FOR YOUNG PEOPLE AND ADULTS : The Christian Overcoming Adverse Circumstances.

TIME—September-October of A.D. 59.

PLACE—The eastern Mediterranean, a devious course from Cæsarea to Malta.

SUBJECT: PAUL'S LEADERSHIP.

I. THE PERILOUS VOYAGE, vs. 1-17.
From Cæsarea to Myra.
Fair Havens and Paul's advice.
South wind and Euraquilo.

II. THE CHEERING VISION, vs. 18-29.
In terrible plight.
Paul's encouragement.
Nearing land.

III. THE SAFE LANDING, vs. 30-44.
Paul saves the ship.
The centurion saves Paul.
The Christian overcoming adverse circumstances.

For Research and Discussion.

How a strong man will make his influence count.
Ships and navigation in ancient times.
God's various manifestations of himself to Paul.
Examples of Paul's heroism.
The coast of Malta to-day.
Paul's conduct during this voyage as an example for us.

LESSON—DECEMBER 13.

Paul in Melita and Rome.

Acts 28 : 1-31.

GOLDEN TEXT—I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth.—Rom. 1 : 16.

DEVOTIONAL READING : Rom. 12 : 1-8.

REFERENCE MATERIAL : Rom. 1 : 8-17; 16 : 1-20.

PRIMARY TOPIC : Paul the Helper.

LESSON MATERIAL : Acts 28 : 1-16, 30, 31. Print vs. 1-10.

MEMORY VERSE : Whatsoever thy hand findeth to do, do it with thy might. Eccl. 9 : 10.

JUNIOR TOPIC : Paul in the World's Capital.

LESSON MATERIAL : Acts 28 : 1-31. Print vs. 16-24, 30, 31.

MEMORY VERSE : Rom. 12 : 11.

IMMEDIATE AND SENIOR TOPIC : A Prisoner Preaching.

TOPIC FOR YOUNG PEOPLE AND ADULTS : The Power of the Gospel.

TIME—Paul's first imprisonment in Rome, A.D. 61,62.

PLACE—Malta to Rome. Paul's "hired house."

SUBJECT: THE POWER OF THE GOSPEL.

I. PAUL IN MELITA, VS. 1-10.
Kind-hearted "barbarians."
The escape from the viper.
The cure of diseases.

II. PAUL IN ROME, VS. 11-22.
The journey to Rome.
The treatment of Paul.
The interview with the Jews.

III. PAUL PREACHING IN PRISON, VS. 23-31.
Disagreement among the Jews.
"The Gentiles will hear."
Two years under guard.

For Research and Discussion.

Notable scenes on Paul's journey from Malta to Rome.
The four Epistles of Paul's first imprisonment.
Paul's relations with his nation.
Paul's zeal for preaching the gospel.
Paul's friends in Rome.
Reasons for the abrupt close of the Acts.

LESSON—DECEMBER 20.

Paul's Summary of His Life.

2 Timothy 3 : 10, 11; 4 : 6-18.

GOLDEN TEXT—I have fought the good fight, I have finished the course, I have kept the faith.—2 Tim. 4 : 7.

DEVOTIONAL READING : Rev. 21 : 1-7.

REFERENCE MATERIAL : Rom. 8 : 31-39; 12 : 1, 2; 1 Cor. 15 : 57.

PRIMARY TOPIC : Last Words from Paul.

LESSON MATERIAL : 2 Tim. 3 : 10, 11; 4 : 6-18.

Memory Verse : The Lord stood by me, and strengthened me. 2 Tim. 4 : 17.

Junior Topic : The Close of a Good Life.

Lesson Material : 2 Tim. 3 : 10, 11; 4 : 6-18.

Memory Verse : 2 Tim. 4 : 7.

Intermediate and Senior Topic : Paul's Good Fight.

Topic for Young People and Adults : The Power of a Consecrated Life.

Time—Paul's release from his first Roman imprisonment, A.D. 63. Paul's visit to Spain, A.D. 65. Paul's second Roman imprisonment, A.D. 66. The date of Second Timothy, A.D. 66. Paul's execution, A.D. 67.

Place—Second Timothy was written in Paul's second Roman prison, and sent by Tychicus to Timothy in Ephesus.

SUBJECT: Paul's Last Good Fight.

I. Paul's Last Years and Last Letters.
What is known of Paul's closing years.
The pastoral Epistles.
Second Timothy.

II. "I Have Fought the Good Fight," 2 Tim. 3 : 10, 11; 4 : 6-8.
"What things befell me."
The course.
The crown.

III. "The Lord Stood by Me," 2 Tim. 4 : 9-10.
Paul's friends.
Paul's strength.
Paul's hope.

For Research and Discussion.

The Pastoral Epistles.
General view of Second Timothy.
Closing events of Paul's life.
Paul's second Roman imprisonment.
Paul's view of the Christian life.
Paul's view of the Christian hope.

CHRISTMAS LESSON.

Matthew 2 : 1-15.

Golden Text—For there is born to you this day in the city of David a Saviour, who is Christ the Lord.—Luke 2 : 11.

Devotional Reading : Luke 2 : 8-14.

Reference Material : Luke 2 : 1-20; John 3 : 16.

Primary Topic : Wise Men Visit the Baby Jesus.

Memory Verse : We saw his star in the east, and are come to worship him. Matt. 2 : 2.

Junior Topic : Wise Men Follow the Star.

Memory Verse : Matt. 2 : 11.

Intermediate and Senior Topic : The Christmas Spirit.

Topic for Young People and Adults : The Prince of Peace.

LESSON—DECEMBER 27.

Review: From Athens to Rome.

READING: Romans 8 : 31-39.

Golden Text—Being therefore justified by faith, we have peace with God through our Lord Jesus Christ.—Rom. 5 : 1.

Devotional Reading : Ps. 91 : 1, 2, 9-16.

Primary Topic : How Paul Showed His Bravery.

Memory Verse : I can do all things in him that strengtheneth me. Phil. 4: 13.

Junior Topic : What Paul Did for Christ.

Memory Verse : Phil. 4 : 13.

Intermediate and Senior Topic : Paul the Missionary.

Topic for Young People and Adults : Paul the Christian.

1. Paul the Persecutor.
2. Paul the Convert.
3. Paul the Evangelist.
4. Paul the Orator.
5. Paul the Traveller.
6. Paul the Organizer.
7. Paul the Writer.
8. Paul the Theologian.
9. Paul the Friend.
10. Paul the Hero.
11. Paul the Christian.
12. Paul the Martyr.

RESPECT THE MOTHER.

Mark the young man who is coarse and disrespectful to his mother. No roseate pathway can be hers who shall sustain to him the relation of wife. Not the happiest will be the lot of those who shall come to be his children. Not to be envied is the neighborhood in which he must be reckoned as a citizen.

It does not matter what the mental stature of that mother is, how old, how bent, how decrepit, the man to whom she is mother owes to her gentleness, kindness, tenderness and consideration. Did she fall back, and did the children, by means of superior advantage, pass her in her race?

But think of the toil and trial, her devotion and denial, her mind and her years that she gave that the children might derive the benefit. Think of her sacrifice; no wonder if she fell behind, with her heart in her home, in the buds that were hers.

There is no rank, no station, no condition, that may exempt a manly man from a kind regard for his mother.

FRUITS OF PROHIBITION.

Five hundred business and professional men, selected from all over the *U.S.A.*, have with only about eight exceptions, recorded their judgment that the Volstead act is of enormous benefit to the nation and ought not to be repealed.

The Manufacturers' Record Publishing Company of Baltimore sent out a questionnaire to a large number of business men, educators, doctors, engineers and the like and received replies showing that there has not been the slightest change among these leaders of American commerce and of education as to the good working of prohibition.

They deny that prohibition is a failure, assert that it can be enforced, and that it has increased the efficiency of labor and the happiness and comfort in the homes of the workers.

Many of them, however, denounce those among the higher classes who violate the law, the people who have money and leisure and an exaggerated idea of their right to do what they please.

The results of this questionnaire have been published in a pamphlet, and it is one of the most convincing documents that have yet appeared in support of the Volstead law.

All the friends of prohibition want are the facts in the case, and a pound of such facts as are contained in this pamphlet is worth a ton of special pleading and heated vociferation.—*The Presbyterian Magazine,*

WHAT "THEY SAY."

"Greece said, 'Be moderate—know thyself.' Rome said 'Be strong—order thyself.' Confucianism says, 'Be superior—correct thyself.' Buddhism says, 'Be disillusioned—annihilate thyself.' Hinduism says, 'Be separated—merge thyself.' Mohammedanism sass, 'Be submissive—bend thyself,' Judaism says, 'Be holy—conform thysel.' Modern materialism says, 'Be industrious—enjoy thyself.' Modern dilettantism says, 'Be broad—cultivate thyself.' Christianity says, 'Be Christlike—give thyself.' "—Stanley Jones.

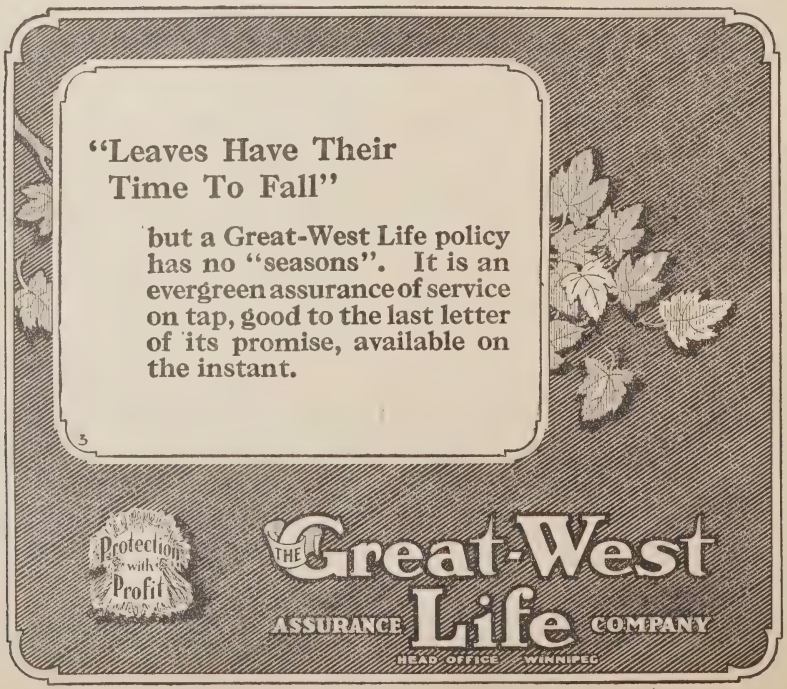
SPIRITUAL DECLINE.

When the streams run dry we begin to inquire about their sources — what has happened to the springs in the hills from which they flow? Have they been diverted into other channels? Have the rains ceased on the mountain tops?

So when the drought of spiritual influence seems to fall upon our work, we must look to it that the springs are replenished.

This need Christ foresaw, and he has prescribed the remedy. The life of our souls flows from the life of Christ himself, as the fruit-bearing of the vine branch depends upon the sap that rises from the root-stock.

The usual cause of drought in the life of the church is our separation from the life and power of Christ.—*Ex.*



BOVRIL

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Of a Chinese convert it was said after his death, "There is no difference between him and the Book."

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What the world needs is living epistles, and epistles that are written as in the Holy Scriptures, by the Spirit of the living God. When the men are as good as the Book, the world will know that Christ is sent of God. —*Ex.*

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Worry wears worse than work.

All of a Christian's power is imparted power.

Happiness is the by-product of an unselfish life.

Soiling another will never make one's self clean.

Never intentionally wound the feelings of a human being.

Christ is Lord of me altogether, or He is not Lord of me at all.

If you would lift men you must be on higher ground.—*Emerson.*

The happiness of your life depends upon the quality of your thoughts.

"East—west—hame's best" when you've been away enough to learn it.

Life is a stewardship and not an ownership. It is a trust, not a gift.

When Christianity ceases to be a world wide message, it rapidly declines.

Telling a falsehood to get out of trouble generally leads into worse trouble.

No man ever broke faith with man who did not first break faith with God.

We may be worn in God's service, but we ought not to be careworn.—*Bishop Lay.*

There is but one "yellow peril" on earth, and that is the lust for gold.—*W. J. Bryan.*

He who commits injustice is ever made more wretched than he who suffers it.—*Plato.*

The wisdom that is from above is the life that lasts under change of time and season.

It is not only the Lord's words, but Himself, who restoreth our soul.—*George Adam Smith.*

Finding fault with another's religion is an indirect apology for its absence in ourselves.

A few words of encouragement may prove of great help to one who is discouraged.

This world is only a rehearsal for eternity. Some hearts are preparing for the wailing. Others attuned by the Holy Spirit are rehearsing the oratories of heaven. —*Dr. Cuyler.*

Only what we have wrought into our character during our life can we take away with us.

The best reward for having wrought well already is to have more to do.—*Charles Kingsley.*

The best sermon is that which prompts the hearer to do the most right thinking for himself.

Sin is lawlessness. A sinner is to God's law what a criminal is to society's law.—*N. Dwight Hillis.*

What a nation believes with respect to religion is of more significance than what it buys and sells.

We cannot build a world better than the goodness of the men who compose it.—*Robert E. Speer.*

Everyone can read the signposts on the road to perdition except the man who is travelling along it.

Four things come not back again, the spoken word, the spent arrow, the past life and the lost opportunity.

If you do not now the good which you can, the time will come when you can not do the good which you would.

Politeness it like an air cushion; there may be nothing in it, but it eases the jolts wonderfully.—*George Eliot.*

If you have faith, preach it; if you have doubts, bury them; if you have joy, share it; if you have sorrow, bear it.

Hatred takes time and energy and health, but the dividends on the investment are pitifully small and unsatisfactory.

That best portion of a good man's life, his little, nameless, unremembered acts of kindness and of love.—*Wordsworth.*

You will never make a proper use of the life that now is until you regard it in connection with that which is to come.

Aggressive work for the Master can alone keep the organization sweet, hale and spiritually athletic.—*Theodore L. Cuyler.*

There is common sense in getting all the good out of the thing you did, instead of mourning over what you missed doing.

A man arrested for drunkeness in London was found, when medically examined, to be under the influence of tobacco. He had chewed it to such an extent that he had become intoxicated as if by alcohol.

KNOX COLLEGE
TORONTO

The Presbyterian Record

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

VOL. L MONTREAL, NOVEMBER, 1925 No. 11

THE PASSING OF A QUEEN.

An Empire bows with reverence in tribute of respect to the memory of one who—two and sixty years ago—from over the Northern Sea—"came and saw and conquered"—the British people; and who, through all the changes of those years, as Princess and Queen, has ever added to that conquest, to the love that then she won.

And now, after more than four score years of good and beautiful life, she has passed from earthly Royalty into a Higher Presence, and we hear echoed around the world—"the Sound of a Grand Amen"—a world-wide Empire's response to the—"Well Done, Good and Faithful"—which we believe has crowned her life.

God speaks His "Well Done," even here, to the spirits that are in harmony with Him, to lofty and lowly alike, giving them His peace, as they are willing to receive it; but yonder, no barriers of self and sin, they "see Him face to face"—in likeness of character and spirit to Himself, and the Peace of God, life's true Coronation, is theirs forevermore.

Three Queens, Victoria, Alexandra and Mary, have—with their high ideals of life—graced the British throne for nearly ninety years. May the latter complete the century and more, and may the noble succession of womanhood—and manhood worthy of it—continue, while the throne of Empire stands.

And may a free people, by their loyalty in life to like high ideals, ever continue giving moral as well as material support to those who serve them in Royal spheres, showing them that the Empire honors and is worthy of their best.

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Church BELLS—PEALS
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"SAVE THE CHILDREN FUND."

One of the greatest human tragedies of modern times is that of the Greek and Armenian refugees, totalling nearly two millions, who have been forced to leave their homes and farms in Asia Minor, now part of Turkish territory, under the "exchange of populations" section of the Treaty of Lausanne.

This vast trek of helpless humanity has involved untold suffering on the part of the women and children. The "Save the Children Fund"—an Empire philanthropy under the Duke of Atholl, is feeding several thousand children in refugee kitchens in Greece, Macedonia and Bulgaria. Canada is helping in this beneficent service by the purchase of Canadian foodstuffs, through the Canadian representative. Mr. Frank Yeigh, 86 Adelaide Street East, Toronto, who will be glad to receive contributions for that purpose.—*Com.*

A minister once asked Garrick, the actor, why actors portraying fiction on the stage affected the people so much more profoundly than ministers in the pulpit discussing the momentous realities. The great actor replied, "Because we represent fiction as though it were fact, and ministers too often represent fact as though it were fiction."

We do not know how cheap the seeds of happiness are, or we should scatter them oftener.—*Lowell.*

NICOTINE AS A POISON.

Nicotine is the active principle or *poison* of tobacco. It is a more deadly poison, in sufficient dose, than strychnine, morphine or arsenic. It will kill an animal or a man as quick as prussic acid. Nicotine is in all tobacco; but the quantity of deadly nicotine in all forms of tobacco is small, or it would instantly kill.

The poison, however, does not kill. It always *appoints a future day* and names the disease of which the victim shall die; and when death occurs spreads the pall of obscurity over the change, thus covering its deadly work for further opportunity.

A man may smoke for years and have no premonition of danger or sensation that he is being poisoned until the end is approaching. He enjoys his cigar, and in fact persuades himself he is growing healthier under its rule.

When he is taken ill he sends for the doctor, who says the man has a "stroke of paralysis," or inflammation of the brain, or kidney disease, or something. Friends watch and hope for his recovery, but they watch in vain.

"He smokes, does he not?" said an eminent physician, when speaking of the illness of a great preacher. "Yes." "He will never recover," said the physician, and he did not.

The sick man may linger, but after a few months, or years possibly, he dies, by the "dispensation of providence;" and is gathered to his fathers. Tobacco is never suspected of paving the way for these diseases, or of being the predisposing or direct cause.

Often the end comes suddenly. The man drops in the street, or perhaps in the pulpit; dies in a moment or lingers a few days. The doctors say, "Heart disease!" "Heart failure!" and so it is, but there is something back of that,—Tobacco!—*The Safeguard.*

The Presbyterian Record

The Official Monthly Record of
The Presbyterian Church in Canada.
Edited by E. Scott, M.A., D.D.

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The Presbyterian Record

VOL. L MONTREAL, NOVEMBER, 1925 No. 11

A MESSAGE OF SYMPATHY.

The following Message of Sympathy has been sent on behalf of our Church.

"To His Excellency The Governor-General, Ottawa.

"Your Excellency is respectfully requested to transmit to His Majesty the King, the following on behalf of the Presbyterian Church in Canada.

'The Presbyterian Church in Canada mourns with Your Majesty and the Royal Family the death of the beloved Queen Mother. That Almighty God may comfort Your Majesty in this sorrowful hour is the humble prayer of Your Majesty's loyal people.' "

(Sgd) EPHRAIM SCOTT,
Moderator.

The following Reply has been received:—

Rev. Ephraim Scott,
Moderator of the Presbyterian
Church in Canada.

"His Excellency the Governor-General desires me to thank you for your message of sympathy. It has been cabled to the Secretary of State for Dominion affairs, for submission to His Majesty.'

(Sgd) A. F. SLADE,
Governor-General's Secretary.

A PERSONAL WORD.

For all apparent shortcomings. personal and official, for delayed correspondence and delayed RECORDS, please forgive. The upheaval in our Church and unjust confiscation of much of her work has affected every line of her activity. Work is great, workers few.

The RECORD remains in the Church in spite of attempts to take it away and probably no other retained agency of the Church has had its work so increased by the upheaval. It is winning through, and it is hoped that delays will soon be a thing of the past.

CHRISTMAS WISHES AND GIFTS.

Plentiful as Autumn leaves or Winter snowflakes fly the good wishes and gifts of the season. The best of all "good wishes of the season" is that of the Angel Song which gave Christmas to the world—"Peace on earth, good will to men."

The only way in which that promised peace can come on earth is by entry through the door of the individual human heart. There can be no peace in the world until it begins in the heart. Hearts filled with that "Peace—and good will to men" will not wrong others. "Love worketh no ill to his neighbour," and when there is no wrong done, these will be no resistance and the world will have peace.

* * *

But how am I to receive that peace in the heart, the only stepping stone to peace on earth? I can only receive it by receiving Christ. He does not send it. He brings it. If I keep Him out I keep out the peace. Christ and His peace are inseparable. "Behold I stand at the door and knock" My Peace is with me. "If any man open the door I will come in" and bring My peace with Me.

* * *

But this gift of peace means giving as well as receiving. In giving ourselves to Christ we receive Him. In receiving Him, the best Gift, the Gift we most need, we give to Him the best gift, that which He most desires, and which will bring to us the greatest pleasure in giving.

The bestowing of gifts is often a happiness, but the giving of ourselves to Christ is a satisfaction and peace above that of all other gifts bestowed or received.

* * *

The RECORD'S Christmas wish for all its readers is that they may take this freely offered Christmas Gift, "The Peace of God which passeth all understanding;" and that their gift of themselves to Christ may bring to givers and receivers a satisfaction and peace eternal.

THE RECORD.

If subscriptions are to be discontinued, please send prompt notice. Also please send orders now for 1926.

Kindly pass the RECORD along to your friends who have been misled or coerced and get them to subscribe. The RECORD should be in every Presbyterian family in Canada.

It is the family Bulletin keeping each one in touch with all others, letting all know how the other members of the family are getting along. The pages of notes in this RECORD, are an inspiration.

If you know of any place where a sample parcel would do good, please write to the RECORD, with name, address and number required.

The best way to take the RECORD, is for a congregation to order a parcel for its families, at the rate of forty dollars per hundred. It saves a large amount of work in collecting small subscriptions and addressing individual copies. The same people pay for it as by subscription. And some receive it who are less interested and are thus led to help. It is one of the best investments a congregation can make.

A WORD TO ELDERS.

Many congregations are without ministers, and the elders should do their utmost, in this hour of stress to meet the need, in the way of holding prayer meetings and conducting services.

Where there is sickness, the elders can visit and show their sympathy, not so much by attempted words of comfort, but simply by coming as friends. It is not the words but the unspoken sympathy of their coming that gives help.

And an elder can have a word of prayer in the sick room just as well as the minister can. He may feel unworthy, but so does the minister if he is what he ought to be.

And where death comes, there is no reason why an elder should not conduct a funeral service, by giving out a psalm or hymn, reading the Scriptures and prayer.

One of the far off memories of boyhood, is that of seeing my father do this, very simply, for I know he shrank from it. Hundreds of our elders can do likewise when there is no minister.

QUESTION BOX.

Q.—What am I to do when a "union" minister gives me a certificate, stating that I have been a member of the United Church of Canada? In what way can I obtain from him a proper certificate, according to the Act?—W. G. B.

A.—Do not trouble asking a "union" minister for a certificate. Simply send him written notice that you do not purpose entering the United Church. That is all you require to do. You have been, are now and purpose continuing a member of the Presbyterian Church in Canada. Send notice immediately if you have not already done so.

Q.—Our congregation (in P.E.I.) took a vote on "union" in February. Twenty-one voted for "union," twenty-nine voted Presbyterian. The minister, who was "union," was allowed to remain for a time and the opportunity was used to bring in another vote. The Presbyterians, while all remain loyal as before, did not vote again, as it was illegal. The minister announced the vote unanimous for "union," and claims the church property for the "United Church." Can he do so?

A.—He has no right to make such a claim, nor have you a right to yield to a wrong. If it were a personal wrong, you would be at liberty to suffer it if you felt it to be your duty, but you are in trust with that church property for others who follow. Presbyterians in the past builded it for the advancement of the truth and freedom for which our Church stands, and left it to you in trust for the future, and you should be faithful in protecting that trust. Consult some legal adviser on whom you can rely.

When I go to the house of God I do not want amusement. I want to hear the remedy against the harassing of my guilt and the disorder of my affections. I want to be led from weariness and disappointment to that goodness which filleth the hungry soul. I want to be taught how I shall be prepared for duty and for trial; how I may fear God all the days of my life, and close them in peace.—*John M. Mason.*

We cannot often render benefits to those from whom we receive them. But the benefit we receive must be rendered again to somebody. Beware of too much good staying in your hand.—Emerson.

Important.

From The Board of Administration.

On the 24th of July last, a letter was addressed to the Church by the Board of Administration, setting forth the amount estimated as necessary to carry on the work of the Church for the six months ending December 31, 1925, and asking congregations to continue to raise the amount of the Budget already accepted by them, if at all possible.

The amount estimated to carry on the work for 1925 is $250,000.00, and your Board are thankful to the many congregations who have responded, but many have not yet remitted the funds already in hand, and we would again urge that such funds be remitted immediately to the Church Treasurer:

Mr. E. W. McNeill,
Presbyterian Church Offices,
Room 123, Harland Smith Bldg.,
320 Bay Street, Toronto, Ont.

The task confronting our Church is a big one, and can only be accomplished by the hearty support of every congregation and individual, and we would now urge your immediate co-operation that our objective may be attained.

The Board have fixed the end of our financial year as the 31st of January, 1926, when the books of the Treasurer will be closed, and in view of the fact that we have heavy expenditures in the interval, we would earnestly request that all funds now in hand be forwarded to the Treasurer prior to or during the month of January, which will enable your Boards to carry on their work without the fear of deficits, which have so long handicapped the Church in the past years.

May we urge upon all Sessions, Boards of Management, Mission Committees and the Membership generally the importance of this appeal, and the hope that all will unite in the effort to reach our objective of $250,000.00 and place the Boards in position to carry on effectively the great work for which we are now responsible for the bringing in of the Kingdom of our Lord and Master throughout this Dominion and unto the uttermost parts of the World.

On behalf of the Board of Administration,

Thos. McMillan, *Chairman.*
J. W. MacNamara, *Secretary.*

I ought not to pronounce judgment on a fellow creature until I know all that enters into his life; until I can measure all the forces of temptation and resistance; until I can give full weight to all the facts in the case. In other words, I am never in a position to judge another.

THE PRESBYTERIAN CHURCH IN CANADA.

By Rev. A. S. Reid, B.D., Montreal.

The following is an estimate based upon the latest available statistics:—

There are in the neighborhood of 1,100 congregations at present in the Presbyterian Church. This will mean about 800 pastoral charges.

While some of our former self-sustaining congregations have been compelled to go on the augmented list through loss of members, yet we expect to have about 700 self-sustaining pastoral charges.

There were 1,071 self-sustaining charges in the Presbyterian Church previous to 10th June ult. Of these over 625 voted to remain Presbyterian.

Over 150,000 communicants have voted to remain Presbyterian

In the year 1923, the total givings of the Presbyterian Church to the Missionary Budget was a little over $1,200,000.

The Presbyterian Church, as it at present exists, has retained the congregations which contributed over $700,000 of this amount.

With the increased interest that has been created in the work of our church throughout Canada, we shall in all probability have over sixty per cent. of our former strength in every respect.

THE SCHOOL HOME AT NEW LISKEARD.

The Presbyterian School Home, at New Liskeard, was formally dedicated, Nov. 2, on behalf of the W.M.S., and the Presbyterian Church, in Canada. The Presbytery of North Bay, Temiskaming, specially convened, conducted the services. This School Home, the first in Northern Ontario, is doing a work for which not only the Presbytery, but the whole Church, may well be thankful.

Mr. and Mrs. McKerroll and Mrs. McLean, of Toronto, brought the greetings of the General and Provincial W.M.S.

The School Home at New Liskeard is only part of the work of the W.M.S. in this Presbytery. They have purchased an excellent property at South Porcupine for a hospital, and expect to have it fully equipped and ready by Christmas. This splendid undertaking of the women meets a long and keenly felt need in that large community.—J. A. McG.

The great equipment of the soul-winner is character. It is a false notion that we must meet the world on its own level—drink to win the drinker, smoke to win the smoker, and play the world's games in order to win it to Christ.—*Rev. Richard Hobbs.*

Good Cheer From Coast to Coast

Many thanks for items of Church news for the RECORD. Encore! Send more! It cheers others. It makes all feel as one.

Swift Current, Sask., Nov. 14, 1925.

We are encountering all the opposition that human ingenuity can devise, but we are gradually moving forward. Our S. S. has doubled in numbers since June, and our prayer-meeting shows steadily deepening interest.—*Com.*

Appin, Ont., Nov. 1, 1925.

Sunday, November 1, was a red letter day with us, our fortieth Anniversary. Dr. Wilson, of Brampton, conducted our services. There were overflowing congregations and offerings beyond expectation, much larger than last year.—A. BARDWELL.

Sydney, N.S., Nov. 16, 1925.

The Presbyterian Church will certainly grow in Cape Breton. It is too bad that certain "union" leaders, now removed, caused so much bitterness and division, but the people on the whole are loyal, and many who did not understand at the time and were led into the "union" are trying to reconsider and think they made a mistake.—W. R. C.

Calgary, Alta., Nov. 19, 1925.

A meeting of the Executives of every Presbyterian Sabbath School, 17th November inst., at which very encouraging reports were given. An enrolment of almost twelve hundred was reported by the different schools.

The Calgary Presbyterian Church Association was reorganized. All are looking forward to a good winter's work. Plans were made for the best Presbyterian Rally on New Year's Day ever held in Calgary.—R. H. WEIR.

St. Andrews-by-the-Sea,
Nov. 3, 1925.

The W.M.S. of our historic Greenock Church here had in October a most successful Thank-offering meeting, with an inspiring address by our minister, Rev. W. M. Fraser, in the Meeting of Synod and W.M.S. in New Glasgow. The offering was one hundred and fifty dollars. Yesterday the Guild Rally was held. All are entering into the work full of confidence that good things are in store for The Presbyterian Church in Canada. May she ever keep near the source of all good.—A. M. KEAY, SEC. W.M.S.

Forest, Ont., Nov., 20, 1925.

In St. James Church, November 8, anniversary services were conducted by Dr. John McNair, of London. The interest throughout was most encouraging. Some former members who had gone over to the United Church returned to enjoy for a season the companionship and atmosphere once so dear to them. The Old Kirk is renewing her youth in interest and activity. Contributions and proceeds nearly $700.00, equal to the best of previous years. We are without a Minister, on account of ours being called to larger responsibilities, but the Good Lord is still with us and to him be all the Praise.—W. MIDDLETON.

London, Ont., Nov. 4, 1925.

Last Tuesday, New St. James Church burned the mortgage which has hung over it since it was first built, twenty-five years ago. Twenty-four red candles told the number of years the mortgage was a burden, and the twenty-fifth, a large white candle, marked the year of deliverance. Dr. A. J. McGillivray, of Guelph, in whose ministry the church was built, was with us and gave reminiscences of earlier days.

Mr. W. T. Brown, chairman of the Board, and a manager for upwards of forty years, was presented with a gold watch and chain. It was a great night. Our church property and manse, to the value of $100,000, is now completely free from debt, and our people are correspondingly free to stretch out a hand of help to others who have heavy burdens to bear.—JAMES MACKAY.

Hamilton, Ont., Nov. 17, 1925.

The "Conventicle," or rally, of Presbyterian churches in Hamilton, on Wednesday night, equalled the old-time missionary nights at Assembly.

Delegations from the twelve Presbyterian congregations of the city were seated in sections of the church, each under their standard and filled the building with an enthusiastic audience. The purpose of the rally was to set forth the ideals and responsibilities of the Presbyterian Church in Canada.

Dr. S. Banks, Nelson, presided, Rev. C. L. Cowan, B.D., stated some reasons why the Presbyterian Church has been continued in Canada, among others because of the historic life and doctrine to which she is bearing witness in every part of the world. Dr. W. M. Kannawin spoke on the challenge to the Presbyterian youth of Canada and gave many encouraging facts.

Dr. A. S. Grant spoke of the Providence of God over great events and claimed that "God had saved the Presbyterian Church in Canada in order that she might be truer to her vows as a Christian Church than she had been in the days of her greater strength in numbers and wealth." He called for sacrifice and service in money and life for the cause. Dr. Drummond, the minister of the church, made a short address.—AUSTIN L. BUDGE.

Cranbrook, B.C., Nov. 18, 1925.

We are getting on well, the congregation stronger and more united than ever. Rev. M. S. Blackburn was inducted October 19, the largest meeting I have ever seen here at an induction. I enclose cheque for RECORD. We plan to have the RECORD in every Presbyterian home.—J. F. SMITH.

Hanover, Ont., Nov. 16, 1925.

We received twenty-five new members at our first Communion since "the vote," eight on profession, seventeen by certificate. There is a fine spirit in the congregation. The attendance at the regular services and the Sabbath School is steadily increasing.—G. C. LITTLE, *Minister since September.*

On September 20 was formally opened the new "Campbell Memorial Church," Montreal. The congregation is the Presbyterian Minority from St. Luke's Church, Montreal, which has been aided by Stanley Church, Montreal, in the erection of this neat and capacious church home, named in memory of the late Rev. Robert Campbell, D.D., of Montreal.

Agincourt, Ont.

The W.M.S. of Agincourt Presbyterian Church on October 14 entertained the officers of the sister Auxiliaries in Section five of Toronto Presbyterial. It was a splendid gathering. Cheering reports were given from all quarters. Our W.M.S. work in this Presbyterial is most encouraging.—J. M. KENNEDY.

Kinistino, Sask., Nov. 18, 1925.

We are on the street here, without church or manse. Our church was taken from us by a tricky vote. We have a minister and are making progress, but if we could have help to build a place of worship, we feel that more would join us and that we would soon be stronger than ever before to aid in the wider work of the church.—H. J. M.

Jacksonville, Illinois, Nov. 9, 1925.

I have just read the October RECORD, the first and only copy I have ever seen. I enclose cheque. Please send it regularly that I may have more light on the stand of the Loyalists in the Presbyterian Church in Canada. The "unionists" from your Canadian Presbyterian Church were not Presbyterians, except in name. They have no right, no place, in the world organization of the Presbyterian and reformed churches. God bless you in your work.—DAVID A. MCCLUNG.

Douglastown, N.B., Nov. 21, 1925.

A short time ago we took a vote on the union question. The minister and elders, with a secretary, were seated in the front of the church, and each member was called up and asked if they were for or against union. All but one or two of those present voted for union, although intending to vote against it when they went into the church. There is a good deal of dissatisfaction and discontent. Many will neither come to church nor support it. Some want to know if we cannot take another vote.—*Com.*

Prescott, Ont., Nov. 14, 1925.

We, in Prescott, have much to be thankful for. We kept our church property, but were told that we could not carry on. Ninety members withdrew, but about half that number has already been added since June. Our attendance has been larger than previous to the vote, and our finances are in excellent shape. Our annual thank-offering usually extends over the two Sabbaths, before and after Thanksgiving Day. Last year, before the division, both Sabbaths gave about $350. Last Sabbath we received over $500, with next Sabbath yet to come.—E. C. P.

Melita, Manitoba.

Our congregation voted twice on "Union," first under the Provincial Act, twenty-four for "Union," seventy-two against. Then under the Federal Act, by ballot, thirteen for "Union," eighty-one against. Rev. J. M. Laird, our minister, ably helped us through our struggle for freedom, from which our church here so successfully emerged, with stronger faith, consecration and purpose to carry on the Master's work. A farewell social with an address and purse testified to the esteem and affection in which he and his wife were held. Our prayers go with them to their new field of work to which they have been called.—JAMES DUNCAN, *Clerk of Session.*

Watford, Ont., Oct., 29, 1925

Editor RECORD:—

Your kind words of encouragement to Minorities have led me to write of our cause in Watford. This charge had two churches, St. Andrew's, Watford, and Knox Church, seven miles distant, working together for more than fifty years.

On June 10 they separated, Knox remaining Presbyterian, St. Andrew's going into the Union. The Minority of St. Andrew's are without a church building, although there are three union churches, and without any part of the funds or other property formerly held by or for the undivided congregation, and may well be regarded as being left in a position of extreme hardship, as expressed by chairman.—J. D. Falconridge, K.C.

Many of the greatest and most uplifting experiences of life approach in the guise of fearsome clouds. Whether any cloud shall be changed into "the Majestic Glory" depends upon whether it shuts in or shuts out Christ. If He be within it, the vision splendid must soon burst forth to show the Master more radiant than before.

"As our student had to leave for College, and we are likely to be without a preacher during the Winter, I thought it would be good for us to have the RECORD."

"Please send eight copies of the RECORD. We are forced through minority in numbers to go automatically into the United Church, but those of us who are Presbyterians want to keep in touch with the Mother Church in the outside world."

Stouffville, Ont.

"We still have a Presbyterian Church and congregation. We are again fully organized, and last Sunday we had perhaps the most successful communion service the Presbyterians have had in Stouffville for many years."

Mahone Bay, N.S.

"We are a Minority Group, organized by Rev. D. W. MacDonald, who is doing splendid work for the Presbyterian cause through our Lunenburg County. We are building a new church on one of the finest and most central sites in the town. Every family in our congregation is receiving the RECORD."

Saskatoon, Sask.

"The RECORDS arrived last Sunday. We are anxious to see the RECORD in every home, and we appreciate keenly the assistance which it affords to the work of Presbyterianism, especially here in the West, where our difficulties are not few. With sincere good wishes from St. Andrews, Saskatoon.

Kinburn, Ont., Nov. 9, 1925.

The sacrament of the Lord's Supper was dispensed in our church yesterday. Twenty-eight united with the church, fourteen by certificate and fourteen by profession of faith. Kilman, Kilburn and Pakenham have extended a call to Rev. Mr. Bouthon. We have great hope for the future of these congregations.—R. H. L.

"I am glad the RECORD was continued, for we in our house have always thought we could not get along without it, and other subscribers have said the same about it. One woman told me she was glad to get it, as it was such a help toward right living, as well as giving the news of the Church, and when she read it, she passed it along to all her friends so that they might be helped by it too."

Carberry, Man.

"Thanks for your timely advice to congregations vacant—to have patience and not get into a panic. Surely the right man will come along soon, and we shall be ready to call him. Our departing friends have been and are still predicting all kinds of disaster for us, but we are serenely carrying on, holding our church, and unalarmed by prophecies of ill."

Baddeck, Cape Breton, so widely known as the summer home and the burial place of Alexander Graham Bell, inventor of the Bell telephone, is one of the historic Presbyterian centres in Canada, and though—as in so many a place—they lost, through unfairness, their church home, there comes the cheering note — "Our Presbyterian Church in Baddeck is holding its own, looking to God for all Blessing."

Malpeque, P.E.I.

"I am trying to get the RECORD introduced into as many homes as possible. Princetown church here went into Union, but we who have remained true to the grand old Presbyterian Church are not downhearted. We have united with the Presbyterians of Kensington. They with the Presbyterians of Malpeque make a strong Presbyterian Church, and we hope and trust by God's grace that the work here will go on stronger and with more zeal for His cause and Kingdom than heretofore."

Lansdowne, Ont.

"We are a minority holding services in the Town Hall, and are awaiting the decision of the Ontario Church Property Commission relative to our Church property. The attendance is about three times as large as the Unionist Presbyterian. We have services nearly every Sunday by a student. There is a marked change for the better and the prospects are bright for a larger and stronger congregation. There are no fears for the future in any respect. The RECORD has been a great help to us.

Vancouver, October 31, 1925.

Dear RECORD:—

The Presbyterian Minorities of St. Andrew's and St. John's churches, Vancouver, wronged out of their church homes, were organized, shortly after June 10, as Central Presbyterian Church, with Rev. E. D. McLaren, D.D., as Moderator, a Session of twelve elders, a Board of twelve managers, and a Communion Roll of nearly two hundred. They have a strong Women's Association and a vigorous W.M.S.

They meet for worship in Dominion Theatre with large congregations, steadily growing. They have called Rev. Wellington Orr, of New Zealand, who supplied for part of the summer, and who if he accepts, as is hoped, will be a strength to our Presbyterian cause on the Pacific Coast.

They are now planning for a permanent church home, and are looking forward hopefully to good work in the coming year.—W. J. WHITE.

Glebe Church, Toronto, Oct. 26, 1925.

Yesterday we had our first communion since my induction. Had a large attendance and received sixty-two new members by certificate and confession of faith. The congregation is in splendid heart, and we are all in good hope as to the future.

D. ANDERSON, Minister.

New Liskeard, Ont., Nov. 16, 1925.

At the anniversary services in St. Andrew's Church, by Rev. D. T. L. McKerroll, of Toronto, Nov. 1, the church was filled to capacity. No anniversary services in the thirty years of this congregation's history were more inspiring and impressive. The request of the Board of Management for a large offering met a cordial response surpassing the amount asked.

Having the utmost confidence and faith in the Doctrine, Polity and Duty taught by our Presbyterian Church, we are going forward, in Faith and Hope, with firm resolve to have regular services as soon as they can be arranged.

We cannot prize the RECORD too highly; it is a constant inspiration to us, and our endeavour will be to have it placed in every possible home.—D. WATT.

Merigomish, N.S.

Work in our church here, even though some have withdrawn, is prospering. The W.M.S. has been reorganized, with a large membership. The attendance at public worship on Sabbath, particularly of the young people, has been exceptionally good. Mr. Young, our student minister for the summer, has won the hearts of the people. Our congregation seems to have taken in a new life.—E. C.

Moncton, October 30, 1925.

Dear RECORD:—

Of illegal and underhand work in connection with Union vote we, in Moncton, had surely more than our share. The minister had previously a Union canvass of ———'s employees and signed by all for Union. At the meeting he took the chair without being elected. We were given about four hours to do the voting, by roll call and answering yes or no, not by ballot. When Presbyterians objected to it as illegal, we were not listened to. And we were cast out of our church by a majority, by people we never saw in church before, and by children from eleven years old.

In September we organized a Presbyterian Church. The women have formed a Missionary Society. We know we are right in our stand for the right. We are steadily growing, and if we can get a good minister we will ere long have a large congregation.

Later—We have called a minister, about two months after organization.—E. L. C.

THE ONTARIO COMMISSION ON CHURCH PROPERTY.

Will all who know of cases in Ontario, where the Provincial Commission in property has relieved cases of hardship, please send word at once to the RECORD.

At Ilderton, Ont., the Commission has given the Presbyterian Church to the Presbyterian Minority, and the "Unionist" Presbyterians have gone to the Methodist Church. Instead of the United Church having two buildings and the Presbyterians none, each of the churches has now a place of worship.

This is a type of the general result of the so-called "Union" movement throughout Canada, a little larger Methodist Church and a little smaller Presbyterian Church than before.

NOTES OF CHEER FROM BRITISH COLUMBIA.

Minority groups from Mt. Lehman and Murrayville, two congregations on the banks of the Fraser River, with Rev. Thomas Oswald, the minister of the former, went out homeless, without church or manse. Mrs. Oswald came to Westminster; Mr. Oswald stayed on the job; "batched" and set to work to find a meeting-place. Just a farming country whose chief crop is Douglas fir of varying sizes.

On October 4 I opened two churches that are a credit to any community. Well designed and well finished, not the ugly type but beautiful and attractive. Mt. Lehman seats about one hundred people, Murrayville somewhat more. Both have been so financed that the future is pretty well cared for.

These good people and outside helpers deserve utmost praise. Without financial resources, but rich in zeal and good will. Mr. Oswald has gone to do, we are sure, a like good work in Penticton.

Cranbrook has called and settled Rev. M. S. Blackburn.

Richmond, Vancouver, has called Mr. J. B. Thompson, late of Banff. Inducted October 15.

Central Church, Vancouver, has called Mr. Orr, of Wellington Presbytery, New Zealand. Hope to be inducted early in February.—D.

Read the message from North Bay-Temiskaming Presbytery, in this issue, by Rev. J. A. McInnis, Clerk, with its story of progress and purpose in the great new field of Northern Ontario. It will be an inspiration to many from ocean to ocean, who are standing for the truth of God and the freedom of men to live that truth as God gives them to see it, the things most worth standing for in life.

THE SYNOD OF SASKATCHEWAN.

By Rev. D. G. Cameron, Clerk.

This Synod, at its nineteenth Annual Meeting, one year ago, 1924, adjourned to meet in Westminster Church, Regina, Nov. 3, 1925,—"UNLESS otherwise ordered by the General Council of the United Church of Canada." Think of it! A Presbyterian Synod, every man pledged "to maintain and defend"—The Presbyterian Church, planning in advance to meekly place itself at the disposal of the "Council" of another Church, not yet existent.

The Synod however, met in Regina, 3rd Nov. inst., as per adjournment, not heeding the "unless." It met as any loyal regiment meets when some have deserted. It closed up its ranks, marching forward in its twentieth year as in the nineteen previous years of its history.

It met in Regina as per adjournment, but, as Westminster Church had been taken from the Presbyterians by Act of Parliament and given to another Denomination, it met—by the kindly courtesy of our Anglican friends—in the Parish Hall of St. Paul's Episcopal Church.

* * *

While smaller in number than preceding Synods, it was in no respect inferior. Rev. J. R. Graham, M.A., B.D., of Prince Albert, was unanimously elected moderator for the ensuing year.

Rev. D. G. Cameron, of Swift Current, one of the pioneers, was appointed clerk, He was ordained by the Presbytery of Manitoba at a time when there was but one Presbytery between the Georgian Bay and the Pacific Ocean, where to-day the Presbyterian Church has four Synods.

A message of greeting from the Moderator of the General Assembly was read by Rev. W. G. Brown and received with marked enthusiasm.

Our own Miss Agnes Dickson, formerly of the south China Mission staff, brought greetings from the Foreign Missionaries, about forty in number, who are remaining loyal to the Presbyterian Church.

* * *

The devotional spirit was marked. The circumstances and surroundings seemed to add to the solemnity of the Communion service. When first instituted it was, as with us, in a borrowed upper room. Neither the distances of space nor time could sever the continuity of blessed fellowship with that first communion service in the long ago. The promise "I am with you alway" brought new cheer and in the strength of that assurance the Synod went forward to its work.

Our cause throughout the Synod was well presented by our Synodical missionary, Rev. W. A. Cameron, and by representatives of congregations and minority groups.

The address of Mr. C. S. McDonald, of Brampton, Ont., a member of the Assembly's Board of Administration, was packed with information which we required, and he will return from his visit to the Western Synods with a store of knowledge which will be of value to the Board. He brought a message of good cheer from the East to those who are keeping the blue banner of the Covenant afloat at forty-six places in this province—with more to follow.

Mrs Jas. McAra, of Regina, representing the Provincial W.M.S., reported all Presbyterials fully re-organized, with an auxiliary in almost every group.

Standing committees were appointed, and necessary routine business received due attention.

The sincere thanks of the Synod were voted to the Rector and Church Wardens of St. Paul's Church for the free use of their Hall.

The twenty-first Synod of Saskatchewan is appointed to meet in 1926 in the City of Saskatoon and within Mayfair Church there.

WINDSOR, N.S., TO CARRY ON.

Dear Record:—

Rev. Robert Johnston, Moderator of the Maritime Synod, held services here, on Sunday last, in the "Parish Hall," loaned to the Presbyterians through the kindly courtesy of the Rector and people of the Anglican Church.

In spite of the storm, there was a large attendance, not only from Windsor, but from neighboring districts.

The service was most impressive. The Sacrament of Baptism was administered, and Mr. Johnston's words of encouragement and his thoughtful, earnest sermon were deeply appreciated.

Windsor, historically, is an old stronghold of Presbyterianism. The "Fathers" of long ago builded on foundations deep and broad and the present generation is now called upon to "carry on."

There are also devoted Presbyterians throughout the surrounding country and in neighbouring towns and villages who are looking hopefully to Windsor to supply a "Home Church."

A W.M.S. of twenty members has been organized, and both C. E. Society and the Sunday School are in running order. It is felt that the Presbyterian Church has yet a contribution to make towards the religious life of the Annapolis Valley, and in Windsor—the gateway of the Valley—"we cannot let the old flag fall"! is the motto of its members.—E. McG. W.

If we are going to let our lights shine simply to illumine our own faces we might as well let them go out.—*A. J. Gordon.*

THE PRESBYTERY OF NORTH BAY-TEMISKAMING.

BY REV. J. A. MACINNIS, CLERK.

NEW LISKEARD, ONT.

By action of the last General Assembly, the Presbyteries of North Bay and Temiskaming were combined and now bear the above name.

Our Presbytery extends from Huntsville, the furthest south point; along the Canadian National Railway to Cochrane, the furthest north point, three hundred and thirty-five miles.

On the 10th day of June we had in this territory five congregations: Huntsville, Parry Sound, New Liskeard, Englehart and Tomstown, but only two ordained ministers, Rev. J. B. Skene, at Huntsville, and Rev. J. A. McInnes, at New Liskeard; and two representative elders, James Paterson, Englehart, and William Ramsay, New Liskeard; but since then much has been done which gladdened many hearts.

* * *

1. Englehart and Tomstown organized as one pastoral charge. Improvements made on church property to the extent of several thousand dollars. Flourishing Sunday School and Young People's Society at each place. Rev. J. B. Kaine, minister as "stated supply" for twelve months.

2. Minority group at North Bay, organized as the "Presbyterian Church, North Bay," with a communicant membership at present of three hundred and sixty. Arrangements made for the erection of a church which will be a credit to the town and to the Presbyterian Church in Canada, and showing an interest hitherto unknown. I have never witnessed a more impressive induction service than that held in the St. John's Anglican Parish Hall, when Rev. J. R. Sanderson, B.D., was inducted as minister of the Presbyterian Church, North Bay.

3. Minority group at Burk's Falls, organized with a strong Session and Board of Management, at present having supply with a view to permanent settlement.

4. Magnetawan, Ahmic Lake and Spence, organized as one pastoral charge, as it was many years ago, under the direction of the Presbyterian Church, and to the satisfaction of the people, but which was broken much against their wish by the so-called, "Uniting scheme" of the last few years. It is an excellent field, compact and offering good opportunities for service among a loyal and appreciative people. Mr. James Thomson, missionary, is stated supply.

5. Parry Sound, which has one of the finest church properties; church and manse, north of Toronto, and vacant since a week after the vote on church union, is now happily settled. Rev. D. B. Marsh, D.Sc., late of Pictou Presbytery, being duly inducted November 17.

6. The group at Cochrane in the extreme north end of Presbytery is more or less organized and at present is being looked after by the Presbytery, together with a couple of other smaller groups which cannot at present be fully organized, but which are maintaining their identity as Presbyterian people.

7. The Congregations at Huntsville and at New Liskeard were not seriously affected by the Union movement. What readjustments were necessary were quickly made, and, as was the case in all of our congregations, much power and talent hitherto latent were put into operation.

* * *

North Bay-Temiskaming Presbytery has emerged from all its confusion with a fair strength and with an optimistic spirit, and a vision of glorious things that can by the power and grace of our Lord be brought to pass in this the richest and in many ways the most alluring part of the Province of Ontario.

While our constituent roll at the moment contains only six ministers and eight elders, there are few Presbyteries with greater prospects, and while our recorded Communicant membership is only about one thousand two hundred, there are many hundreds of other loyal and devoted men and women for whom it is impossible at the moment to be identified with the Presbyterian Church, but for whom it will be possible, in this rapidly growing country, in a very short time.

Presbytery was much delighted and encouraged by the presence of Rev. Dr. McKerroll at a special meeting on November 3; Dr. McKerroll presented the claims of the Budget and brought an inspiring message to the brethren. Presbytery cheerfully accepted its share of the Budget and allocated it to the congregations.

To reach even this stage in organization and in the setting to work again of Presbytery machinery five special meetings of Presbytery have been held since last June. Presbytery Committees on Missions, on Sabbath Schools and Young People's Societies, on Statistics and on general interests have been appointed and are functioning.

The North Bay-Temiskaming Presbytery covers only about half the Presbyterian work in Northern Ontario, the other half being within the bounds of the Presbytery of Algoma. The brethern there and the loyal people have done and are doing great things.

If you are not growing humble and loving, your faith is no better than a Mohammedan's. You are not of God, but of the world.—*McCheyne.*

ROUND ABOUT REGINA.

By Rev. S. Farley, M.A.

Regina, Sask., Nov. 16, 1925.

Dear Dr. Scott:—

The arrival of the Record this afternoon reminded me that the time is overdue for my sending you some report of our work in this city and Province. First Presbyterian Church, Regina, claims the distinction of being the first congregation to organize as such after December 10. The first Sabbath after the so-called taking of the vote, the minorities of the five congregations came together for worship, and immediately organized as above.

They were fortunate in having in the city Rev. G. M. Bayne, Ph.D., formerly of Pembroke, Ont., and the Rev. Geo. MacArthur, both of whom took hold of the work, the former attending to the preaching, and the latter to the work of pastoral visitation.

Let me say in passing too much credit cannot be given these veterans for their splendid service in the hour of our church's Gethsemane. They have both made a large contribution to the work of saving Presbyterianism in this Province. Although weak to-day it is daily growing in strength, and whatever bush may not be found on these vast plains, the "Burning Bush" will continue to be in evidence.

* * *

Following organization it was felt no time should be lost in securing a settled minister so that both these veterans would be free to give service to the many groups in this part of the church. On the A.M. of July 13, a wire was handed to me in my home in Collingwood, Ont., announcing the extending of a call to myself the previous evening.

It came unsought and presented a great opportunity and seemed the call of duty. My translation took place on September 13, and I was inducted in The First Baptist Church of this city as the first minister of this congregation on the evening of September 18.

We have here one of the healthiest congregations west of the Great Lakes, where, according to the fiction writer of Winnipeg, we were to have not one single congregation. The unethical conduct of some "unionist" leaders did more to awaken our people than almost anything else. Although they did not waken until their church was stolen, they now see the injustice and seriousness of the "legalized steal" and are slowly but surely returning to their "ain kirk."

* * *

At present we are worshipping in the auditorium of the City Hall, where we are having increasing congregations. Our membership is now 450. We have two Sabbath Schools in operation with an average attendance of 200 and the "Shorter Catechism" is being regularly and systematically taught.

In addition we have a very healthy work among the young people, of whom we were to have none. One of these organizations has selected as its name "The Daughters of the Kirk."

Our W.M.S., and Women's Guild are both going concerns. The W.M.S. is reaching out a helping hand to the nearby weaker organizations and in time I am in hopes of having them send the Record to each isolated Presbyterian in this district.

We are seriously handicapped in not having a church, but in that connection I have good news to report. One of our session recently purchased for the sum of four thousand dollars a central site on the leading avenue of the city and presented it to us as the site for our new church. All being well, we hope to begin building operations next spring. Towards this building we have to date subscribed the sum of $19,000.

This week the men start out on an every member canvass and have set before them a Budget of $12,000, which amount includes our local needs and our share of the Church Budget.

* * *

What is true of Regina is true of all groups in this Province. On June 10, we had 24 groups and congregations. To-day we have 46. Slowly but surely the battered line of Presbyterianism is being straightened out, and in God's good time we shall see our beloved Church once more strongly helpful in this Western land.

On Friday evening next I go to Moose Jaw to assist in the induction of the Rev. H. R. Horne, who, with his most estimable wife, will be a most valuable addition to our forces.

I visited Brandon, Man., on the 1st inst., and took their Communion Service, when some 250 united with the membership of the newly organized First Church. In the evening I had the great privilege of preaching to an audience of 500. Seldom have I found more enthusiasm than at this point.

Following the evening service, arrangements were made to extend a call to the Rev. C. S. Oke, Brantford, Ont. This congregation lost their church by the slim majority of seventeen votes. Here, as elsewhere, the usual unethical tactics of the so-called Union leaders were employed and with the usual result, namely a re-awakening of our people when they saw what had really been accomplished.

Be as careful of the books you read as of the company you keep; for your habits and character will be as much influenced by the former as by the latter.

THE PRESBYTERY OF MONTREAL.

By Rev. A. S. Reid, B.D., Clerk.

Fourteen congregations in the Presbytery of Montreal are at present without church buildings. These are worshipping in halls, vacant stores, churches belonging to other Communions, etc.

Some of these congregations and groups are sorely pressed, and something should be done at once to assist them in securing suitable church buildings. In all cases these congregations are located in strategic points, which must be held.

As a sample of what some of these congregations are doing to help themselves, take the following:—In February last one of our Minority Congregations organized with ninety-five members.

The total givings for congregational purposes of the Church from which these withdrew was in the year 1924—$5,557.00.

After their organization they rented a small Hall at $40.00 per month, having the use of it for Sundays only. It is really an abandoned store and so poorly lighted that on the brightest day the services were carried on with artificial light.

This Group has in seven months increased its membership to 135 communicants.

They have purchased a site for a new church for $3,750.00, and of this they have paid in cash $2,100.00, and they are prepared in the near future to meet the balance.

They have been entirely self-supporting in their payment of regular Sunday Supply.

In seven months they have raised over $3,000.00 and they have at the present a small balance on hand in their Current Account Building Fund and Sunday School.

This is one of the Groups that is in danger of being left without any place whatever in which to worship almost at any time. Others are in a similar position.

The Finance Committee of the Presbytery of Montreal with the sanction of the Presbytery has decided to try to raise immediately a fund of $100,000.00 to assist these Groups to secure churches, and we appeal to all the members and adherents of our Presbytery to assist.

FROM STRATFORD PRESBYTERY.

By Rev. H. L. Binnie, M.A., Clerk.

After 10th June, ult., we had remaining sixteen strong charges out of the twenty-two previous to that date, with seven ministers "undismayed."

Since then four of these ministers have been called to other fields, and four new men have been inducted into four other charges, so our number of vacancies remains at nine.

But they will all be filled by the end of the year, either in the regular way or in one or two cases with stated supply to await final rearrangements.

Rev. Mr. Macintosh, of Napier, has been called to Milverton.

Monkton, Atwood and Mornington, Avonton & Avonbank are getting ready to call. Shakespeare, Tavistock, Burns, Harrington are under the care of the rearrangement committees.

When all is adjusted by the will of the people—"every pastoral charge shall have a pastorate and every minister shall have a charge," and they will all be self-sustaining. The enthusiasm is still great and the financial aspect is better than ever before.

Vacant Congregations	Moderators
Atwood	Rev. A. G. McLachlin, Stratford.
Avonton	Rev. W. J. Walker, St. Mary's.
Cromarty	Rev. H. L. Bennie, Mitchell.
Harrington	Rev. W. J. Walker, St. Mary's.
Monkton	Rev. H. L. Bennie, Mitchell.
Mornington	Rev. J. M. Nicol, Listowel.
Shakespeare	Rev. G. P. Duncan, Stratford.
Tavistock and Burns	Rev. W. J. Burnett, St. Mary's.

The Moderator of Presbytery is Rev. W. J. Walker, St. Mary's, Ont. Clerk of Presbytery is Rev. H. L. Bennie, Mitchell, Ont.

I think we will have the Record into every home of the Presbytery by next year at this time. With thanks for services rendered during the past few months.

HAMILTON PRESBYTERY.

By Rev. Austin L. Budge, Clerk.

Rev. A. H. Drumm, late of Bobcaygeon, has begun work at Niagara.

Grimsby is getting ready to call. Rev. C. L. Cowan, of Hamilton, Interim Moderator. They offer $1,500, and a house, but in a few years it will be one of the finest congregations in the Presbytery. The Ontario Commission gave them the site for a new church.

Hagersville will be settled November 20, when Rev. Austin L. Budge, late of Hamilton, will be inducted.

A very hearty call has been given Rev. Bertram Nelles, of Toronto, by Drummondhill congregation.

Beamsville is not yet settled; but since the Ontario Commission allowed them the Waddell Fund of $8,000, the people are in good heart and will be settled soon.

Settlement at Waterdown and Burlington has been delayed by negotiations looking to a union of the two congregations.

In East Hamilton the congregation meeting in Edinburgh Hall continues to grow. The new Westminster Church is fast nearing completion.

A Conventicle or Presbyterian Rally will be held in St. Paul's Church, Hamilton, November 18, with addresses, informative, inspirational, missionary. Other conventicles will be held later.

THE SITUATION IN SASKATCHEWAN.

By Rev. W. A. Cameron.

Synod Missionary.

When the smoke of battle cleared away after June 10, and we in Saskatchewan were able to count up what remained to the Presbyterian Church in this province, it was found that our total material resources were twenty-four preaching places, sixteen church buildings and nine manses.

In the four months since that time, while no change has taken place in the number of churches and manses, the figures as to preaching places have been reversed and the 24 has become 46.

These have been grouped into twenty-four charges, of which eight are in the Presbytery of Regina, seven in the Presbytery of Moose Jaw and nine in the Presbytery of Prince Albert and Saskatoon.

In seeking to supply these congregations and fields we have had during the past months the services of nineteen ministers, six students and one elder. Not all of these ministers have been able to give their whole time to the work. Some of them had retired from active service, but in the present critical situation had given gladly of their time and strength that gospel ordinances might not be denied those who desired them.

* * *

The students who worked on our fields rendered most acceptable service and will be welcomed back to our province should they be willing to return at the close of their college term.

The elder in question considered seeking ordination, but after further reflection, decided to continue his present work, and help when needed. The Presbytery gladly made use of his services, and week by week he has taken charge of the services in a widely scattered congregation consisting of three preaching points. This he did, in addition to his regular duties in his office.

We are in great need of more ordained men. In the whole province we have but eight ministers regularly settled in a pastoral charge, and of these only three are ministering to the same people now as they did on June 10.

Most of the larger centres are now happily settled. Prince Albert, St. Andrew's and Mayfair, in Saskatoon, Regina, North Battleford, Maple Creek and Assiniboia, all have their ministers.

If we could secure them we could place fourteen ordained ministers in charges immediately. Nearly all of these would be augmented charges for the present, but with the right kind of leadership the majority of them would soon be self-supporting.

* * *

Encouraging progress has already been made, as may be seen from reports of work in various centres.

First Church, Regina, has now a membership of 425, the evening congregation frequently reaching 500. Plans are being made for the erection of a church building in the spring, on a site centrally located which has been donated by one of the members.

At a recent communion service in St. Paul's Church, Prince Albert, fifty-one new members were received. The membership is now 524, which is twenty-two more than when the vote on Church Union was taken. The contributions to the Church for the three months ending in September were 65 per cent. over the same period of any one of the three previous years.

In St. Andrew's Church, Saskatoon, the charter roll, formed at a recent communion season, consists of 284 members, of whom twenty-six united on Profession of Faith. Fully 250 were present at the Preparatory Service.

Mayfair Church, Saskatoon, which retained its property, recently moved its church to a more central location, and they are enlarging the building to accommodate their congregation.

At Moose Jaw, Rev. G. D. Bayne, Ph.D., is acting as stated supply. The attendance at the services is larger than at any time since the new congregation was formed. The two charges, Knox and St. Paul's, are to be served by one minister.

St. Andrew's Church, North Battleford, in the northern part of the province and Assiniboia in the south are both strong, self-supporting churches. Both have vigorous Sunday Schools.

* * *

The smaller congregations are struggling bravely to maintain the church they love. In some few cases, ministers are giving service regularly as stated supply, while in others the best that can be done is to have ministers who are available give supply as often as possible. Some are able to have services every Sunday; others because of fewness of numbers or through inaccessibility can be reached only once a month.

Swift Current, though without a minister, has a Sunday School, W.M.S. and conducts a weekly prayer-meeting. Rev. D. G. Cameron, as interim moderator, has meant much to the congregation, but in his absence the regular Sunday services and the prayer-meeting have been taken by the people.

Though the Maple Creek district has again suffered from crop failure, and though there have been some secessions owing to the result of the Union vote, the congregation is contributing as much as last year. Hay Creek has taken the place of Motherwell, which voted Union.

Broadview began services as a minority group on the first Sunday of January. They have never missed a service. When they did

not have a minister to lead them, the people conducted the service.

Qu'Appelle has a larger morning congregation than was the case before the Union vote. On Sunday evenings they have a Young People's Service carried on by the Y.P.S.

At Arlington Beach, one of the elders conducts two Bible classes, one in the morning and the other in the afternoon at two points on the field. That our Church is represented to-day on this field is largely due to the efforts of this leader.

The Hungarian congregation at Bekevar voted solidly against Union. Their minister has been ill since January, but they have been doing their best to keep their services going under the direction of one of the elders.

The above are but instances of the loyal support being given by our people to the reestablishing and strengthening of the work of our Church in their midst. Almost as many more places might be listed with instances of devotion to the cause as marked as those above.

We know that our shortage of ministers in this province is typical of the whole of our Church at this critical period of our history. We are trying to be patient. With the evidences of the loyalty of our people, which we have had, we can carry on till reenforcements arrive, and look forward hopefully to the building up of a vigorous Church in this central prairie province.

FOR IDLE CHRISTIANS.

"In the Book of Judges, 5: 23, we find: "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

Who commanded to curse Meroz? Answer: The angel of the Lord.

What had Meroz done? Nothing.

Why, then, is Meroz cursed? Because she has done nothing.

What should Meroz have done? Come to the help of the Lord.

Could not the Lord, then, have succeeded without Meroz? The Lord did succeed without Meroz.

Then has the Lord met with a loss thereby? No, but Meroz has.

It is right that a man should be blamed for having done nothing? Yes, when it was his duty to have done something.

Keep the altar of private prayer burning. This is the very life of all piety. The sanctuary and family altars borrow their fires here; therefore; let this burn well. Secret devotion is the very essence and barometer of vital and experimental religion.

IN NEW BRUNSWICK.

The Presbyterians of New Brunswick experienced in fullest measure the unfair and coercive methods known too sadly well all over Canada, and in consequence were wrongfully deprived of most of their church buildings.

Though robbed of their property, they have kept their souls. They have thrown off the yoke of clerical and official domination, determined to be free.

Rev. F. G. Mackintosh, the Maritime Synod Missionary, writes that in about forty places there are earnest and prospering groups and congregations, and that "everywhere the work goes on with hope and enthusiasm," and gives many details of these, among them the following:—

Campbellton, at first a Minority group, has steadily grown, and is now an enthusiastic and hopeful congregation.

Rev. Dr. Quigly was inducted as minister there, November 18. At the close of a beautiful Communion service the gift of Mr. and Mrs. Wheeler was presented to the congregation.

Moncton, N.B., a Minority, organized but recently, has rapidly grown to a self-supporting congregation, and is calling Rev. R. M. Stevenson.

New Mills, N.B., is opening their new church in December, free of debt.

St. Stephen, N.B., expects to open their new church about the New Year.

Jaquet River, N.B., has foundations in for a new church, to be finished early next summer.

PRESBYTERY OF ST. JOHN, N.B.

BY E. J. KERR, ST. GEORGE, N.B.

(*Clerk, pro-tem*)

There is new life in this grand Old Presbytery. The fort is being held and will be held.

Dr. J. A. Morison was inducted into St. Matthew's Church, St. John, October 31. Last Sabbath 74 members united with the church.

The cause is strong at Fredericton. Moncton has moderated in a call to Dr. R. M. Stevenson, of Glasgow, Scotland. There will be a strong cause at Moncton in a very short time.

St. Stephen is manifesting a spirit worthy of the covenanters, and will open a splendid new church for Christmas.

In two sections of my own congregation the finances have increased two hundred per cent. The spirit is good—good throughout the Presbytery.

The poorest use for a man's brains is to think forever about himself.

The Twenty Years' Conflict
For Religious Liberty

BY THE PRESBYTERIAN CHURCH IN CANADA

"LEST WE FORGET."

"Thou shalt remember all the way which the Lord Thy God hath led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldest keep His Commandments or no."—Deut. 8 : 2.

Israel had been led from Egypt's bondage by a long, hard journey through the wilderness, but in the freedom of Canaan they were not to forget that journey nor Him who had led them.

God is ever the same. He leads His people—often by a rough hard road—from worse to better things. He leads men and women—by the road of pain and loss—from the bondage of sin to spiritual freedom and life. He leads His Church through trial to bring her nearer to Himself.

He has led the Presbyterian Church in Canada from the threatened loss of her age-long pledge to the great truths of His Word to a new declaration of that pledge and He has led her from a growing clerical domination into the freedom and rights of the people.

He has led her through a twenty year wilderness, with its deserts of discouragement and its oases of peace and rest,—with its fiery flying serpents of coercion, confiscation and wrong, and its manna plenteous in the fellowship of kindred minds standing for freedom and truth—with its pillar of cloud and fire—God's voice in conscience, conviction of right—leading steadily on—"o'er moor and fen, o'er crag and torrent, till the night is gone and with the morn" of freedom we may hear again the voice Divine—"Thou shalt remember all the way the Lord thy God hath led these twenty years, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his Commandments or no."

(Note.—This brief sketch of "the twenty year conflict" may be revised and published as a book. Suggestions of any kind will be welcomed.—*Ed.*)

THE CAUSE OF CONFLICT

The cause of "the twenty years' conflict"—more fully explained later—is in brief as follows:—The Presbyterian Church is a voluntary banding together of those who accept and hold the same Doctrine or Religious Belief. All who fulfill its conditions are free to join that Church and any are free to withdraw from it, but none have a right to coerce others out of it or to compel surrender of their Religious Belief.

Presbyterians in accepting that system of Religious Belief pledged themselves to the Great Truths of the Word of God and to the liberties and rights of the people. Some thus pledged have desired change, but instead of quietly withdrawing as was their right and duty, their only honest, lawful course, they unjustly and unlawfully attempted, by the pains and penalties of Civil law, to coerce all others with them into a new religio-civil Corporation, which is pledged to no definite religious truth, not even to its own so-called "Basis of Union," and is thus an open door for error, and which is entirely under the control of its clergy and officials to do with it as they may choose, while the liberties and rights of the people are no more—hence the Conflict.

It has been an outbreak in Canada of the age-long, world-wide spirit of domination and intolerance in matters religious, with the age-long, world-wide stand and struggle for religious liberty, and—as ever in the past—liberty, though wronged, still stands facing the future with its ever brighter day, when injustice, tyranny and wrong shall be no more. It is too late in the world's history for clerical coercion and despotism.

* * *

"Forget it"—says Pacifist, who had little or no part in the Conflict, who himself forgets the issues at stake, and the wrongs yet continued, and the agreements unkept, and the trust betrayed and the confidence lost which cannot be restored; who does not realize that it is but part of an age-long

conflict between Truth and error, between clerical domination and the freedom of the people, and that to forget is to lose.

"Forget it"—says Plausible who always echoes the latest, till a later appears.

"Forget it"—says Indifference, who lacks conviction and follows convenience.

"Forget it"—says Self & Co., Ltd., who sits on the fence till he sees the safest, softest side on which to drop.

"Forget it"—says Coercion, who would like to appear to his victims as an angel of light.

"Forget it"—cries Confiscation, the better to enjoy his ill-gotten gains.

* * *

"Remember"—says Truth—for I am entrusted to your care and you are pledged as a Church to "maintain and defend" me.

"Remember"—says Freedom, that "every man must give an account of himself to God" and that no man has a right to intrude between man and God, or to take God's place and decide the religious belief and worship of his fellow man.

"Remember"—cry those unjustly wronged by Civil Power, of their Church homes, and compelled to worship wherever shelter can be found, with the wrong still persisting.

"Remember"—cry the men and women who through years have struggled for Truth and Freedom, who do not wish their children to pass through a like conflict, and who know that a knowledge of the issues at stake is necessary to preserve Truth and Freedom in the days to come.

"Remember"—says Paul, "Watch ye, stand fast in the faith"—"Take heed to thyself and to the Doctrine"—Stand fast in the liberty wherewith Christ hath made you free."

"Remember"—says Christ—"Ye are my witnesses." Take heed that your witness of Me be a true and constant witness. "Watch and pray that ye enter not into temptation"—and that you give no place to anything that would rob Me of My Crown of Deity, making me merely a Man, taking from the sinner his only ground of hope, a Divine Saviour.

"Thou shall remember all the way the Lord thy God hath led Thee."

SOME WORDS DEFINED.

As a misuse of words has been a feature of the attempt at coercion, a careful study is asked of the following:—

1. "Religion" is man's belief in a Power unseen to whom he is accountable and his effort to do what he believes the will of that Unseen Power.

2. "Religious Liberty"—is freedom for every man—so long as he does not interfere with the rights of others—to do what he believes the will of that Unseen Power.

3. "The Christian Religion" — is the doing of what one believes to be the will of that Unseen Power as it is revealed in the Scriptures of the Old and New Testament.

4. "The Church"—is the collective body of those who follow the Christian religion, whether a single group,—or many groups of one name as — "The Presbyterian Church,"—or all Christian groups of every name, as "The Church Visible"—or all Christians in all time—"The Church Invisible."

5. "Creed"—is belief, from the old Latin word—Credo—I believe. The religious Creed, long or short, written or unwritten, of any Christian or Church, is what that person or Church believes about God and His will for men and their duty to Him. No creed means no belief, for Creed is belief.

6. "Congregation" has heretofore commonly used of the group—or groups—served by one minister. It is now frequently used of any group, however small, and is often very misleading, for it may mean a "congregation" with a membership roll of a thousand or more, or a place with an occasional service and not a single church member.

7. "Denomination"—means "name," the name given to the different members of the Christian family. James and John bore different names, but both were sons of Zebedee. Each was interested in the other and in the family welfare and work.

In like manner, Anglican, Baptist, Presbyterian, etc., are Denominations, given names, but "Christian" is their family name, their surname. Each Denomination or name respects the other Denominations or names in that Christian family if those others are worthy. It looks upon their work and rejoices in their success as the work and success of the family for the kingdom of God, doing Christ's work as "fishers of men."

8. "Sect"—with its spirit "Sectarian" is entirely different, in its meaning, outlook and ideal, from Denomination. The latter

is inclusive. The former is exclusive. The Sect ideal is not as one among brethren in a family, but as in a class by itself, with a special right from God and a special claim upon men. It intrudes everywhere. It does not regard the rights of others. It seeks to win from others, to grow at the expense of others, and its vision of Christian brotherhood is bounded by its own Sect.

9. "Christian Unity"—is the family bond between all true Christians. They may be of different Denominations or names, but they are all one in Christ, "keeping the unity of the Spirit in the bond of peace."

10. "Christian Union"—is the voluntary drawing together, into one organization or Church, of those who prefer that organization or Church.

11. "Church Merging" — as recently sought in Canada—("merged" is the word in the United Church Act) is the attempt, by outward coercion, by civil law, to bring to an end two or more existing Denominations and to replace them by one new Denomination.

12. "Autocracy"—is the same in Church and State. It means one or more men leading and directing while all others follow and obey. The many do the will of other men, not what they believe to be the will of God, except in no far as they believe the will of their leaders to be the will of God.

13. "Democracy"—in the Church is unlike Democracy in the State. The latter deals only with things in which man is accountable to man, and to have civil order a majority must rule.

The Church has to do with things in which man is accountable to God, and as "every man must give account of himself to God, only Democracy possible in the Church is a voluntary banding together of those who are willing to accept the same Creed, the same Doctrine and Polity, and who agree to abide by the will of the majority, so long as the majority keep to that Creed, to that System of Doctrine and Polity. Such a Democracy is The Presbyterian Church.

SOME CONCLUSIONS AND FACTS.

If above definitions are correct it follows that—in order to religion—there must be religious liberty, for if that liberty be denied to any man by other men, he is not doing what he believes the will of the unseen—but of the seen. He is not obeying God but men. It is not religion.

It follows further that the only organization or Church which is wholly religious is one in which no human will or power comes between any man and what he believes to be the will of the unseen, a Church in which no man has the right to decide the religious beliefs of other men.

* * *

Any Church therefore in which a part of the membership has the power, by legal incorporation or otherwise, to change at will its Doctrine or Religious belief and its Polity or Church Government for the whole membership, is not wholly a religious organization, not wholly a Church of God, because some of its members are compelled to obey the will of fellow men and not what they believe the will of God. It is partly religious and partly civil or political, religio-civil or religio-political.

The only organization or Church therefore which can be called religious is a voluntary banding together of those who are willing to accept the same statement of religious belief, the same Creed.

It follows that if any members of such voluntary association or church change their beliefs, they have no right to compel others to accept such change, for that church would be no longer either voluntary or religious, because some would be compelled to do the will of other men and not what they believe the will of God.

* * *

The Presbyterian Church is a purely voluntary Association. It is not incorporated. Civil law has nothing to do with it, save to protect its membership in their rights as citizens. It consists of those who have voluntarily accepted a definite Creed which they believe to be according to the will of God as revealed in His Word.

In the Presbyterian Church these voluntary members choose some of their number to manage the affairs of their Church, not to change it, not to wind it up, not to merge it into another Church, but to care for it as it is, and the men thus chosen are pledged by solemn vows to "maintain and defend" it—and "to follow no divisive course from the present order established therein."

These men are called presbyters or elders, because originally they were supposed to be elderly, men of experience. Some of these elders are chosen or elected by the people specially as managers of the spiritual affairs of the congregation or church, and are called ruling elders. Others of them are chosen or called by the people to teach and preach as well as to manage, and are called "teaching elders" — or more commonly "ministers;" (servants), because they are supported by the church to give themselves wholly to her service.

* * *

If any of these men change their beliefs, their only lawful, truthful, course is to resign their trust. They have no right to compel others to change, no right to violate or change the terms of the trust committed to them, by attempting to end the Church or displace it by another Church or merge it into another Church.

Anything of that kind is usurping rights and powers that do not belong to them. It is breaking faith with the people on whose behalf they took their vows to "maintain and defend—this Church." It is breaking faith with God before whom and in whose Church those vows were made.

It is equally plain that no human authority or power of any kind outside that Church—such as any other church or any civil court or Parliament—has any right or power to enact that such a voluntary Religious Organization as the Presbyterian Church shall cease to exist or shall be merged into another religious organization of a different type, and some of its people coerced against their will. That would be a denial of religious liberty.

* * *

From the above definitions still further conclusions follow:—

From No. 5, it follows that ridicule of "Creed" is ridicule of all religious belief and is effort not to upbuild religious belief, but to destroy it.

From No. 3 and No. 7 it follows that Denominations in the Church are essential to religious liberty.

From No. 8 it follows that the Presbyterian Church is not a Sect, for it does not claim exclusive right, or seek to win from other Denominations. It only asks freedom to serve God as it believes He would have it do, a freedom for which it has had to struggle during recent years as in ages past.

From No. 8 it also follows that the attempt to entice or coerce members from the Presbyterian Church is Sectarian, and that the new religious Corporation of Canada is a Sect of the most Sectarian type, claiming Divine right above others, intruding everywhere, seeking to break up Presbyterian congregations and to entice or coerce their members to its fold.

From No. 9 it follows that the ideals of Christian Unity and of Denomination are entirely in harmony. Evidence of this is seen in the fine spirit of Christian Unity shown by Anglicans, Baptists and others in giving shelter to Presbyterians whose Church homes have been unjustly taken from them by Sectarianism.

HISTORY REPEATS ITSELF.

In view of the above facts, it might naturally be expected that religious liberty would be universal, for why should any seek to deny such liberty to others? What could any hope to gain by such denial?

But, strange to say, with religious liberty as with civil liberty, eternal vigilance is its price. All history shows continuous effort by some to direct and control the religious belief and practices of others.

In Christian history this attempted coercion and control has been from two sources, without the Church and within. In the earlier Christian centuries multitudes suffered death from pagan powers without the Church, because they would not give up their faith in Christ.

But the denial of religious liberty to Christians has been chiefly within the so-called Christian Church. The history of the Church for nigh two thousand years has been one long struggle between some seeking control and others seeking freedom. That history has many pages red with martyr blood and black with burnings at the stake, men professing the Christian faith, seeking by pains and penalties, even by death, to compel other men to obey the will of men rather than what they believed the will of the unseen, the will of God.

One of these martyr pages was "the killing time," in Scotland, two and a half centuries ago, when the forefathers of some Presbyterians in Canada sealed their testimony with their blood.

This attempt to dominate others in matters religious began very early in Christian history. The Apostle John came to Jesus one day—"Master we saw one casting out devils in Thy name, and he followeth not us, and we forbade Him because he followeth not us"—"Forbid Him not" said Christ (Mark. 9 : 38-40).

That interview between John and Christ is the beginning of the age-long conflict in the Christian Church between human tyranny and Divine freedom, the Johns ever seeking to control the religious beliefs and practices of others, inflncting pains and penaltes and even death because they "follow not us," and Jesus Christ, the same yesterday, to-day and forever, speaking through the consciences of men and women and demanding that they be free to serve God as they believe He would have them do.

* * *

This continuous conflict in the Christian Church is but a part of the similar conflict in all human history, despotisms on the one hand, controlling the people, democracies on the other hand, throwing off the yoke of bondage, determined to be free.

The parallel, however, is only partial, for while despotisms are alike in Church and State, the many obeying the will of one or more, the democracies are widely different. Secular democracies deal only with the seen, the things of men, the rights of property, person and possession, and all agree to abide by the will of the majority.

But religious democracies have to do with things unseen, the will of God, and no one in a true Religious Democracy, where there is religious liberty, does the will of a majority of his follow men, but what he believes to be the will of God, and each one must do that will as unto God and not as unto men.

Hence those who form a secular democracy do so by agreeing to accept the will of the majority. Those who form a true religious democracy, a purely voluntary Society, do so by agreement upon a definite statement of what they believe to be the will of God, a definite creed to which they pledge themselves, and if they change, they withdraw from that democracy leaving others to continue what they believe to be for them the will of God.

(*To be continued*)

LIBERTY IN RELIGION.

1. The reason why there is "religion" of any kind, anywhere, is man's belief that he is accountable to an intelligent power unseen.

2. Religion is man's effort to do what he believes to be the will of that unseen power.

3. Religion therefore, requires that men be free to do what they believe to be the will of that unseen power. If in matters called religious, men are compelled to do as other men direct, it is not doing the will of the unseen power, but of the seen. It is not religion.

4. The only type of organization or Church, therefore, which can be called "religious" is that which affords individual liberty, a voluntary organization, consisting of those who agree in what they believe to be God's will for them, who agree upon a certain system of Doctrine, or Religious Belief, and of Church Government.

5. If, in such voluntary organization, the convictions of any should change, they are free to withdraw and to express their changed convictions in some other way; but they are not free to blot out the organization or to coerce others out of it. That would not be religious liberty.

6. If a Church, therefore, becomes a legal corporation, where some can change at will its Doctrine and Polity, and others must either obey or sacrifice their rights in that Church, it ceases to that extent to be religious, because some are not doing what they believe to be the will of God but the will of the Corporation, to which they must submit under penalty of loss.

7. The Presbyterian Church is a voluntary Association of those who freely accept its system of Doctrine or Polity. Any in it whose convictions change are free to withdraw from it, but have no right to blot it out or compel others out of it. That is not religious liberty.

8. The New United Church is not a voluntary association, but a legal Corporation, in which the few, in the Church Courts, can at any time change its Doctrine or Religious Belief and its Polity or Church Government, into anything they may choose, and all others however strong their convictions against the change, must accept it or lose their rights in the Organization. That is not religious liberty.

9. The "twenty years' conflict" has been caused by the attempt of some to displace this voluntary Association, The Presbyterian Church, with its religious liberty, by a legal Corporation, created by Act of Parliament, and Presbyterians true to the Constitution of their church, true to their ordination vows, true to religious liberty, have declined to give up their convictions. They have chosen to obey God, speaking in their own consciences rather than man speaking where he had no right to speak.

Our Church Calendar

MEETINGS OF CHURCH COURTS.
CALLS, INDUCTIONS, ETC.

Note—Will Clerks of Presbytery please send to the Record all Calls, Inductions, Resignations and other items of general interest. How shall the Church at large know them if the Record does not give them? How shall it give them if not received? How can they be received if not sent? And who shall send them if not the Clerk—or some other?)

If any notice sent by any one has been inadvertently omitted, please forgive and send another.

The General Assembly.
Montreal, first Wednesday, June, 1926.

Synod Meetings.

Maritime, Halifax, Oct. 1926.
Montreal-Ottawa, Ottawa, Oct. 1926.
Toronto-Kingston, Toronto, Oct. 1926.
Hamilton and London.
Manitoba, Winnipeg, 1926.
Saskatchewan, Saskatoon, Nov. 1926.
Alberta.
British Columbia.

Calls From

Pres. Ch., Halifax, to Mr. Colin M. Kerr, of Glasgow, Scotland.
St. Matthews Church, Montreal, to Mr. W. L. Williman, of Hamilton.
Owen Sound, to Mr. R. A. Cranston, of Trenton.
Kintyre, Ont., to Mr. John Hosie, London, Ont.
St. Pauls, Guelph, to Mr. Geo. Atkinson, of Kirkwall.
Calvin-Westminster, Montreal, to Mr. Geo. C. Taylor, Charlottetown.
Elmwood Church, London, Ont., to Mr. F. W. Gilmour.
Knox, St. Thomas, to Mr. J. M. Laird.
Moose Creek, Ont., to Dr. J. A. McLean.
St. Lukes, Finch, to Mr. Girard Graham.
St. Elmo, Ont., to Mr. W. D. McCallum, of Shawville, Que.
Cowan Ave., Toronto, to Mr. Geo. M. Young, of Chippewa.
Kilman, Kilburn and Pakenham, to Mr. Bouthon.
Drummond Hill, Ont., to Mr. Bertram Nelles.
Milverton, Ont., to Mr. Macintosh, of Napier, Ont.
Moncton, N.B., to Mr. R. M. Stevenson.

Inductions Into

Oshawa, Ont., Oct. 20, Mr. A. C. Reeves.
Paris, Ont., No. 1, Dr. F. Scott MacKenzie.
St. Andrews, Lindsay, Nov. 12, Mr. E. C. Currie.
First, Regina, Mr. Samuel Farley.
Knox, Edmonton, Mr. T. Lyttle.
Caledonia, Ont., Mr. David Jack.
Cranbrook, B.C., Oct. 19, Mr. M. S. Blackburn.
St. Matthews, Montreal, Nov. 18, Mr. W. L. Williman.
Campbellton, N.B., Nov. 18, Dr. Quigly.
St. Matthews, St. John, N.B., Oct. 31 Dr. J. A. Morison.
Parry Sound, Nov. 17, Dr. D. B. Marsh.
North Bay, Mr. J. R. Sanderson, B.D.

"THE BURNING BUSH AND CANADA."

By Rev. R. G. MacBeth, M.A., D.D.

Dr. MacBeth sends the following outline of his new Book, which, he states, is now ready for the press. It is timely, covers a wide range and those who know his previous books will welcome its coming—Chapter 1—"The Value of the Church"—Chapter 2—"The Presbyterian Church in History"—Chapter 3—"Our Great Standards" — Chapter 4 — "The Presbyterian Church in Canada—East of the Lakes"—Chapter 5—"The Presbyterian Church in Canada—West of the Lakes"—Chapter 6—"The Corporate Union Agitation"—Chapter 7—"Faithful Women"—The Work of the Women for Missions—Chapter 8—"Supporting the Church" — Chapter 9 — "The Church and Human Society."

A DEACONESS TRAINING HOME.

At a meeting of the Executive of the Deaconess and Missionary Training Board, held in Toronto recently, a resolution was passed looking toward the establishment of a Deaconess and Missionary Training Home for the Presbyterian Church in Canada, to be ready for use at the first of the year 1926. A Committee is charged with setting up the necessary curriculum and arranging for a teaching staff, while another Committee will secure a Home for students. This decision will be welcomed by a number who have already intimated their desire to secure the necessary training for this important department of Church work and service. Applications should be made to the Chairman of the Board, Mr. C. S. MacDonald, Brampton, Ont.—*Com.*

The Children's Record

A LETTER FROM GRANDPA.

Dear Lads and Lassies All:—

I hear your merry voices as you shout and sing "Christmas is coming!" "Christmas in coming!" May every one of you have all the good and happiness that Christmas can bring. Will you kindly lend me your ears a minute, or rather keep your ears and listen with them while I put into them a few "Remembers."

We're ready Grandpa. Here are our ears, wide open. Thousands of pairs of them.

Ready then! Here are the "Remembers."

Read and Remember the simple beautiful story of the Christmas tree by Mr. Baird in this issue of your Children's RECORD.

Read and Remember "Christmas Wishes and Gifts"—on one of the first pages of this RECORD. It is for you just as much as for the grown-ups.

Remember that the Greatest and best Christmas Gift—that was ever in the world, is Jesus. He offers Himself to you as a Christmas Gift to be your Companion, Guide, Helper, Saviour, Friend, and no other gift that you can receive will make you so happy, and so help you, as receiving Him.

Remember that there is no other gift you can make, which will give so much happiness and do you so much good as giving yourself to Jesus. It will make you glad. It will make your parents glad. It will make many others in the world glad all your life long, for it will make you more helpful to others in life. It will make Jesus glad for He wants the boys and girls to make the best of life and wants them to be His that He may do for when what is best.

Remember that there are many boys and girls who have not the happiness that you have and you can do something to make some of them happy, by sharing your good, and thus doubling your own happiness.

Remember that there are numbers of little folk in the world who do not know of Jesus, and the happiness and help He brings to life. In your Mission Bands you give to help send missionaries to teach them of Him and how He can make bright their lives.

Remember that if they were in your position and you in theirs you would like them to help you.

Remember that the missionaries and ministers and elders and Sabbath School teachers of a few years hence are the boys and girls of to-day. What will you be to-morrow Will you be some one of these helpers?

Remember that you are now shaping yourself for your grown up life; that you are making the men and women of to-morrow. What kind of men and women are you making?

Remember that in all these "Remembers" Jesus waits to help you, that without Him there can be no real happiness; that He can make happy the hardest lot in life. Remember, dearies, all!

A HAPPY OLD WOMAN.

You sometimes see a woman whose old age is as joyous as was the perfect bloom of her youth. She seems condensed sweetness and grace. You wonder how this came about; you wonder how it is her life has been a long and happy one. Here are some of the reasons:

She knew how to forget disagreeable things.

She understood the art of enjoyment.

She kept her nerves well in hand, and inflicted them on no one.

She believed in the goodness of her own daughters and in that of her neighbors.

She cultivated a good digestion.

She mastered the art of saying pleasant words.

She did not expect too much of her friends.

She made whatever work came to her congenial.

She cherished her friendships, and did not believe that all the world was wicked and unkind.

She relieved the miserable, and sympathized with the sorrowful.

She retained an even disposition, and made the best of everything. She did whatever came to her cheerfully and well. She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged. She did unto others as she would be done by, and now that old age has come to her and there is a halo of white hair about her head, she is loved and considered.

This is one secret of a long life and a happy life.—*Sel.*

WHY CHRISTMAS AND ITS TREE?

By Rev. Frank Baird, M.A., Pictou, N.S.

Though Christmas is a religious festival, there is nothing about it in the Bible. Whence then did it come? And why the Christmas Tree?

Go back more than a thousand years, to a country which is now Germany. The people though heathen had their feasts and festivals. The chief of these was held December 25, to mark the time when the nights cease to lengthen and the sun begins to return to earth in longer days forecasting summer and life once more.

To mark their gratitude to some strange, unseen power, fires were lighted and festivities enjoyed. A strange triumphant ecstacy seized the people. They were not to die, but live. Light was to conquer darkness. Warmth was to vanquish cold, and life was to come and reign where death and darkness had threatened to assume control.

To mark their joy, the people of each village gathered under a great Oak, this tree being considered sacred to the god Thor, to whom they gave the credit, each year, of delivering the earth from the impending doom.

Here too, under the Oak, the people built an altar, and on this, having slain a child, they offered its body in thankful sacrifice to the deity they would adore.

* * *

To one of these feasts there came a Missionary of the Gospel of Christ. He is said to have arrived just as the child was about to be slain by a blow from a hammer in the hands of one of the heathen priests.

Rushing forward, he thrust a wooden Cross between the descending hammer and the head of the child, which he thus saved from death.

Then, setting up the Cross on the ground, he told the people of the birth, the life and the death of Christ, and commended Him to them as their only Saviour. He told them that not the death of a child, but the death of Christ alone could save them, that Thor was no god, and should not be worshipped.

Then seizing an axe, he cut down the Oak, and, turning to a Fir Tree, he said:—"Here is a Tree with no stain of blood. Let this be the sign of your new worship."

Later, he told the people to cut down fir trees, and carry them to their homes and there to celebrate the birth of Christ, of whom he had told them, by loading the tree with gifts for their children and for one another.

* * *

The old date—December 25—was kept, because Christ's mission to the world was to check the advance of darkness and evil and bring light and new life to the world.

The people had been offering a sacrifice—or "Mass"—to the god Thor, and it had been a sacrifice that meant death to a little child in every village. The Missionary said:—"Let the Mass be continued, only let it be a Christ's 'Mass'."

Later the two words were combined into "Christmas," understanding being that the festival which had meant the death of a child, and sorrow to many, should be one of real joy and good-will to all, especially to children. From this beginning we have Christmas and the Christmas Tree.

* * *

But what keeps Christmas going? Why does it not die out? Why does one generation after another celebrate it with gladness?

Because it stands for a great spiritual fact, for what is known as the Incarnation, the manifesting of God in the flesh.

Date has nothing to do with it. The weight of the evidence is against December 25 as the birthday of Christ, but that does not matter. The fact of the birth of Christ is what humanity loves to believe. It touches and meets a world need, and the world responds. The day is not important. The event the day celebrates—the checking of the downward progress to darkness and death, that is the important thing.

The appeal of it, and the deathless glory of it, lies in what it stands for; in what it mirrors forth; in what lies behind it.

Christmas should not be wasted. It is too precious and notable a day. Some portion of it should be spent in thinking of its meaning and message.

* * *

And while it is a family and a fraternal season, it is a symbol of universal love, which should take shape in doing good.

A sacrifice to Christ—a Christ's Mass—should be offered in His name. Some one hungry should be fed; some one naked clothed; some one sick or in prison be visited and ministered unto.

Every home should be a sanctuary, the day should be made sacramental—the festival a sacrament. Little children, the shut-in and aged, "the poor and him that hath no helper" should be made glad.

The skeptic and the faithless should be convinced by deeds of kindness and loving service that God can be manifested in the flesh, if not altogether as on that first Christmas day, yet really, lovingly, helpfully. Thus only can the day be wisely spent.

Stop in the midst of the bustle and hurry and temptation of the day for thanksgiving and prayer. A few minutes spent alone with God at midday will go far to keep you calm in the midst of the worries and anxieties of modern life.—*R. T. Torrey.*

THE HEROD OF SCOTLAND.

A TALE OF CONVENANTING DAYS.

Now when the soldiers came near to the huddled cluster of bairns, that same little heart-broken bleating which I have heard the lambs make, broke again from them. It made my heart bleed, and the blood tingle in my palms. And this was King Charles Stuart making war! It had not been his father's way.

But the soldiers, though some few were smiling a little, as at an excellent play, were mostly black ashamed. Nevertheless, they took the bairns and made them kneel, for that was the order, and without mutiny they could not better it.

* * *

"Sodger man, will ye let me tak' my wee brither by the hand and dee that way? I think he would thole it better!" said a little maid of eight, looking up. And the soldier let go a great oath, and looked at Westerha', as though he could have slain him.

"Bonny wark," he cried, "deil burn me gin I listed for this!"

But the little lass had already taken her brother by the hand. "Bend doon, bonny Alec, my man, doon on your knees!" said she.

The boy glanced up at her. He had long yellow hair. "Wul it be sair?" he asked, "think ye, Maggie? I houp it'll be no awfu' sair!"

"Na, Alec," his sister made answer, "it'll no be either lang or sair."

But the boy of ten, whose name was James Johnston, neither bent nor knelt. "I hae dune nae wrang. I'll just dee this way," he said; and he stood up like one at drill.

Then Westerha' bid fire over the bairns' heads, which was cruel, cruel work and only some of the soldiers did it. But even the few pieces that went off made a great noise in that lonely place.

* * *

At the sound of the muskets some of the bairns fell forward on their faces as if they had been really shot, some leaped into the air, but the most part knelt quietly and composedly. The little boy, Alec, whose sister had his hand clasped in hers, made as if he would rise.

"Bide ye doon, Alec," she said, very quietly, "it's no oor turn yet!"

At this the heart within me gave way, and I roared out in my helpless pain a perfect "growl" of anger and grief.

"Bonny Whigs ye are," cried Westerha', "to dee without even a prayer. Put up a prayer this minute, for ye shall dee, every one of you."

And the boy, James Johnston, made answer to him, "Sir, we cannot pray, for we be too young to pray."

"You are not too young to rebel, nor yet to die for it!" was the brute-beast's answer. Then, with that the little girl held up a hand as if she were answering a dominie in a class.

"An' if it please ye, sir," she said, "me and Alec canna pray, but we can sing, 'The Lord's my Shepherd', gin that will do. My mother learned it us afore she gaed awa.'" And before anyone could stop her, she stood up like one that leads the singing in a kirk.

"Stand up Alec, my wee mannie," she said.

Then all the bairns stood up. I declare it minded me of Bethlehem, and the night when Herod's troopers rode down to look for Mary's bonny Bairn. Then from the lips of babes and sucklings arose the quavering strains:

"The Lord's my Shepherd, I'll not want,
He makes me down to lie
In pastures green; He leadeth me
The quiet waters by."

As they sang, I gripped out my pistols and began to sort and prime them, hardly knowing what I did. For I was resolved to make a break for it, and, at the least, to blow a hole in James Johnston of Westerha' that would mar him for life, before I suffered any more of it.

But as they sang, I saw trooper after trooper turn away his head, for being Scot's bairns, they had all learned that Psalm. The ranks shook. Man after man fell out, and I saw the tears running down their cheeks. But it was Douglas of Morton, that stark persecutor, who first broke down.

"Curse it, Westerha'," he cried, "I canna thole this langer. I'll war na mair wi bairns for a' the earldoms i' the North."

And at last even Westerha' turned his bridle rein and rode away from off the bonny holms of Shield hill, for the victory was wi the bairns.

And as the troopers rode loosely up hill and down brae, broken and ashamed, the sound of these bairn's singing followed after them, and soughin across the fells came the words:

"Yea though I walk in Death's dark vale,
Yet will I fear none ill:
For Thou art with me; and Thy rod
And staff me comfort still."

Then Westerha' swore a great oath, and put the spurs in his horse to get clear of the sweet singing.—S. R. Crockett, in Men of the Moss-Hags.

They were talking of a sunny visitor who had just left, and of her courage and cheerfulness amid so many trials, when the small boy added, "Yes, I like her! She just goes over bumps as if her heart had rubber tires."

Life and Work

HE FEARED THE GATE.

Late one stormy evening the old doctor was summoned to see a man who had been attacked with sudden illness on the cars, and had stopped at a little inn near the railway station about three miles from the village.

The patient proved to be 'Squire Joyce, from the neighboring county, whom the doctor slightly knew. He examined him carefully, and gave him medicine taken from his saddlebags. Then he arose to go, smiling cheerfully down at the anxious face of the sufferer.

"You will, I think, find yourself better in the morning—able, I hope, to go on your journey," he said.

"Yes. Stay a minute, doctor. I want you to be honest with me. I have had seizures like this before. Shall I see them again?"

"It is probable."

"I want the truth—all of it."

"I may die in one of them—to-morrow?"

"Yes. Or it may not be for years. It is uncertain. Do not waste your life in anticipating them. We must all go through the same gate some day."

"The gate—yes! But beyond the gate—what is there?"

His eyes were on the doctor's face, full of doubt, almost of pain.

* * *

The two men were silent a moment. "What is there?" Joyce repeated harshly. "You are a number of a church—a Christian. I have no religious belief. Tell me, for the love of God, what is there beyond? If I may go to-morrow, what shall I find?"

"I do not know."

"You are an old man, doctor," said Joyce. "You are not far from the gate yourself. Are you not afraid of what may be beyond?"

"No," said the doctor. "No, I am not afraid. May I ask you to look here?" He arose and opened the door. Outside, in the dark hall, lay a little fox terrier, drenched with rain. He was crouched on the floor, his eyes fixed on the closed door.

"This is my dog, a bright affectionate little fellow. He has followed me through the storm, and has been lying outside the door, knowing that I was in this closed chamber. He never was here before. He did not know what was in this room. He did not care to know. I was in it, his master, whom he loves, who has cared for him. He was not afraid."

Joyce looked at the doctor keenly for a moment before he spoke.

"You mean"—

"I mean that I am like that little dog. I am not afraid of the dark room to which I am going. I do not ask to know what is there. In all these later years of my life I have felt that He cared for me. My confidence has been such that I have been assured that in my hours of trial He has never failed me here. I sincerely believe He will not fail me yonder."

"But—I—I—do not know Him."

"He knows you. I think I am authorized by the declaration of the Bible to say that his hand is stretched out to you. I think, too, that I can reverently ask you to take it. You can accept Him as your guide and your teacher if you will. That done in sincerity, you will not fear the gate nor all that lies beyond."

AN ALPHABET OF LIFE.

Attend carefully to the details of your business.
Be prompt in all things.
Consider well, then decide positively.
Dare to do right, fear to do wrong.
Endure trials patiently.
Fight life's battle bravely, manfully.
Go not into the society of the vicious.
Hold integrity sacred.
Injure not another's reputation or business.
Join hands only with the virtuous.
Keep your mind from evil thoughts.
Lie not for any consideration.
Make few acquaintances.
Never try to appear what you are not.
Observe good manners.
Pay your debts promptly.
Question not the veracity of a friend.
Respect the counsel of your parents.
Sacrifice money rather than principle.
Touch not, taste not, handle not intoxicating drinks.
Use your leisure time for improvement.
Venture not upon the threshold of wrong.
Watch carefully over your passions.
'Xtend to every one a kindly salutation.
Yield not to discouragement.
Zealously labour for the right:—

And success is certain.

From "The Young Man."

PLATITUDES.

The minister's fear of indulging in platitudes and the consequent straining after what is called "originality" may result in adding somewhat to his reputation for mental sprightliness. But there is greater danger that he will rob those who sit under his ministry of much wholesome truth.

It is not the platitude that hurts. It is the lack of fresh soul earnestness behind it that hurts. Nature deals much in platitudes. Christ himself used them. All great preachers use them. But this does not mean that fresh, original thought is not necessary.—*Recorder.*

"WHY, MAN, GOD SENT YOU HERE."

During the spring of 1888, my first year at Auburn Theological Seminary, I became acquainted with a lady who was interested in the work among the Freedmen of the South. She suggested that I go South and work among my people during my vacation, and promised me one hundred and twenty-five dollars to cover my expenses.

As I was under the care of the Presbytery which included Carolina, I wrote them, asking if they had any new field where they would like to have me work during the summer without cost to them. They wrote me they would like me to go to Wilson or Oxford, North Carolina, and, if the way was clear, to organize a church.

I had friends and relatives in Wilson, while I did not know anyone in Oxford. I had heard only that the relation between the races was very much strained, and that they had recently had a lynching there. But still for some reason the feeling grew upon me that I should go first to Oxford.

* * *

I arrived in Oxford on a Wednesday in May, 1888. On Thursday I made a survey of the town and found about two thousand colored people, but not a single Presbyterian among them. Very few of them had ever seen a colored Presbyterian minister and fewer still had ever heard one preach.

I decided to leave for Wilson Friday morning. Before going I thought I would call on the white Presbyterian minister. He was unusually pleasant, but did not give me any encouragement to start a Presbyterian church. He told me, however, that there was a colored woman, Mrs. Mary Howell, who was a member of his church and attended it sometimes. She lived in the country about three miles and a half from Oxford.

I left him at once and started for her home. I can never forget the expression on Mrs. Howell's face, and my own feelings, as I grasped her hand and introduced myself to her. I told her I was a Presbyterian minister and came to Oxford to look over the field with a view to establishing a Presbyterian church if the way was clear, but it did not seem very clear to me. I asked her what she thought of it.

Her answer was the turning point of my life, and constitutes the most thrilling experience of my missionary efforts.

"Why certainly you can organize a Presbyterian church here," she said; "that is what God sent you here for. I have been praying for years that God would send us a colored Presbyterian minister. Why, man, God sent you here, you can't go away."

I was bewildered at her expression of faith in God. She spoke of the church as a certainty and of myself as having been sent by God. Deep down in my heart I said: I have never seen such faith as this, no, not in Auburn.

On my way back to Oxford I tried to persuade myself that the woman was a religious crank and that the best thing for me to do was to start Saturday morning for Wilson. Her expression of faith, "certainly you can organize a church here," "God sent you here" and "you can't go away," haunted me.

I spoke of her that night to the people with whom I was stopping. They told me that Mrs. Howell was the religious light of the community where she lived, that her faith in God was known by all who knew her.

Saturday morning found me looking for a place to hold services on Sunday. By noon I had secured an old dilapidated building that had been used as a school house. I sent word to Mrs. Howell of the time and place of meeting, and spoke to the people as I met them on the street Saturday afternoon.

Sunday morning found me preaching to about one hundred people. Mrs. Howell and all the people from her section were present.

* * *

For thirty-seven years I have laboured here with more or less success. The little church that we built in 1889 soon became too small for our congregation. We have to-day a modern brick church with a seating capacity of five hundred and with all the activities of a live and progressive congregation. We have organized and built in the county two other churches, which are doing well.

After these years there is no one to say "I have never seen a colored Presbyterian minister" and few to say "I have not heard one preach." The church has sent out eight young men who have gone through college and seminary and are now in the active work holding important charges.

The school that we started in 1890 has grown to State recognition. Our graduates are given State certificates to teach without examination. At present we have fifteen teachers and about three hundred students.

There have gone out from us men and women who are filling with honor almost every vocation in life—lawyers, doctors, preachers, trained nurses, farmers, mechanics, and school teachers have all got their start here.

"Certainly you can build a church here, God sent you here, you can't go away" still echoes in my ears. I see again a sainted expression; my heart begins to beat faster; and my blood to course more swiftly through my veins; yonder points the church spire; on the campus stately buildings cast their somber shadows; another is just rising from the ruins of a fire. Truly Sister Howell thou didst prophesy well! The church has been built and I can't get away.—*In The Presbyterian Magazine.*

FOUR MEN AND A BOOK.

A Triumph of Faith.

When a call came to me to work in the evangelization of the foreign-speaking people in the environs of a large city, I considered it with the utmost seriousness and spent many an hour in earnest prayer. Finally, I decided for the city.

Behind me were my nine years of work as pastor as well as strong faith and an assurance that I was fulfilling God's will. My experience in rural work proved of little value, however, among people of many nationalities living in indescribable surroundings where twenty-five hundred human beings were jammed into two hundred and fifty four and five-room houses.

But strong faith in God's guiding hand and saving grace were my best assets and kept me from abandoning the field within a few months. What else can save a truly earnest missionary who is working day and night with apparently no success whatever?

* * *

After many weeks of absolute failure to induce a single person in the town—where there were no other churches,—to come to a service held in one of the Company houses, and after many tears shed while wrestling with God in prayer, I took my Bible and my song book and started to walk through the town.

It was a beautiful Sabbath day in October. In the morning I had waited in vain for an audience, but now in the afternoon I decided to go to the people and take my message directly to them.

I had not walked far when I noticed a group of sixteen or eighteen young men in front of one of the houses. I liked their appearance. They were chatting and laughing while enjoying the sunshine.

I was moved with the sight and closed my eyes for a moment to offer a prayer, perhaps the most earnest and shortest I ever offered. "Oh, God," I said, "give me four of these young men."

Never in this life will I know why I asked for four only and not all of them. I approached and started a conversation by inquiring about their work in the mammoth steel mill and about their old home—they were all Ukrainians from Galicia.

* * *

After they grouped themselves around me and I saw that their interest and curiosity were aroused, I opened my song book and asked them if they would like to hear a song. All Slavs love music.

They gave their consent and I sang three or four songs, such as "What a Friend We have in Jesus" and "Jesus, Lover of My Soul." Noticing their interest I asked if they would like to learn these songs. Several of them assented and that evening I had my first congregation. We sang and prayed and read the New Testament for two hours.

That house, where sixteen of these young men lived, was opened to me, and it was there I expounded the Scriptures to this group of young men, who had never even heard of the existence of the Bible.

* * *

After that first meeting on the street I had a congregation every Sunday morning and evening and every Thursday, but my thrill came, when within three months, four of these young men were converted and three of them became colporteurs receiving for their work but one-third as much as their wages in the steel mill.

Soon the room was wholly inadequate for our meetings. Thirty or forty people filled it; another thirty were standing on the porch and street listening to the simple story, and soon we had to make preparations for a church building—but this belongs to another story—I must finish the history of the four.

Two of them were so filled with desire to bring the Gospel story to their own countrymen that they were sent to school. One graduated from the seminary and became the first Presbyterian Ukrainian ordained minister in the world; the second one finished his education three or four years later and now both of them are preaching in churches they organized among their own people.

The third one became a colporteur and is still distributing the Book of books among foreign-speaking people. He has to his credit the selling of at least twenty thousand dollars' worth of Bibles and Christian books.

The last of the first four converts has been instrumental in gathering a group of farmers into his house on a farm in Canada, where he took up his homestead. I was invited a few years ago to organize them into a Presbyterian church of one hundred members, to dedicate their house of worship and to baptize about twenty-six.

* * *

Did I say that I must finish the history of the four? That is impossible. It is only the beginning. The history is in the making. They were instrumental in converting scores of people, many of whom left America for their old homes and brought with them the leaven of the Gospel, and the leaven has begun to ferment. Ukrainia is shaking in the true sense of the word and thousands upon thousands are seeking the truth, crying for the Bible.

Perhaps the chief cause of this spiritual awakening and hunger is the witnessing of these converts who returned to their homes and "let their light shine." Just now a few of the American Ukrainian Presbyterian ministers are in Europe and their reports as to the immensity of the movement from Ukrainia are amazing. — *In The Presbyterian Magazine.*

World Wide

A SORE SPOT HEALED.

Herrin, Illinois, has had a well deserved, but unenviable reputation for several years. Its name has suggested riots, bloodshed and other crimes. Neither the local nor the State authorities were able to cope with the situation so as to maintain peace and order.

Recently an evangelist proposed to go there and start an evangelistic campaign. The only encouragement he received was from one pastor, two newspaper men and a few business men. He met with much opposition.

But believing in the power of the gospel, he went ahead. In a little while the preaching of the simple gospel had its effect, and before he left the whole town was stirred mightily, many accepted the Saviour and the whole atmosphere of the place had been changed. Peace, quiet and good will had taken the place of former conditions.

The gospel of Jesus Christ, under the power of the Holy Spirit, has a wonderful transforming power. "Not by might, nor by power, but by my Spirit, saith the Lord."—*The Presbyterian of the South.*

"REDS"—"SOVIETS"—"BOLSHEVISTS".

The peril of the "Reds" to civilization is little realized. An American Missionary writes in the "Missionary Voice" of their doings in Eastern Siberia, adjoining Northern Korea:—

"The atheistic Bolsheviks have molested the work in no small way. We had a good church building, which they have confiscated and made into a clubroom and dance hall. The preacher and the people were driven out at the point of a pistol and the women insulted.

"The preacher was arrested and put in jail for no other reason than being a preacher of the gospel and hesitating to surrender his house of worship to the Soviets.

"The Soviets are doing all they can to stamp out the Christian religion. In the cities they disturb religious meetings, and there is no one to whom the Christians can appeal for justice.

"In the country they refuse to rent land to Christians, interfere with the people in going to church, organize the children into Pioneer Clubs, and teach them all kinds of dangerous things.

"Boys and girls from twelve to fifteen years of age are taken to neighboring towns and kept together for a week or two without competent chaperonage.

"All three of the district pastors have been arrested and put in jail during the past year for no other offense than that of preaching the gospel.

"The Soviets declare there is no God and say that the Church is the arm of the capitalists for holding the people down and "sucking the blood" of the poor, and are doing all they can to interfere with our work.

* * *

"Thus far in Siberia we have been able to make but little progress with our work since the Bolsheviks came into power, but we are hoping for a better day soon. Nearly all of our Korean Christians have proved faithful and are made stronger by the persecutions.

"Just as the Christians in the early days of the Church were made stronger by persecutions, so in Siberia to-day they are made stronger in the faith by such persecutions. But few of our people have fallen away. In spite of the awful length to which the Reds have gone, the Christians have been true to the Church. Not only our pastors have been arrested, but the priests of the Orthodox Greek Church have been imprisoned and many of them slain by the sword.

"Since coming here I have seen a story, written by an observant critic, telling of some of the doings of the Reds in this part of the world. They have instituted a new communistic marriage in which a man and a woman may go before an officer of the law to sign a paper to get a divorce as easily as to get married.

"This is a sort of free love that appeals to the Bolshevik mind. Some of them marry and divorce as much as twice in six weeks.

"But the worst phase of this propaganda is in organizing the young children and teaching them the doctrines of the Reds. They ridicule religion in every way possible. Parades are sometimes organized among the children in which they make a satire of religion.

"It seems that the present plan of government is to hold in check the grown-up people by terrorism and many shootings and brutalities until they are all dead, and while this is going on they will teach communism to the children and have them present a solid front to bring about the "Red Revolution" they so ardently wish for.

"If this is done, Russia will be a real menace to the civilization of the future. The thought is horrifying. We will do what we can to keep them from doing this in our part of the Siberian province."

ROUND A MISSION HOSPITAL IN MANCHURIA.

See that high wall round the whole property. It is necessary in China to keep out thieves.

Come in through these iron gates. This large room to our right is the waiting-room. The evangelist comes over directly the patients collect, and talks about "the Doctrine" and sells Scriptures to them.

"A modern and up-to-date building, you say? Yes. Nowadays the Chinese will only go to properly equipped hospitals.

We had a patient once who travelled 1,000 li (330 miles) to stay here. When asked why he didn't go to the local hospital, "Too dirty and old-fashioned.' '

This passage is the way to the doctor. That young Chinese lad of twenty-two is a graduate of our Moukden Medical College. He has been well trained in medicine and surgery. His confidence in himself is great.

This room is the dispensary, and that the dressing-room where the surgical cases are dressed. The patients pass out by that farther door. This saves the confusion their returning to the waiting room.

This dark room? It is for examination of eyes. We carry on a special eye clinic here. The doctors can go to Peking Medical College and hear lectures on special subjects. Sometimes they are given by Vienna specialists. So you see we are up to date.

This long corridor? It connects the wards and operating-room with the dispensary block. It is necessary in this cold Manchurian climate.

* * *

How are the patients divided? Well, the first-class men can have a room in the upper floor of the dispensary block. That brings in a considerable income.

Let us continue down this corridor. These two first wards are for second-class patients. They have three meals of good food, paying about 1s. 6d. per day.

These two farther wards contain the coolie class of patient; they give about 4d. a day, and have two meals of the common grain and vegetables.

What sort of cases do we have? Mostly surgical. We do an average of 600 to 700 operations a year under chloroform or local anæsthetics. Every one pays a small sum for chloroform. This income helps us to run the hospital.

Where do we keep the women? In China they have been usually accommodated separately from the men. Morality is such in a heathen country that no decent man is willing to leave his wife or daughters where they *might* be insulted by men they did not know.

Up to the present time all our women's and men's hospitals have been kept separate. Women doctors for women, and men for men mostly.

If you would like to see the women's wards, come along. Down this side road, and through this green gate.

You see there are two rows of buildings. The first inside that wall is a school for women, with wards for maternity cases.

The row of buildings beyond these is the women's ward for ordinary surgical and medical cases. This is the large ward on our left; those two rooms on the right are an examination and an operating room.

We are still old-fashioned enough to have *k'angs*, you remark. Yes, the women like them. They dislike beds as being cold and too narrow. Give them this raised brick platform, and they will sit on it a whole winter cross-legged.

It is warmed? Very warm, and at night hot. You will see how it is done in the kitchen. Here it is. Do you see these two boilers of iron, set into brick and cement? Grain is cooked in one, and vegetables in the second one. While they are cooking, the heat from the fire passes up through the flues in the *k'ang* and keeps the patients warm.

A cheap method? Well, our women's wards pay their own way, so we need to use native methods. This is the way of cooking and heating in all northern China.

* * *

When do we teach them the Doctrine? Every day. All our women helpers are Christians, and all help as they can. We usually have a woman whose work it is to teach the patients. She sits on the *k'ang* with them and reads to them, and teaches them as they are willing.

Are they willing? Mostly not. They say plainly, "We come for healing from the doctor, not to hear and believe your doctrine." But when we tell them of Jesus as being "a healer" as well as "a teacher." that opens their hearts.

How does it work? With some one way and with some another. When we are dressing the wounds we take the opportunity of exhorting them not to fear. That will close one door. For it is fear that keeps most of them worshipping idols.

Then we remark that we are only washing off the blood and dirt from the outside of their body. But there is One always with us who cleanses the spirit as well.

This falls often on deaf ears. But sometimes the hearts open. Quite a few go away "healed" in spirit.

Do these become church members? A few, but many go into far-away villages among the mountains, and maybe we never hear of them again.

But God knows about them.—*In "Other Lands."*

MEMORIAL SCHOLARSHIPS
at
Upper Canada College

In honour of the "Old Boys" who fell in the Great War, Upper Canada College offers yearly for competition to boys not over 14 years of age, five Scholarships, four of which are of the value of $600 a year for three years. *Examinations held in any district from which three or more candidates are entered.* Standard of examination about that for passing from Form 1 to Form 2 of an Ontario High School. Bursaries of smaller amount are offered to unsuccessful candidates of merit.

For full particulars, copies of Examination Papers, etc., apply to the Principal, Upper Canada College, Toronto.

IN A MISSION HOSPITAL

BY A LADY MEDICAL MISSIONARY.

An old Korean woman was brought in by her son and daughter in a very weak state. She seemed such a poor old thing with withered face and thin grey hair, speaking almost no Chinese at all.

Suddenly she discovered we were a Christian hospital, and immediately all was changed. Her old face lit up. She produced Bible and hymn book in Korean phonetic and sang to us, then tried to tell us by signs how and when she was baptized.

Her Christianity was quite simply her life, and soon the whole ward felt it. There was not enough she could do for others.

One day I was trying to relieve a woman who was in great pain, and had not noticed that old grannie was in view of the operation, and watching with all her eyes and heart. I happened to look up to her corner of the room when it was finished, and saw her in a dead faint—from sympathy.

We got her round all right, but that same evening we were afraid we were going to lose her, and the solicitude of the other women in the ward was very touching. touching.

I could hardly persuade them to go to sleep even after she had recovered sufficiently for me to leave her, and when I put a nurse on duty for the night, one woman at least begged very hard to be allowed to take her place. The old lady has got on very well, and is still with us, the light and sunshine of the place.

* * *

Let me tell of another woman who has greatly appreciated the surgical ward. I heard of her first from her husband, who came in to inquire if there was anything at all we could do to relieve her—she was suffering so terribly from pain. "Bring her in and we shall do our best for her."

Next day a cart arrived, and slowly and as carefully as they knew how, the relatives deposited in our waiting-room a woman whose face was drawn and grey with pain. It was a leg that was the trouble, and had been causing her untold agony for almost a month. She was just the picture of misery, and sat there dirty—for she daren't move to help herself—weeping, and begging us to do something if we could.

It was a great joy to be able to assure her after examination that her suffering would soon be over. Within an hour of her coming in she was bathed, in clean hospital clothes, in a beautiful clean bed, her leg operated on and done up comfortably, and she herself smiling broadly, and rejoicing greatly over the wonderful absence of pain.

"DISAPPOINTMENT"—
"HIS APPOINTMENT."

"Disappointment—His appointment,"
Change one letter, then I see
That the thwarting of my purpose
Is God's *better* choice for me.
His appointment *must* be blessing
Tho' it *may* come in disguise,
For the end from the beginning
Open to his wisdom lies.

"Disappointment—His appointment,"
Whose? The Lord's who loves me best,
Understands and knows me fully,
Who my faith and love would test;
For, like loving earthly parent,
He rejoices when He knows
That his child accepts, unquestioned,
All that from his wisdom flows.

"Disappointment—His appointment,"
"No good thing will he withhold,"
From denials oft we gather
Treasures of his love untold;
Well he knows each broken purpose
Leads to fuller, deeper trust,
And the *end* of all his dealings
Proves our God is wise and just.

"Disappointment—His appointment,"
Lord, I take it then as such,
Like the clay in hands of potter,
Yielding wholly to thy touch.
All my life's plan is thy moulding,
Not one single choice be mine,
Let me answer, unrepining—
Father—"Not my will, but thine."

BOVRIL

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"Made in Canada under Government Supervision"



Punctuality loses much of its value through the failure of all to practice it. One late comer frequently wastes the combined moments of delay for the number of those who have come to a gathering on time.

If we noticed little pleasures, as we notice little pains; if we quite forgot our losses and remembered all our gains; if we looked for people's virtues and their faults refused to see, what a comfortable, happy, cheerful place this world would be!

– Made in Canada –

GOOD AS GOLD  WHITE AS SNOW

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Unequalled for quality, purity, construction and finish. Can be obtained at all leading retail and departmental stores from Coast to Coast

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---

The WABASSO COTTON COMPANY, Limited

THREE RIVERS, QUE.

When the fight begins within himself, a man is worth something.—*Browning.*

We have two ears and one tongue, that we should hear much and say little.—*Zeno.*

The hapiness of your life depends upon the quality of your thoughts.—*Marcus Aurelius.*

The devil in some shape is being made welcome in the home where the Bible has dust on it.

The test of the inner life is the outer. "Do men gather grapes of thorns or figs of thistles?"

Little things are little things, but faithfulness in little things is something great. —*St. Augustine.*

If we cannot strew life's path with flowers, we can at least strew it with smiles.—*Dickens.*

Are you going to deny that there is a sun in the heavens because a cloud is passing across your sky?

The great thing in this world is, not so much where we stand, as in what direction we are moving.

Some folks by their talkings you would think were sanctified; but by their walkings they don't prove it.

Everybody who tries to make others happy gets paid for it in Heaven's money, in happiness to self.

A man that has simplicity, honesty, truthfulness, purity and fidelity, whether he is rich or poor, is prosperous.

Conservation of human resources greatly transcend the conservation of natural resources, important as the latter may be.

It is not the fact that a man has riches which keeps him from the kingdom of heaven—but the fact that riches have him.

There is no thought that more transforms a man's life than the thought that he can tie his life up to the doing of the will of God.

There was a time when I had no care or concern for the heathen; that was when I had none for my own soul. When, by the grace of God, I was led to care for my own soul, I began to care for them. In my closet I said, "O Lord, silver and gold have I none. What I have I give; I offer Thee myself! Wilt Thou accept the gift?"—*Alexander Duff.*

To be patient under a heavy cross is no small praise; to be contented is more; but to be cheerful is the highest pitch of Christian fortitude.

Others will judge you, not by what you can be, but by what you are; but you must judge yourself, not by what you are, but by what you can be.

The curse of whiskey is world-wide. Its name varies, but its action never. The answer to the question, "Who hath woe?" is always the same.

Do not let any of us complain that our circumstances are making us evil. Let us manfully confess, one and all, that the evil lies in us, not in them.

The best that any missionary can do is to introduce a person to Jesus Christ. Subsequent conversion and discipleship depend upon the relationship of these two.

Many times God answers our prayers, not by bringing down His will to ours, but by lifting us up to Himself. We grow strong enough to no longer need to cry for relief.

A man is not a villain because he is poor, nor because he is rich. Either one becomes a villain when he submerges himself in meanness, in unworthiness, in real or essential criminality.

Mass-meetings and resolutions will not fill mission board coffers. "The spirit of the times" will not pay the steamship fares of outgoing missionaries, or maintain them on the field after they arrive.

God gives us power to bear all the sorrows of his making; but he does not give us power to bear the sorrows of our own making, which the anticipation of sorrow most assuredly is.—*Maclaren.*

The truly happiest, sweetest, tenderest homes are not those where there has been no sorrow, but those which have been overshadowed with grief and where Christ's comfort was accepted.—*J. R. Miller.*

Do not put off till you die to make your gift toward the evangelization of the world. We may do the job before you have time to die, and see what a splendid opportunity and spiritual blessing you would miss.—*J. Campbell White.*

It is a great deal better to live a holy life than to talk about it. We are told to let our light shine, and if it does, we won't need to tell anybody it does. The light will be its own witness. Lighthouses don't ring bells and fire cannon to call attention to their shining — they just shine. — *D. L. Moody.*

The Presbyterian Recor

VOL. L MONTREAL, DECEMBER, 1925 No.

FIFTY YEARS OF THE RECORD.

This issue completes fifty years of The Official Monthly RECORD of the Presbyterian Church in Canada, thirty-four years under its present Management.

Fifty years ago—June 1875—with improved communication between East and West, the Presbyterians in Canada, previously organized separately, came together into one organization, The Presbyterian Church in Canada.

The Monthly Missionary Records of the four uniting Presbyterian Churches were then combined in "The Presbyterian RECORD," which began issue six months later, in January 1876.

In June last, 1925, The Presbyterian Church in Canada, in Unity and Harmony with other Evangelical Churches, had completed fifty years of work for the Kingdom of God in Canada and the world. And now its Official Monthly RECORD also completes its fifty years.

An incidental trifle in connection with those two Jubilees is that in September last, midway between the Jubilee of the Church and of her RECORD, the Moderator of the Church and the Director of her Official RECORD, completed fifty years in the same service.

* * *

This fiftieth year has been an eventful one for both the Church and her RECORD. Both have suffered persistent effort to blot them out. Both have been declared dead, and buried. Self-styled successors even to-day proclaim themselves as "continuing" The Presbyterian Church and "THE PRESBYTERIAN RECORD."

But both The Presbyterian Church and her RECORD are in better health than for many a year past, and both are starting out on the home run of the century with a glad freedom, long hitherto unknown.

The Church began fifty years ago with a membership of ninety thousand. She has to-day a membership, tested, loyal and true, of at least one hundred and fifty thousand.

One note of sadness in her song of dom is the cruel wrong suffered thousands of her members who, by quitous legislation, have been robbed their church homes.

But in their hearts these loyal peo have the approval of conscience, supreme satisfaction of doing right, G "Well done." And one great immed task for the Church is to help them bu places of worship.

The RECORD too is free to "maintain a defend" the Presbyterian Church, as not f many a year. It can be a help to ev congregation in the present crisis. It help to confirm its members in their sta for truth and freedom. It should be every Presbyterian family.

THE RECORD FOR 1926.

Will all who wish their parcel RECORDS discontinued, please send pr notice, and thus stop responsibility payment.

Will all Presbyterian congregatio now receiving it please send at on sample parcel. Better than that send once an order for the year.

The best way to take the RECORD is t the congregation to order a parcel of fi or one hundred or more, for its famili Many congregations pay for it out of th Missionary Funds, and find that it mo than pays for itself in the increased givi to those Funds.

Next year the RECORD can be of great service to the Church than in any other ye previous to these last six months. congregation can afford to be without during the coming year.

It would be a good investment for ma Presbyterians to order a personal parc for distribution among their friends wh have been misled.

Please order at once for the coming year The terms of subscription are in th advertisement which appears in every i

THE BUDGET FOR 1926.

he Record for September was given timate for the year 1926, covering ork of the Church, as follows:—

me Missions	$250,000.00
eign Missions	150,000.00
treal College	25,000.00
College	25,000.00
ath Schools and Y.P.S.	7,000.00
ness Training Work	5,000.00
and Infirm Ministers	25,000.00
ws' and Orphans' Fund	25,000.00
embly Expenses	25,000.00
saries	2,000.00
inistration	35,000.00
dentals	26,000.00
Total	$600,000.00

presentatives of the Board of Administration have placed this Budget before the Synods which have recently met, and allocations as set forth have been epted by all, and Budget Committees in se Synods have been appointed with ctions to allocate the same to the several sbyteries, who in turn are asked as in past to allocate to the congregations hin their bounds.

pecial Committees of the Board have appointed to follow up and assist ever possible in the presentation of the et throughout the Church. It is imnt that the matter be placed before congregations of the Church at the st possible moment.

order that every person connected our Congregation may have an opity of taking part in this effort, the have recommended that an every canvass for both maintenance and Budget be made in every congregation as early a date as possible, and the rd will through its representatives in different parts of the country render assistance possible in presenting the ts to the congregations.

f you have not a Missionary Organtion in your Congregation, steps should taken to appoint one.

The task before our Church throughout Dominion and the great fields beyond challenge to the best that is in us, and ur Board feel that after the struggle of past years to retain our Beloved Church, ose who have stood so loyally will not w fail to respond to this appeal, but will e up to their responsibility and provide e necessary funds to "carry on" the eat work for which we are responsible.

We therefore call upon all Synods, Presyteries, Congregations and Membership enerally to support this effort by their ayers, Gifts and Service.

eely ye have received, freely give."

Please remit all funds to the Church Treasurer:—Mr. E. W. McNeill, Presbyterian Church Offices, Room 123, Harland Smith Building, 320 Bay Street, Toronto.

On behalf of the Board of Administration.

J. W. MacNamara, Secretary. Thos. McMillan, Chairman.

SABBATH SCHOOL SUPPLIES.

All Lesson Helps, Illustrated Papers, Cradle Roll supplies, Class Books, Catechisms, etc., should be ordered from The Upper Canada Tract Society, 8 Richmond St. East, Toronto, Ont.

All orders for Scripture Memory Courses, Young People's Society Topic Cards, Lesson Book Marks, Diplomas and Certificates for memory work should be sent to the Convener of the Board of S. S. and Y. P. S., Rev. W. M. Kannawin, D.D., St. John's Presbyterian Church, Hamilton, Ont.

NOTES FROM THE CHURCH OFFICES.

By Rev. J. W. McNamara.

The reports received from various Synods are optimistic and encouraging in the face of local difficulties and problems. The Board allocation has in every case been accepted, and energetic steps are being taken to bring it before Presbyteries and congregations.

This is the Season for Anniversary Services, and these may be taken as a fair index of the work of the Church. The Reports coming in from all quarters indicate a wonderful spirit of courage and hope on the part of our people.

Since the first of September there have been twenty-eight meetings of Toronto Presbytery, with twenty-one inductions of ministers. Eight more calls will come before Presbytery soon.

A number of the Presbyteries in Ontario are holding special meetings in connection with the Budget and members of the Board of Administration and others are rendering service by speaking on the Budget and General Work of the Church.

Meetings of this character have been held recently:—In Kingston, Port Hope, Lindsay, Barrie, Brantford, Hamilton, St. Catharines, Oakville, Palmerston, Durham, etc. Other meetings are being arranged in the near future.

The Board have fixed the end of our financial year as the 31st of January, 1926, when the books of the Treasurer will be closed. In view of the fact that there are heavy expenditures in the interval, it is earnestly requested that all Funds now in hand be forwarded to the Treasurer prior to or during the month of January, which will enable the Boards to carry on their work without the fear of deficits, which have so often handicapped the Church in the past years.

A TEN WEEKS TOUR IN ONTARIO.

Dear Dr. Scott:—

At your request I send some notes of ten weeks in western Ontario for the W.M.S. of the Presbyterian Church in Canada.

I spoke at seventy-five meetings and through these came into touch with one hundred and five organizations. In three only who were somewhat isolated did I hear the slightest note of discouragement. As they learned the true conditions they smiled and took a new lease on life.

Everywhere else I found cheer, enthusiasm, renewed vigor, increased purpose and deepened spirituality.

One auxiliary in Sarnia Presbyterial, in a small charge, lost the majority of its members, but reorganized, and when I was there had a membership of thirty-seven.

Another auxiliary of a minority group, in the same Presbyterial, no church home, no minister, had been doing splendid work—raised $107.00 from June 10 to October 1, and had also sent a bale to the new School Home.

In one place a dear old lady had walked two miles and a half on a muddy clay road through a heavy rain and windstorm just to attend the missionary meeting. This was only one of several instances where women put forth such an effort to be at the meetings.

The interest is so keen in our Church to-day that we were able to have two meetings on Thanksgiving day. The afternoon meeting was held in a farmhouse. Some of the women had foregone the family re-union turkey dinner just to attend the missionary meeting.

At the evening meeting about as many men as women were present. At the close of the meeting both an auxiliary and a Mission Band were organized—it seemed a fitting close to the Thanksgiving day.

* * *

In Maitland Presbyterial, a Minority Group, compelled to worship in a small hall, while one of the "united" churches stood locked and unoccupied, had a wonderful auxiliary.

Before the vote there was a membership of eleven; six went "union," five remaining Presbyterian. At the time of my visit there were thirty-three in the auxiliary. Their Thank-offering was over $50.00.

In another large auxiliary—forty per cent. of the members were new, and actively engaged in missionary work for the first time and they were interested.

A small auxiliary of eight members contributed $35 for a thank-offering.

In the majority of auxiliaries the thank-offering far exceeded the previous year and in a great many was the largest in the history of the Society.

In practically every auxiliary there were women in office and taking active part who had never done so before.

In easily fifty per cent. of the auxiliaries visited the membership was larger than it had ever been before, and in very few was it smaller. Three auxiliaries had every woman in the church a member.

Further encouragement was the interest of the men in this work. They attended the meetings in surprisingly large numbers and apparently were as much interested as though it were a political meeting.

So far as my observation and in hearing the reports of others visiting auxiliaries in other parts of the country the outlook of the Women's Missionary Society was never so encouraging as it is to-day.

There is a spirit of service among the women unparalelled in the past, and far from being the "little isolated society with no work" that some of our friends had predicted, the W.M.S. of the Presbyterian Church is one of the most alive organizations in Canada to-day, with an abundance of work ahead of it.

Nothing could bring more joy to the heart of a Presbyterian at this time than to be a worker in this grand old Society and witness this new spirit abroad in our Church to-day.

LAURA K. PELTON,
Field Secretary for the W.M.S.

THE GAELIC IN SASKATCHEWAN.

Saskatchewan has many tongues, but the following from Rev. C. B. Ross, Silton, Sask., will be news to some.

"I had much pleasure, lately, in preaching to a congregation in the northern part of this province. They came mostly from the Island of Lewis, Scotland.

Warmly attached to the Doctrines of the Confession of Faith, and full of spiritual life, they gave me a very pleasing picture of the religious fervour and beliefs of that Body, which Lord Halstead and the majority of the Judicial Committee of the House of Lords declared carried on the true traditions of the Free Church of Scotland. It was a real pleasure to meet and associate with them. The religious atmosphere was most refreshing.

They have a Gaelic service in the afternoon, when Gaelic hymns are sung and the if a bit of stornoway had dropped down on the Canadian prairie. Rev. Mr. McArthur is now ministering to them. I fervently hope that he will become permanent pastor.

Will a congregation now using individual Communion Cups, and having two sets of flagons and cups, be willing to dispose of one set. Address Mrs. Watt, 41 William Street, Brantford.

SUCCESS AGAINST GREAT ODDS.

McPherson Presbyterian Church, Toronto, began four years ago as a Mission. They erected a small building which served until last year when they built a church, which was opened in November, 1924.

The minister then set to work to force it into "Union." The vote was taken in January, 1925, when it went "Union" by a majority of thirteen.

In the meantime they had sold the first building to the Great War Veterans as a Hall, so that when the loyal Presbyterians withdrew and began services they had to go back to the Veterans and rent the old church.

They at once began holding services, organized as a congregation, called a minister, Rev. J. M. McCurlie, of Cardinal, who was inducted August 30, ult., and so great was the growth that they decided to build their third church in four years. It is to cost thirty thousand dollars, and to be ready for formal opening December 20.

It is said that this is the first church built in Ontario by Presbyterians since they gained their fight for freedom.

Like many other congregations they lost brick and stone, through injustice and wrong, but they kept their souls.—*Com.*

IN BELFAST, P.E.I.

An Ontario summer visitor to "The Island" writes:—

"The Presbyterian Church in Belfast, P.E.I., is a sister church of Old Kildonan, and just as historic, having been built by the Selkirk Settlers in, I think, 1825.

"It is a beautiful church, and beautifully situated on a hill, the approach being particularly delightful, with fine old trees meeting overhead.

"At the turn of the road, towards the church, is the memorial shaft erected to the memory of the Settlers who came over in three ships from Scotland; "The Polly," "The Oughton" and "The Dyke," in 1801, so that a sixth generation is now worshipping in the church.

The grandfather of Rev. A. M. Gordon, soon to be settled in St. Andrews Church, Quebec, Mr. McLennan, was minister there for many years.

"I was very much impressed and touched this past summer by the courage and devotion of the people there. They carried their church by a good majority, but lost their minister, and when we left the Island in September had still no one, although they had regular services taken by an Anglican clergyman.

"I was particularly impressed with the W.M.S., whose meeting I attended. They met from house to house, and seemed inspired with a splendid devotion since the rupture."—*Com.*

THE TRUTH SINKING IN.

Hamilton, Nov. 26, 1925.

Dear RECORD:—

From many quarters—England, Ireland, Scotland and the U.S.A.—there is evidence that the people of these countries are at last awakening to the true situation, namely, that "union" is a failure in Canada, as it only includes a portion of the Presbyterian Church. I have had letters from all these countries, and the following recently from a congregational minister in the U.S.A. is typical:—

"The action in Canada with so strong and influential minority in opposition seems regrettable. At any rate their action seems in contrast to that of the Methodist Church in Britain, which declines to unite its several branches, although only twenty-five per cent. are in opposition. . .

"I believe in union, but I have come to see that there can be no real union through mere organization. There must be unity of spirit. As it is, a fine body of Christian people in Canada is suffering from a sense of grievous wrong, and the whole thing is deplorable."

"Deplorable" is not too strong a term; but though bereft by pliable legislators of much that we hold dear, we must go on courageously. My father's words to me on leaving home to enter college were:—"Pit a stoot he'rt tae a stey brae!" That done we shall achieve.—C. L. COWAN.

"GUEST TEAS."

Winnipeg, Man., Nov. 30, 1925.

Our Norman Hall congregation grows every week.

We have a splendid W. M. S. At our thank offering meeting, November 20, Miss Agnes Dickson addressed us. There were about 175 present, and our collection was $222.00 with $40.00 more since.

Our S. S. Scholars are working hard at the Shorter Catechism.

Our Ladies' Aid is trying to keep to the voluntary giving, with two large Guest Teas, spring and fall.

We had our first one last Thursday, with all of twelve hundred people present from near and far, and just a bowl on each table for donations, which amounted to $831.90. It was a surprise to all.

We are taking a special collection two Sundays before Christmas for a Building Fund.—F. ROBSON.

Knowledge, without common sense, is folly; without method, it is waste; without kindness, it is fanaticism; without religion, it is death. But with common sense, it is wisdom; with method, it is power; with charity, it is beneficence; with religion, it is virtue, and life and peace.—*Farrar.*

PREACHING VS. PRACTICE.

According to a Winnipeg paper, a curious instance of the above was given in that city on St. Andrew's "Nicht," by Rev. Dr. Christie, of Westminster Church.

The worth of Scotland in the world is no legacy, he said. Scotland is still living. A nation is a living soul, the outcome of a long past of effort, sacrifice and devotion.

The deepest instinct of Scotland's forefathers, he went on, was the right of a man to his own soul. Scotland had always to fight for it. Political liberty, he pointed out, was the child of religion; there was no democracy in the State until it appeared in the Church.

The two forces that kept Scotland in possession of her own soul were the sermon and the song. They could be embodied, perhaps, in Knox and Burns.

"Have you prized your heritage sufficiently?" he concluded. "If we are true to our heritage we can repay Canada a hundredfold for all the blessings she has brought into our lives."

And yet! And yet! Dr. Christie with others has done his utmost to deprive Scottish Presbyterians in Canada of their religious liberty, and drive them out of the Church for which their fathers in Scotland fought and died.

Thank God that the great body of Scotland's sons in Canada have stood true to the liberty which their fathers won. They have—following Dr. Christie's words but not his deeds—"kept possession of their own souls."

THE PRESBYTERY OF LINDSAY.

Seventeen meetings of Lindsay Presbytery have been held in 1925, the latest December 10. The Moderator, Rev. C. S. Scott, has been present at every meeting, and was thanked by Presbytery for his diligence and efficiency. Rev. W. L. Atkinson, Port Perry, was chosen Moderator for next term.

Mr. Bryden was congratulated on the reception given to his book—"The Spirit of Jesus in St. Paul."

We were congratulating ourselves that our vacancies were all filled, when a call came to Rev. J. C. Davis, of Fenelon Falls, from Woodbridge and Vaughan in another Presbytery, which he felt it his duty to accept. Rev. E. C. Currie, Lindsay, was appointed interim Moderator of both Fenelon Falls and Bobcaygeon.

Mr. C. S. McDonald spoke on the Missionary Budget of the Church for 1926, and the Presbytery approved the ten thousand dollars asked as its share.

The following ministers of this Presbytery have notified the Secretary of the United Church of Canada of their intention not to become ministers of that church:—Revs. E. Macdonald, J. C. Robinson, J. H. Douglas, W. L. Atkinson, R. S. Scott, W. W. Bryden, A. W. Hare, J. Burkholder, W. G. Smith, J. C. Davies, Jas. Fraser, A. H. Drumm, B. D. Armstrong.

Eldon, Glenarm, Fenelon Falls, and Kirkfield are to nominate elders as commissioners to the next general assembly.

The next meeting:—Lindsay, March 9, at 11 a.m.

THE PRESBYTERY OF CALGARY.

Met December 8, in Grace Church, Calgary, with ten ministers and three elders present.

The eleven thousand dollars asked as Presbytery's share of the Missionary effort of the Church for 1926 was approved.

Cheering reports were given from congregations and missions everywhere.

A new congregation has been organized at High River, also at Cayley.

Services were opened at Granum, December 6, with very bright prospects. It is expected that at every point Presbyterians will form themselves into congregations.

Claresholm will likely hold services in the near future.

The spirit of optimism prevails everywhere and ere long the Presbyterian Church will attain her former strength. Many are turning their faces towards their mother Church.

The shortage of ministers is felt. Banff, Carstairs, Bassano and High River ar vacant. These are splendid points and offe great opportunities for men of ability an energy.

Since June 10 there have been the follow ing settlements:—Rev. A. W. R. White man, at MacLeod; Rev. W. E. Kelley, at St. Andrews, Lethbridge; Rev. J. A. McLagan, at St. Andrews, East Calgary; and Rev. D. J. Graham, at Pleasant Heights.

Carstairs has called Rev. Bryce Innis from the Presbyterian Church, U.S.A., formerly of the Synod of Manitoba. Rev. A. O. Thompson has been appointed ordained missionary to Granum and Jumbo Valley; and Rev. S. B. Hillocks to Knox Presbyterian Church, Calgary.

Deep regret was expressed at the absence of Rev. Hugh McKellar, D.D., Moderator of Presbytery, through illness. Dr. McKellar is five years beyond the four score and has given half a century of service to the ministry of the Presbyterian Church, almost wholly in the West, where he was one of the pioneers. It is earnestly hoped that he may be spared for many years to the Church which he has served so faithfully and loved so well.—A. W. R. WHITEMAN, CLERK.

Riverdale, Toronto, Dec. 14, 1925.

One hundred and fifty new members were received at our December preparatory communion service, making three hundred and sixty-seven since June 10. Membership now nearly fourteen hundred.W. F.

The congregation of Old Kildonan, suburb of Winnipeg, the oldest Presbyterian Church West of the Lakes, is vacant and desires settlement. Members are united and enthusiastic, excellent prospects. Write Dr. John H. Woodside, 20 Alhambra Apartments, Balmoral Place, Winnipeg, Man.—Interim Moderator.

Long leagues of sea and land lie between St. Andrew's Church, Hamilton, Bermuda, and St. Andrew's, Parry Sound, Ontario, but both are loyal congregation of the Presbyterian Church in Canada, and Rev. Dr. Marsh, who has had five years successful ministry in the former, was inducted November 16, ult., in the latter.

Collingwood, Ont., Nov. 25, 1925.

Our congregation lost over one hundred members, including most of the Session, Board of Managers, etc., who went to the Methodist church immediately after the voting in January. They did not take certificates, claiming that they were the Presbyterian Church.

Since then a new Session was elected, all seats in church taken and to-day the services are better attended, the finances in a flourishing condition, the people happy and of one mind, the Sunday School almost as well attended as it was a year ago. A opeful future assured.—W. McM.

Broadview, Sask., Dec. 12, 1925.

We are doing fine out here. We had our vote at the earliest possible date, the last Sunday and Monday of December, 1924, a year ago, losing our church home; but we started our own service in our present quarters on the following Sunday, never having a break in our services.

So we plan to commemorate the occasion by anniversary services on Sabbath, January 3. We think this will be among the first anniversary services of Presbyterian minorities in all Canada. On Monday we will have a social evening, everybody welcome.

We have quite a good sized Sabbath School and everything is in splendid working order. We have sent for and received some of the new Presbyterian Catechisms, etc., for use in the Sunday School.

We have already started a building fund. Althogether we are a very happy gathering of loyal Presbyterians. I wish to thank you for sending me all those Records. I will do my best to see that one comes to every Presbyterian home, and others. — Mrs. James MacKay.

HAMILTON PRESBYTERY.

East Hamilton, which might well be called St. Stephen's—the martyr—church of the city, has grown wonderfully and is calling Rev. W. G. Blake, Drummond Hill.

Niagara Falls had a very enthusiastic induction service at the settlement of Rev. Bertram Nelles, of Toronto.

The charges at Simcoe, Port Dover, Hagersville, Smithville, Caledonia and Thorold have all been recently settled and the work going forward with new enthusiasm. But three good men are at present under call. Rev. W. G. Young, of Chippewa, has been called to Cowan Ave., Toronto; Rev. D. A. Ferguson to Cookstown, and Rev. W. T. Cranston to Kemptville.

Two city charges, Central and Chalmers, are yet vacant.

Another Conventicle was held within the bounds of Presbytery, this time in Knox Church, St. Catharines. It proved to be a great rally of Presbyterians in that city, and from Thorold, Merriton, St. David's, Niagara and other places.

Calvin Church, Hamilton, is very much encouraged at the large addition to its membership.

Dr. Drummond, Convener of General Interests Committee, has sent circulars to every congregation, urging prompt and faithful work in raising the allotment asked of each.—Austin L. Budge, Clerk.

Cannington, Ont, December 15, 1925.

The November Record just to hand, what a delight to read it! The cheering reports from near and far in broad Canada are a joy to every loyal son and daughter of the Church.

The presbytery of Lindsay is doing splendidly. Nothing could exceed the heartiness of our congregations.

Beaverton and Lindsay, the two storm centers in the disunion conflict, are now settled, A. W. Hare in the former and E. C. Currie on the latter, and never in the history of either community did Presbyterians enter into their work for the Kingdom of God with such heart and spirit.

Mr. C. S. McDonald, of Brampton, visited us the other day in the interests of the Budget, and when in the course of his address, referring to his own years, he said: "These are not the days when men can retire from the work of our Church," and then when referring to the Church itself, he said: "We are the United Church of Canada"—both words found a response in every heart.

The members of Presbytery, both ministers and elders, pledged themselves to put forth every effort to raise our allocation of $10,000.—R. S. S.

Quebec, November 20, 1925.

Rev. Dr. Love, after a long and successful ministry of forty-one years in the historic St. Andrew's Church, Quebec, has resigned, and will continue as Minister Emeritus. The congregation has called Rev. Dr. A. M. Gordon, late of the Church of St. Andrew and St. Paul, Montreal, who will be inducted January 12. The congregation is thankful for so speedy and happy a settlement. It was never in better condition, and looks forward with hope and confidence.—ROBERT STEWART.

Roland, Man., Nov. 23, 1925.

Roland Presbyterians, after a most successful social gathering on the previous Friday evening, held anniversary services on Sabbath November 15, conducted by Rev. Robert Patterson, with large congregations.

In the morning was held a communion service, and in the afternoon Mr. Patterson preached to a large congregation at Agar.

After the evening service at Roland, Mr. Patterson spoke on the work of the Presbyterian Church in Canada, especially in the Province of Manitoba, where it has been so honored of God in the past, where it has suffered recently so cruel an injustice and wrong at the hands of men, and where the Presbyterian people are rallying so splendidly for truth and for Religious Liberty in the future.

In the early days the Presbyterians and Anglicans worked heartily and unselfishly together here, for the common good, and in the social gathering on Friday evening both congregations joined.—A. E. SWAIN.

Arnprior, November 14, 1925.

St. Andrews Arnprior, though like many other losing its church home, has come forth from its recent disruption, with a new life and zeal for the Master. Fortunate in its choice of a minister, the outlook is bright.

An addition of eighty-six on June 21, and ninety-four, October 11, brings the membership to three hundred and thirty two.

A handsome communion service, new collection plates and other gifts have been received. The collection plates were from a sympathetic friend in another communion, on condition that these gifts remain the property of those who remain true to the Creed of our Church.

We enjoy the RECORD as never before and feel it is the welding link for groups and congregations. We do not look upon ourselves any more as a group. We have all the pulsating life of a virile hopeful congregation.

Every Sabbath Day we feel we must be in church, for we feel the theatre is to us a church on Sunday, and we know we are losing much by being absent. It is suc a treat to have gospel sermons, to be tol we must measure up to a high standar and show that it was worth while to sa Presbyterianism.

Other communions are sympathetic and it helps us to know that. Our Sunday School has passed the hundred mark and all departments show progress.—*Com.*

A TESTIMONY FROM THE SOUTH.

Andelusia, Ala., U.S.A.,

November 3, 1925.

Dear Dr. Scott:—

There have come into my hands two copies of the Presbyterian RECORD, which I have read with deep interest.

I am a Presbyterian, but with an open mind for the good done by other churches, and yet I am constantly impressed by the influence of the Presbyrian Church upon the National, Educational and Religious life of this Southern United States, an influence which makes not only for a civic advancement but for a greater permanence in righteousness.

If our former Presbyterian Brethren in Canada had come South and had observed in its fruition the system after which their new organization in Canada is largely modelled and by which it is dominated, i would have been a long time before there would have been a "United Church" at the sacrifice of Presbyterian Principles.

Can it be that Presbyterians in Car had forgotten their heritage? Had reached a place where they could no lo weigh or appreciate true spiritual valu

Why sacrifice that conception of relig truth when has been such a contribut factor to good government and religi liberty? Had the Colleges ceased to teac the preachers ceased to preach—Presb terianism, a challenge and a heritage?

My heart goes out to those in your lan whose courage is sufficient to stand for whose hearts are large enough to contai a love for, whose sense of values keer enough to judge of, the religion of Paul Augustine, Calvin, Knox, the religion of ou fathers, which has stood the fires of te thousand trials and has come out victor because, its logic cannot be gainsaid, it theology surpassed, or its spiritual value equalled. Why such a feeble compromise Why sacrifice the proven for the unprove when the gain is only a surmise?

May the fire that kindled in the hearts o Scots of old burn afresh in the hearts the Canadian Presbyterians now. This the prayer of one who has loved our Chur still loves it, will always love it, not beca it is Presbyterian only, but for what Pr byterianism accomplishes. Please send The RECORD. Sincerely yours. — AN MCNAIR.

The Presbyterian Standards

WHAT OUR CHURCH STANDS FOR.

By Rev. D. MacOdrum, B.A.

(*An address at Synod, Montreal, October* 13, 1925).

The time is opportune for a discussion of this subject. It is overdue. For many years little has been said of what our Church stands for. It was a great mistake and must not be repeated. Never again must the Presbyterian Mother be left to cry "My people perish for lack of knowledge."

The membership of the Presbyterian Church throughout the world is variously estimated at from twenty-five to forty millions. Dr. Kerr pronounces it "by far the largest Protestant Church on the globe." Another authority says, "The largest Protestant family in the world is the Presbyterian."

* * *

Its membership is not confined to any country. While the other Protestant Communions are more or less massed in single countries, the Lutheran in Germany, the Episcopal in England, the Methodist and Baptist in the U.S.A., the line of the Presbyterian Church is gone out through all the She flourishes at this hour in more adents, among a greater number of thes, peoples and languages than any evangelical Church in the world.

As her Witnesses in Continental Europe has the historic Presbyterian Reformed urches of Austria, Bohemia, Galicia and oravia; of Hungary, Belgium, France and ermany; of Italy, Greece and the Netherands; of Russia and Switzerland and Spain.

She is noted and fruitful in Africa, in ustralia, in Asia, in Great Britain, in North America, in South America, in the West Indies, in New Zealand, in Melanesia. It is simple fact that the people of this faith and order gird the earth. Its cosmopolitanism is proof that Presbyterianism has a power of adaptation unsurpassed—perhaps unequalled—by any other system.

* * *

Every Presbyterian is heir to a great history. No other Church can have a nobler record. The Methodist World Conference of 1892 greeted the World's Presbyterian Alliance with the words—"We love you for our glorious history." It was the generous ribute of one noble Church to another. It as the ready recognition of the fact that e Presbyterian Church has been the artyr Church history. Other Churches e had their glorious company of martyrs; t among them all the Presbyterian urch can say with Paul "I more."

And she maintains her martyr preeminence by continuing to draw forth a peculiar hostility. For centuries the brunt of the attacks on Christianity has fallen upon the Presbyterian Church. Among the Churches she has always been like Nehemiah, building the walls with one hand, while the other held the spear, "working so until the stars appeared." As an acute observer has truly said, "Every heresy in Doctrine or Morals works itself first or last into a frenzy against Calvinism."

It is then nothing new for the Presbyterian Church to be the object of vehement attack. Indeed, looking back upon her history, if her martyrdom were to cease, she might well question whether she had fallen from her high estate. While the Presbyterian Church continues on earth the emblem of the Burning Bush is hers by right of blood.

* * *

The Doctrinal Standards and Ideals of such a Church are of interest to every one who seriously thinks and—acknowledging my obligation to Dr. Smith's valuable Book, "The Creed of Presbyterians"—let me speak for a little of these Standards and Ideals.

Our Standard is the Word of God. We plainly declare in the second question of our Shorter Catechism that "The Word of God which is contained in the Scriptures of the Old and New Testaments is the only rule to direct us." That is our position; and something vital has fallen out of a man's Presbyterianism when he recedes—or by act or word gives indication that he wishes to recede—from that position. Weakness at this point has usually been the forerunner of surrender.

An illustration occurs to me. I recall a paper, published in Halifax once known as the "Presbyterian Witness." For seventy-five years that paper every week proclaimed in large type immediately under its title, Dr. Chalmers' fine Presbyterian declaration—"The Bible is our great Church Directory and Statute Book."

Latterly that paper was removed to Toronto, and soon, for some unexplained reason, that open declaration of the preeminence of the Bible disappeared from its front page. And not long after its Presbyterianism disappeared also. Its outlook is now on an unsurveyed land where men and women can wander, each doing what seemeth right in his own eyes. But for all true Presbyterians the Bible remains "the only infallible rule of faith and life."

* * *

We also speak of the Subordinate Standards of our Church. These are three:

the Westminster Confession of Faith, the Westminster Larger Catechism and the Westminster Shorter Catechism. They are not three Creeds, they are three statements —varying in form, fulness and purpose—of one Creed or Religious Belief. Each is complete in itself. Each contains all the essential truths of Scripture.

But why the need of Subordinate Standards? Is not the Bible by itself sufficient? The answer is that Presbyterianism receives the Confession and Catechisms as a compendium of the truth contained in Scripture, and not as Doctrinal statements in themselves authoritative apart from their scriptural ground.

In other words, the subordination intended is that of derivation. We acknowledge only one authoritative rule of faith—the Holy Scriptures. The Confession and Catechisms simply express our understanding of the teaching of Scripture on important Doctrines.

People holding the most diverse ideas on religion claim the Bible as favouring their particular doctrinal opinions, e. g., Russellites, Christian Scientists, Mormons. The Confession and Catechisms interpret the Scriptures for our Church, and definitely state what form of Doctrine our Church maintains.

* * *

We speak of them as the Westminster Standards because the famous Assembly of Divines that formulated them held their sessions in Westminster Abbey, London, England. Neither the Confession of Faith nor the Larger or Shorter Catechisms were drawn up in Scotland, nor were they prepared by Scotchmen. They were all prepared in London by an Assembly of which far the larger number were Englishmen.

The Assembly was called by the English Parliament and was made up of one hundred and twenty-one Divines, eleven Lords, twenty Commoners from the counties of England and the universities of Oxford and Cambridge, with seven Commissioners from Scotland.

Their labours extended over five and a half years, during which time they held nearly twelve hundred sessions. They met in 1643 at a period in the world's history when the human intellect, in Britain at least, appears to have reached the zenith of its power.

* * *

It was a remarkable time. The impulse of the great Elizabethan age was not yet spent. As one puts it, "The era of the Westminster Assembly was the era of Shakespeare, whose work stands matchless among the creations of the human imagination. It was the era of the translation of the English Bible, whose version remains the unapproachable model of the world's prose. It was the era of Francis Bacon, the author of the most epoch-making work in human philosophy. In its own re theology the work of the Westm Divines, for comprehensive gras Scripture truth, for clearness, compa and power of statement is worthy o place beside these three other products of the human intellect at its flood-tide."

* * *

The character and learning of the men who composed the Westminster Assembly has called forth highest praise. Milto speaks of them as a "learned and memorab Synod," in which "piety, learning and pr dence were housed." The famous saint a scholar, Richard Baxter, says—"the Chri tian world, since the days of the Apostle had never a Synod of more excelle divines. Philip Schaff, the great Chur historian, says—"it stands first among Pr testant Councils." The celebrated Dean Stanley, of the English Episcopal Church, declares that—"of all Protestant Confessions, the Westminster Confession exhibits far more theological insight than any other."

The late Dr. Curry, the eminent editor the "Methodist Advocate," of New Yor an editorial on Creeds, calls the minster Confession, "the ablest, cleare most comprehensive System of C Doctrine ever framed,—a wonderfu ment of the intellectual greatne framers."

It is probably not an exagg say with Dr. C. A. Briggs that "s band of preaching and praying ministe gathered in the Westminster Assembly World had never seen before."

* * *

These great and able men gave t selves to their task with a virile enthus No body of men ever realized more pletely their dependence on Almighty Every member was required to take following vow, which was read af every morning, that its solemn influ might be constantly felt:—"I do seriou promise and vow, in the presence Almighty God, that in this Assembly wher of I am a member, I will maintain nothi in point of Doctrine but what I believe t be most agreeable to the Word of God."

That was their solemn vow and to th vow they held themselves relentlessly. F garding every point that arose, their o question and test was, "What saith t Word of God?" The fear of man co not deter them; the applause of men co not swerve them. Regularly every mon throughout the five and a half years its labours, all business was suspend that an entire day might be given to fasti and prayer.

To-day it may seem to us almost incre dible that they should have remained i continuous devotional worship from morn ing to evening, wrestling with God often

, hours together in unbroken supplibut in those times when all the inof Christ's Kingdom seemed to be e, men realized their need of Divine . And when once at the throne of Grace knew not how to come away till the blessing was obtained.

* * *

Their active labours were in keeping with heir devotional intensity. They grudged ot time and knew not how to spare any ort. Take for instance a short page from e history of the Catechism. Neither they r the Great Reformers who went before m imagined that a Church could get ng well enough without a Catechism. herefore, early in the Sessions of the sembly a Committee of experts in atechism compilation was appointed.

There were many such men available. Catechism making was no new work to the members of that Assembly. Theirs was an age trained beyond any previous or succeedg age in the Construction of Doctrinal nuals. For a hundred years, Luther, in, Ursinus and a score more of the st intellects of the Reformation had devoting their best energies to the ction of Catechisms for the instruche people.

en of the members of the Assembly nselves authors of excellent and l Catechisms. All the ripe fruits ng training, of the most Catechetical ry in the world's history, the Assembly as a basis and preparation for its It was rich in suitable men.

* * *

Committee was appointed, a large trong Committee. In course of time made their report, but it was not ted. After much further labour a d report was presented. Still the mbly was not satisfied. The Committee further strengthened and after long our a third report was submitted.

For three months the whole Assembly had is third report under review and dission. Still the Assembly was not tisfied and determined to make a further ort to secure something more nearly perct. The Committee was again strengthen- and instructed to prepare two Cateisms—one more easy and short for new nners."

ut in spite of past labours nearly two rs more of alternate Report and revision re required before the last of the Cateisms was completed to the satisfaction of e Assembly. The Larger was completed st. Thus, the Shorter Catechism was t only the last of the Catechisms; it was he last finished work of the Assembly. In the Westminster Divines achieved their greatest triumph. It is the consummate flower of all their labours.

Thus for five years Committees of the Assembly and the Assembly itself laboured upon these two little books. The Larger and Shorter Catechisms, subjecting every sentence, every word to the most careful and searching scrutiny.

It is not too much to say that there is not probably another Catechism in the world on which one-tenth of the time and labour and ability and learning was expended that were employed in the production of these two Catechisms, with which God has so highly blessed our Church.

They are the work, not of one man, as Luther's or Calvin's; nor of two men as was the Heidelburg Catechism; nor of four as was the Catechism of the Church of Rome; but they are the product of five years of the most earnest and careful deliberations of the whole Westminster Assembly. The Westminster Catechisms are the work of over a hundred and fifty men among the ablest of their age who had to test every statement, every word by the Word of God and by it alone.

Equal thought and care were bestowed upon the Confession. Every statement, every alteration suggested, was examined through years of concentrated study till the entire Assembly was of one mind and fully agreed as to both Doctrine and exposition.

All that training—the most complete and thorough;—learning, the most profound and extensive;—intellect, the most acute and searching;—co-operation, the most wide and helpful;—labour, the most intense and protracted, could do to make our Standards the perfect mirror of Divine Truth, was done.

* * *

The Doctrinal System set forth in the Westminster Standards is known as Calvinism, not because it originated with Calvin, it originated with God; but because, after Paul and possibly Augustine, Calvin was its ablest exponent. Misled by the name, our critics have long been in the habit of quoting as part of our faith any and every view held by Calvin. Calvin's beliefs, however, form no part of our Creed, except so far as they are incorporated in our Standards which were framed nearly a century after Calvin's death.

Calvinism has been much written about. It has challenged the attention of the world and has affected human life in a most extraordinary degree. If I were asked to put the central affirmation of Calvin in one plain sentence it would be—"God rules His world in His own way." To be a Calvinist one must be satisfied with God—entirely willing that God should be God.

* * *

This is the teaching of the Westminster Standards. This teaching has produced results. It is by those results the system must be judged. We who are Calvinists and Presbyterians await the verdict with

confidence, nay we accept it with pardonable pride, since history has already pronounced the verdict.

On every page of history, in every land beneath the sun, Calvinism, of which the Presbyterian Church is the great world representative, has kindled in men's souls ideals of missionary heroism, of education, of liberty, of moral rectitude, and put iron into the blood giving strength that made those ideals a reality.

To touch on one point alone; teaching the priesthood of believers;—Presbyterianism taught the world democracy and snatched the priceless gift of civil liberty from the greedy fingers of tyrannous kings and queens.

* * *

What Presbyterianism did for Civil liberty it did also for Religious liberty. It snatched the government of the Church out of the hands of Bishops and Prelates. It taught that the people of Christ were to be governed and ministered to, not by the appointees of any one man or set of men placed over them, but taught by pastors and officers elected by themselves. Imagine a Settlement Committee in the Confession of Faith.

I could bring thousands of testimonials from the world's great historians to prove the truth of these and even of much greater claims. Let me give merely one brief quotation. John Richard Green, the author of the greatest history of the English people yet written, belonged to the Anglican Church. He says, "It is in Calvinism that the modern world strikes its roots, for it was Calvinism that first revealed the worth and dignity of man. Called of God and heir of heaven, the trader at his counter and the digger in his field suddenly rose into equality with the noble and the King." "In that mighty elevation of the masses," he says again, "which was embodied in the Calvinist Doctrines of Election and Grace, lay the germs of the modern principles of human equality."

* * *

The Westminster Standards have a history of which we may well be proud. They have produced moral character, which has won the admiration of a frequently not too friendly world. The truth was well put by Henry Ward Beecher in one of the sermons of his prime. He said:—

"Men may talk as much as they please against the Calvinists and Puritans and Presbyterians, but you will find when they want to make an investment they have no objection to Calvinism or Puritanism or Presbyterianism. They know that when these systems prevail, where the Doctrine of men's obligation to God and man is taught and practised, there their Capital may be safely invested."

"They tell us," he continues, "that Calvinism plies men with hammer and with chisel. It does, and the result is monumental marble. Other systems leave men subject to change: Calvinism makes them of white marble, to endure for ever."

Those Standards with their glorious achievements have come down to us. They are ours and we are theirs by every tie of blood and conviction. What shall we do with them? Shall we throw them aside for a bloodless, backboneless conglomerate in which no one appears to have sufficient confidence to affix his sigature? No. Perish the thought. Rather we will grip them afresh to our soul with hooks of steel—and deal with them in the spirit of the Divine admonition,—"These words . . . shall be in thine heart, and thou shalt teach them diligently unto thy children, and thou shalt talk of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Montreal, Que., Nov. 23, 1925.

In January last, the loyal Presbyterian Congregation of Maisonneuve, in this city, Rev. J. J. McCaskill, minister, lost their church by fire. Yesterday a beautiful new church, upon the old foundations and walls, was dedicated, and the congregation are looking forward with thankful hearts and bright hopes to better work than ever before.

Edmonton, Dec. 1, 1925.

At our recent meeting of the Synod of Alberta, there were thirty-four members present, about half the size of the meetings of former years. If we had all of our vacancies filled our numbers would be increased fifty per cent. The great problem is to obtain the men. Our work is consolidating and growing. There is the utmost confidence everywhere and it heartens us to read in the RECORD of the forward strides in the East. — E. D. ROXBURGH, Clerk of Synod.

Maple Creek, Sask., Nov. 26, 1925.

The Presbytery of Moose Jaw met November 20, to induct Rev. R. Horne, late of Toronto, in charge of Knox and St. Pauls, Moose Jaw. After induction the formula was read to the assembled congregation, and signed by the minister, and a cordial welcome given. People and minister look forward with high hopes and bright prospects.

This is the second induction in our Presbytery since June 10, Rev. John Kennedy, late of McLeod, Alta., being inducted September 10, at St. Andrews, Assiniboia. There are still vacancies at Swift Current and Briercrest, which we hope will soon be filled.—ROBERT HONEYMAN.

Our Foreign Missions

TROUBLES IN CHINA.

Dr. Jessie A. MacBean, of Kongmoon, South China, one of our own foreign missionaries, under date October 3, writes from Hong Kong to a friend in Montreal:—

I have been in Hong Kong three weeks, came down from Kongmoon in one of the gunboats and not one day too soon. The "strikers" or "cadets" had a demonstration the day I left, stoned the Customs House, the men had to leave the Commissioners house and are all now in the Custom House itself right at the wharf, so that they can escape to the gunboat if necessary.

The strikers went in to our compound, took two of my nurses prisoners, kept them in jail overnight, then made them sign a paper that they would not return to the hospital. The other nurses and the servants all fled of course.

They also took the young native preacher whom we had left in charge of the compound and were very cruel to him and have him now in jail in Canton. They looted my house, the Women's Hospital and Mr. Broadfoot's house. We do not know how much they destroyed and carried away, but the Chinese say all that was useable and moveable.

* * *

I had no idea when I left that things would be so serious. Five thousand Reds had moved into our Port and we feared a little trouble, so they sent us down in one of the gun-boats to Hong Kong, and I expected to go back in ten days or so. Now we have no idea how long it may be before it will be safe to return.

Of course I am due to go to Canton where my work was to be henceforth. The Hackett Medical College hopes to open October 14, but it does not look as if they will be able to do so.

I sent and asked the British Consul if I could go up to Canton and he says absolutely no; maybe in a month or two. The American Consul is not willing for the American teachers to go up, but some have gone without permission. The general opinion is that things are easing up in Canton a little, but so far the feeling against the British is as strong as ever.

Have just had a glimpse of Miss Dulmage and Mr. McKay since coming down to Hong-Kong, so know very little about our Mission people.

Dr. Victoria Cheung is in Hong Kong. She has been very anxious to go back to Kongmoon, but the Mission would not allow her and now it is impossible for any one to go.

(Later) Swatow, Nov. 7, 1925.

Have had little mail this summer, fear some of it was lost in the wandering our mail does before it reaches us. I have been here in Swatow four weeks.

I had hoped it would be possible to go up to Canton by November 1. The Hackett Medical College, where I am to teach, opened October 15, and they are anxious to have all the staff at work.

But so far only Amercian teachers are allowed to teach. We British cannot go until the British Consul gives us permission, and I fear it will be some time before he considers it safe.

The Chinese boycott against the British is as strong as ever. Indeed, just at present they seem to be tightening the screws. One wonders how much longer the British business people are going to hold out. They certainly have a hard time; nearly five months of no servants, no business, not able to buy any fresh food. One admires the grit with which they "carry on," and say nothing.

* * *

Kongmoon, our mission where we have worked so long, is closed to us all too. No steamer for four months. Our missionaries, where work is still there though scattered and helping elsewhere, are getting very tired, being away from that work, and some of them will go up and try it out the first steamer that goes up. I am anxious to go up and see how much of my belongings are left.

The day I left Kongmoon in the gunboat, they looted the Women's Hospital, my house and others. I hope they did not destroy my furniture. "Take joyfully the spoiling of your goods"—is a lesson we have had to learn and it behooves us not to worry.

Chinese Christians, all over, are very anxious to have the foreigners back. In the first wave of nationalism that struck the country, they were carried off their feet and joined with the others in wanting all foreigners to leave China.

But some months of managing and financing their work by themselves has made them realize that we can still help them.

We hope soon to be able to give more definite word from our own missions and missionaries.—*Ed.*

The delights of the mind, the sweet experiences of the heart, grow greater with continued use. The Christian whose spiritual life isa vital reality enjoys his religion increasingly as the years pass, but as every one who has dwelt in Vanity Fair knows, the pleasures of sin are only "for a season."

The Children's Record

THE STORY OF THE "GLORY SONG."

By Homer Rodeheaver.

It has been said that no gospel song in history ever attained the international popularity of "The Glory Song" in so short a time. It was written in 1900, and in less than five years it was sung around the world.

The wonder of this, however, is not due to the song alone, but to circumstances and conditions that took control of it.

It has been translated into more than twenty different languages and dialects, and over twenty millions of copies have been printed. I have heard it played by brass bands, German bands, hand organs, street pianos and phonographs.

I have heard it numerous times sung by over ten thousand people, and again by the usual congregation; but the most impressive rendering I ever heard given was by a certain congregation of over one thousand men.

These men were all dressed in gray suits, and sat with folded arms; the man who played the organ and the man who held the baton and led the song were dressed in exactly the same way.

Down the right side, across the rear and up the left side of the audience room, on high stools, sat a row of men in blue uniforms, holding heavy canes across their knees. These men seemed never for an instant to take their eyes from certain spots in front of them. Not a man whispered during the service—for it was a state's prison.

Among that congregation of 1,077 men, 256 were there for life—there to live and die, and on each of their cell doors, where they would read it every time they left and re-entered, was the startling word "life."

How strangely their voices impressed me—these men without a country, without a home, without a name, deprived of every privilege and known only by a number.

As I sat before them, the prison pallor of their faces against its background of gray within that frame of blue made a picture never to be forgotten.

With few exceptions every man sang· here sat one with downcast eyes—there another with mute lips, while yonder near the center a large, strong fellow was weeping like a little child—but silently.

They told me he had been there but a short time, and I wondered if he had heard the song before under different circumstances—and where—for he had a kindly face.

Softly they sang that last stanza:

"Friends will be there I have loved long ago;
Joy like a river around me will flow;
Yet just a smile from my Saviour, I know,
Will through the ages be glory to me."

The song ended, the chaplain said a brief prayer, and that great crowd of men, at signals from the guards in blue, marched out squad by squad, keeping step to the music of the organ played by the men in gray.—*In The Presbyterian Magazine.*

A LITTLE CHILD SHALL LEAD THEM.

By Rev. Jas. Lyall.

A very touching incident occurred in our tent in Sydney, New South Wales. One of the lady workers starting to go home late in the after-meeting noticed a very young girl still in the tent, and said to her, "My girl, is it not time for you to be going home?" The girlie looked up and said, "Please, I am waiting to become a Christian."

The worker at once asked the girl to kneel with her and accept Christ. The girl did so. Rising from their knees the worker noticed a woman sitting quite near in tears and spoke to her about Christ. The woman said, "I am this girl's mother. I should like to be a Christian too." So down they went again, worker, little girl and mother, and mother settled the great question.

When they had risen to their feet, the lady saw for the first time a man standing quite near looking serious and interested, and it occurred to her he might be the father of the girl; so she spoke to him. "Yes," said the man. "I am the girl's father and I would like to come to Christ too." Down they all knelt and the father found peace with God through our Lord Jesus Christ.

Once more rising from their knees the worker observed an aged, withered, wrinkled woman sitting in tears in the pew, and spoke kindly to her, asking at the same time if she had come to Christ yet. The old lady said, "No, I have not, but I'm that little girl's grandmother; I have held out against the Saviour many a weary day, but I'll come to Him to-night."

So at last, little girl, mother, father, grandmother and worker all knelt together on the floor of the tent and four immortal souls in the closing moments of a memorable service found peace at the cross. "A little child shall lead them."—*Ex.*

"FAITH WITHOUT WORKS IS DEAD."

Said Farmer Jones, in a whining tone,
To his good old neighbour Gray;
"I've worn my knees thro' to the bone,
But it aint no use to pray.

"Your corn looks twice as good as mine,
Though you don't pretend to be
A shinin' light in the church to shine
An' tell salvation's free.

"I've prayed the Lord a thousand times
For to make that 'ere corn grow,
And why your'n beats it so and climbs
I'd gin a deal to know."

Said Farmer Gray to his neighbour Jones,
In his easy, quiet way;
"When prayers get mixed with lazy bones
They don't make farmin' pay.

"Your weeds, I noticed, are good and tall,
In spite of all your prayers;
You may pray for corn till the heavens fall
If yu do not dig up the tares.

"I mix my prayers with a little toil
Along in every row,
An' I work this mixture into the soil
Quite vig'rous with a hoe.

"An' I've discovered, though still in sin,
As sure as you are born,
This kind of compost, well worked in,
Makes pretty decent corn.

"So while I'm praying I use my hoe,
An' do my level best
To keep down the weeds along each row,
An' the Lord He does the rest.

"It's well to pray both night and morn,
As every farmer knows;
But the place to pray for thrifty corn
Is right between the rows.

"You must use your hands while prayin' though,
If an answer you would get;
For prayer worn knees and a rusty hoe
Never raised a big crop yet.

"An' so, I believe, my good old friend,
If you mean to win the day,
From plowin' clean to the harvest's end,
You must hoe as well as pray."

BEAUTIFUL RESULT.

A beautiful smile, in His service,
A beautiful word of cheer,
A beautiful act unselfish,
A beautiful hint, "He'll hear!"
A beautiful tear sympathetic,
A beautiful healing of strife,
A beautiful touch of a brother—
The result of a beautiful life!

HOW TO ACCEPT SALVATION.

I once found myself in the gallery of a small church, listening to a negro preacher. One illustration was so full of quaint simplicity, and so expressive of his meaning, that it struck me forcibly. He was showing how a sinner should accept the gospel offer of salvation.

"Suppose any of you wanted a coat, and should go to a white gentleman to purchase one. He has one that in all respects is just what you need.

"You ask the price, have not enough money, and you shake your head— 'No, massa; I am too poor; I must go without,' and you turn away.

"But he says, 'I know you cannot pay me, and I have concluded to give it to you. Will you have it?'

"What would you do in that case. Would you stop to hem and haw, and say, 'Oh, he's just laughing at me; he don't mean it?' No such thing. There is not one of you who would not take the coat, and say, 'Yes, massa, and thank you, too.'

"Now, my dear friends, God's salvation is offered you as freely as that; why won't you take it freely? You are lost sinners, and feel that you need a righteousness which you have not got. If you could keep his holy law blameless, you might purchase it by good works; but you are full of sin, and that continually. Prayers and tears are worthless. You are poor, indeed, and if this is all your dependence, I don't wonder that you are turning off in despair.

"But stop—look! God offers you the perfect robe of Christ's righteousness that will cover all your sins, and fit your wants, and he says that you may have it 'without money and without price.' O brethren, do take God's Word for it, and thankfully accept his free gift."

What impression the words had on the old man's negro hearers I cannot tell; but as our party left the church one remarked to another: "What a strange idea that was about the coat!"

"My dear friend," was the reply, "it suited my state of mind, rough and unpolished as it was, better than all Dr.——'s elaborate and eloquent arguments this morning. I am so glad that I came here. How simple! How plain! Free grace alone! Yes, I will take God at his word."

"Nothing in my hand I bring,
Simply to thy cross I cling."—*Sel.*

If we noticed little pleasures, as we notice little pains; If we quite forgot our losses and remembered all our gains; If we looked for people's virtues and their faults refused to see, what a comfortable, happy, cheerful place this world would be!—*Youth's Companion.*

HOW CLAUDE WAS PROMOTED.

In France, on a far-off summer day, more than four centuries ago, a lad was busy watching some sheep in a meadow not far from a great forest.

A horseman who rode out of the wood said: "Well, my lad, can you tell me how far it is to the castle? I have lost my way."

The shepherd boy looked at him and thought him one of the king's officers at the royal castle of Blois who had wandered from his course.

"The king's castle is eight miles distant. If it was not for those trees, you could see its towers from here."

"Will you be my guide? I'm afraid I shall never find my way."

"Nay, I cannot leave my master's sheep."

"But I have gold. Here is more money than you can earn in a year tending sheep."

"But my time is not my own; it belongs to my master. The sheep would perhaps be lost."

"I am tired and hungry. I have been out ever since sunrise, and you care more for a few sheep than you do for a man's life."

"Nay, sir; you shall not starve. I will share my dinner with you, and I will set you in the right path, which, if you follow, you will reach the castle in good time."

* * *

"Well, I see you are honest, and you have a kind heart. What is your name, my lad?"

The boy said his name was Claude, that he had come from the town of La Roche, and that his father and mother were dead.

"And you are content with this kind of work?"

"Yes, until I can find something better."

"I do not see but that you are as well off as the king," said the man.

"They say Louis is a very good king. Did you ever see him?"

"Oh, yes; many times," said the visitor. "He has long thin legs and a big head. I would know him anywhere."

The boy smiled at the man's description. "He is not handsome, then. He must have a good heart, however, or else they would not call him the 'Father of his People.'"

"Oh, he is good enough as kings go," assented the stranger. "But, boy, where is the dinner you promised to share with me? I am as hungry as a wolf."

* * *

Claude drew out his mid-day lunch, which consisted of a loaf of black bread and a piece of dry cheese, and the man dismounted and sat down with him in the shade and partook of the coarse fare with the gusto of a hungry man.

"Your dinner is not so bad," he said, "but where is your wine?"

Claude pointed to the brook which flowed not far away.

"That is the only drink I have," he said, "and it is very good when one is thirsty."

"You are something of a philosopher, my lad," said the stranger, as he came back from the stream wiping his mouth. "You are deserving of a better place than keeping sheep. If you will come to the castle to-morrow I will introduce you to the king, and we will see what can be done for you."

"I cannot go to-morrow, but my master gives me Saturday afternoons, and I will come up to the castle then. But how shall I find you?"

The officer pulled out a Louis d'or (a gold coin) from his purse and handed it to the lad. "Show that to the guards and they will conduct you to me. And now, my lad, you say, follow the path that leads by yonder trees and I will reach Blois? And do not forget your promise."

The man mounted his steed and rode away down the forest path.

* * *

"He is probably one of the royal guards or he wouldn't know the king so well," thought the lad, as he turned again to his sheep. But he did not forget to go up to Blois on the Saturday afternoon, though his heart almost misgave him as he approached the grand castle.

The courtyard was thronged with groups of gaily-dressed nobles and officers, and Claude hardly knew what to do. At last he approached a man standing on guard at one of the entrances, with a halbert in his hand, and showed him the gold piece that the horseman had given him.

The guardsman beckoned to an officer and with a peculiar smile, asked him to conduct the lad to the king.

King Louis the Twelfth, the "Father of his People," was standing amid a crowd of courtiers when the officer ushered Claude into his presence.

* * *

For a moment the boy was thunderstruck, for in the king he recognised his visitor in the meadows.

"Ah, I see you are surprised," observed Louis, as Claude took off his ragged hat in the presence of royalty, 'but you have nothing to be ashamed of.'

"My friends, said the king to his courtiers, 'the other day this lad shared his dinner with Louis of Orleans and also did him a service. To-day I reward him by adopting him into my household and making him a page.

"Claude de la Roche, I have sent a purse of gold to your master, and here is another for you to buy yourself a court dress. We shall expect great things of you."

And Claude fulfilled his promise. He was faithful and loyal as a page in the royal household as he was when a shepherd boy. He rose from one post of honour to another until he became one of the successful military officers of his time.

Those who are familiar with French history will recall the name of Marshall de la Roche, one of the great generals of Francis the First, and one of the noblest

men of France, who won his first promotion through his faithfuless to duty when a poor shepherd boy.—*Messenger for the Children.*

* * *

And now my laddies who read the Record, Grandpa would like you to remember this:—

Claude de la Roche was just as good and true, and as healthy and happy and as worthy of honor and respect, when he was tending his sheep as when he was a page at court or in command of armies.

The great thing in life is to be a true, manly boy or man, one who takes Jesus Christ for his Saviour and pattern and guide. Then, whatever be the position in life, he will respect himself, his fellow men will respect him and God will honor him.

The riches and honor and fame that are sometimes called success, must soon be left behind, the man himself goes on, into another life, and what he is here he will be there.

If a boy gets worldly promotion, and comes to wealth and honor, and becomes at the same time less humble and kindly and helpful and pure and true, he is not making a success of life but a failure.

Make it the first aim in life to be true men, then if wealth and honor come to you, it will mean added opportunity of doing good and helping others.

THINGS TO BE THANKFUL FOR.

Among the papers left by an aged woman, there was found, in her own handwriting, a single sheet of paper headed "things to be thankful for," and the following items:—

I thank the Lord for life. For the measure of health I enjoy.

I thank Him that I am in the possession of my reason.

I thank Him for my sight. I thank Him for my hearing.

I thank Him for freedom from bodily pain.

I thank Him for my home. I thank Him for the grace given to my children.

I thank Him for their affection and care for me.

I thank Him that I have no fear of ever coming to want.

I thank Him that I have not only means to suitably clothe my body, but sufficient to be able to experience the feeling that "It is more blessed to give than to receive."

I thank Him for the many spiritual blessings I enjoy.

I thank Him for the desire I have to carry out the Golden Rule.

I thank Him for the promise that they that hunger and thirst after righteousness shall be filled.

And I thank Him for the hope of Heaven through Jesus Christ.—*Ex.*

THE MAGIC GARDEN.

"Aren't you going to plant seeds in it?" cried the children, as they saw Aunt Emily take up some black earth and put it carefully into a box.

"Not a seed! This is to be my magic box, children. All I will do is to put it in the sunshine, and water it once in a while with warm water. I am going to have a garden without planting a single seed."

In summer the woods pasture was a beautiful place, with its violets and mosses and ferns and green trees, but to-day everything was brown and dead. The children rustled the dead leaves as they walked, and every tree stood bare and solemn in the faint sunshine.

"How soon do you expect your magic garden to have blossoms, Aunt Emily?"

"Oh, I don't know," said Aunt Emily. "That's the fun about having a magic garden. Everything is unexpected. I do not even know what all I will have in it."

More than two weeks later Aunt Emily called them in to show them the garden in the box in a swing window. There were delicate ferns, dainty violet leaves and other woodland beauties all lifting up their little leaves toward the sunshine.

"I know! I know!" cried the children. "These things were all sleeping in the earth you took up, weren't they?"

"Yes, they were, You see, there is no magic about my garden, only the magic of God's wonderful plan that calls the sleeping plants to life through His sunshine and His rain."—*Ex.*

THINGS THAT ENDURE.

Honor and truth and manhood—
  These are the things that stand,
Though the sneer and jibe of the cynic tribe
  Are loud through the land.
The scoffer may lord it an hour on earth,
  And a lie may live for a day.
But truth and honor and manly worth
  Are things that endure alway.

Courage and toil and service,
  Old, yet forever new—
These are the rock that abides the shock
  And holds through the storm, flint-true.
Fad and folly, the whims of an hour.
  May bicker and rant and shrill;
But the living granite of truth will tower
  Long after their age is still.

Labor and love and virtue—
  Time does not dim their glow;
Though the smart may say, in their languid way
  "We've outgrown all that, you know!"
But a lie, whatever the guise it wears,
  Is a lie as it was of yore.
And a truth that has lasted a million years
  Is good for a million more!—*Ex.*

—Ted Olson in Forbes Magazine.

Life and Work

REACHING THE WAYWARD.

By J. J. Kelso.

For the Record:—

There are possibilities in every human being that have to be assiduously developed if the highest good is to be attained. Many workers fail with some boy or girl, and a master key is required to unlock the heart. The keys most likely to turn the lock are faith and perseverance.

"Only fit for a reformatory," said several social workers of a girl of seventeen who had given a lot of trouble. But a worker of greater insight came along who seemed to meet with almost instant success, for there was mutual understanding and appreciation.

In a short time the girl was placed with a well chosen family, who took her—not as a servant, though she helped with the work—but as one of themselves, and in gratitude for their friendliness she revealed the better side of her nature. Her rebellious, defiant disposition died a natural death, and to-day her conduct is quite exemplary.

It was not force but love that prevailed, and there are many other young people of similar faults who are too easily given up by the social worker.

It takes a soul to win a soul—an intensity of yearning that cannot be resisted. We need more devotion, more determination, more of the Christlike spirit, if we desire success in influencing and saving young people who have fallen by the wayside.

BE TRUE WITH THE CHILDREN.

Children begin their intelligent acquaintance with their parents, by believing them implicity, and when that faith is shaken and doubt creeps in, the aspect of the world has changed for the little ones, and something has been lost that will never be regained.

It is natural for a child to ask questions —not only natural, but right and proper; an evidence of intelligence. How often these questions are answered heedlessly, or even untruly, and the child learns sooner or later that his confidence has been betrayed.

If, for instance, bitter medicine is to be taken, do not say, "It isn't bad." Instead tell the child gently, "This will not taste good, but we hope it is going to make you well, and my little man is going to be brave about it, isn't he?"

If pain must be inflicted, prepare the little sufferer in some such way, and unless your experience is very different from mine, he will meet the ordeal bravely.

I'll never forget my own little son sob bing his heart out after a painful examination of his throat, and when I tried to comfort him by reminding him that it was over, he gasped:

"I'm not crying for that, but 'cause doctor told what wasn't true. He said he wouldn't hurt me, and he did. Doctor isn't good." The betrayed of his confidence had been worse to him than the pain.

If a child's questions are embarrassing, as they often are, never scold the little questioner. Where should he turn for explanations of everything mysterious if not to his own parents?

Thank God it is you he has asked, and answer him truly enough to satisfy for the time, and gently, that he may feel encouraged to come again when an expanding outlook on life suggests new inquiries and demands further explanations.

WHO WAS THE CRIMINAL?

Five little children, already worse than fatherless through drink, were about to lose their mother. It was in a home of refinement and comfort. The mother was a devoted and educated Christian lady. The father was a talented lawyer, and, when sober, a kind parent and husband. Drink and the saloon were his undoing. He was another being when under this spell.

Broken with grief and shame, and realizing the approach of death, the mother, with no word of reproach for him, but in agony of mind and body, again and again with heart-breaking emphasis repeated the question. "What will become of my children?"

Her pastor, after calling and giving such poor comfort as was possible, left the house with a new and indelible sense of the ruthless cruelty of the saloon. Down the stairs, out on the street, for half a block away he could hear her screaming that question after him in her dying delirium.

The whole village was aware of the facts; but her husband even then had no difficulty in securing his drink. At her open grave his sickening breath was borne on the afflicted breeze to those who stood by.

Within a year his mother and her mother died as the after result of the tragedy. He left town, and the children, though cared for, were left unspeakably orphaned.

A beautiful home had been literally wiped out. The community was robbed of a popular social center; its business interests of an able lawyer, and of generous patronage: its school and church life of membership and support.

The saloon was the chief criminal. The man fought his appetite heroically but in vain, for the temptation was never absent.

But was the saloon the chief criminal? Were not those the chief criminals who permitted the saloon, who licensed the saloon, who voted to allow it to do its deadly work?

SACRIFICIAL GIVING.

By Rev. J. H. Jowett, D.D.

"Jesus sat down over against the treasury, and beheld how the multitude cast money into the treasury." And they were all unconscious of the Observer.

On what principle does the Master shape His judgment of our givings? Mere living becomes real life when it becomes sacrificial. We begin to operate with vital force when we cross the border into the land of sacrifice. So long as we remain among the superfluities we are in the shadowy realm of existence, and we have not begun to live.

Here is a man who can spare a guinea for the foreign field. He has no hesitation about the offering. Nay, he can even relegate the matter to a clerk, and on the recurring days the amount is paid with the regularity of the sunrise. It occasions him little or no thought. He is dealing with the superfluities, with the mere selvedge of the web.

But he has one child, the pride of his heart, the hope of his life. And one day a strange fire is kindled in the lad's heart, and a strange light comes into his eyes, and the lad knows himself to be called of God to the foreign field.

"Father, I want to be a missionary." And the light fades out of the father's sky, and the hopes of a life tumble down like temples built in dreams. "Take now thy son, thine only son whom thou lovest . . . and offer him for an offering upon one of the mountains which I will tell you of."

That is the experience which shatters. That is where experience ripens into life. The guinea was given, and nothing with it. The lad was given, and a life went with him, and there were blood-marks all along the way. It is the things we can't spare which make our offerings alive.

You hear a call to service. An appeal is made for workers among the children of disadvantage and want. "I can easily spare half an hour. I shall be delighted to offer that!" No, it's the half hour we can't easily spare for which our Master is hungry.

It is when you get home from your work at night, and there's the promise of ease and comfort and then you hear the cry of human need, like a moaning wind down a dreary street, and you rise, tired though you are with honest work, and put on your coat again and go out into the cheerless night, and to a still more cheerless slum, to take Christ and cheer to the victim of night—it is then you begin to live and to raise others from the dead.

It is when our giving, whether of money, or strength, or time, touches the quick that it becomes vital, and existence passes into life, and we share the travail of our Lord and Saviour Jesus Christ.

THE LARGEST SUCCESS IN LIFE.

To cling ever to the beautiful and the true.—

To receive all truth with intellectual hospitality.—

To strain every nerve of heart and soul to see the invisible.—

To run the race of life with infinite patience, leaning upon God for results.—

To lift our fallen comrades in gentle sympathy and in the spirit of a brother.—

To entertain as honored guests a few tall dreams from life's morning hours until eventide.—

To be known as one possessing sweetness of nature, purity of heart, and spotlessness of soul.—

To translate the great hurts and disappointments of life into terms of sympathy and tenderness.—

To make life sweeter and more worth while for the weak, the tired, and those who have fallen by the way.—

To trust our Father as little children and follow the Christ all the way, even into the shadows of life.—

To love the Master so much that He will become the ruling passion of our lives, the chief Guest in the palace of our souls.—

To feel our hearts stirred and fired and our souls filled and thrilled by every messenger bearing greetings and tidings from the Divine Source of all good.—

To press forward each day with high heart and undaunted spirit and on and on into the measureless regions of larger life and into the shadowless realm of the soul.—

To hear the inaudible and to feel the intangible, knowing that the real forces of life are the majestitc entities that lie back of the visible, the audible and the tangible.—

To realize that he who fails to provide for his family should be included in the same category with infidels nevertheless, making a life is greater than making a living.—

To make more music on earth by touching the latent, hushed chords in the hearts of at least a few men and women who have grown bitter and callous by the storm and the stress of life.——

To refuse steadily to grow bitter, to whine, or to cry aloud when the Great Teacher leads us through the school of suffering, knowing that the languages we are learning will be the languages we shall speak as celestial citizens.—

And, finally, to fashion our lives and our work after the similitude of the master Life and the master Artist—this is the largest success.—*R. O. Lawton.*

"THERE'S ANOTHER SIDE."

"There's another side!" said the minister's wife, softly.

"How do you know?" asked the visitor who had told the discreditable little tale, strictly in confidence, as she herself had learned it in the bosom of the Wednesday afternoon sewing circle.

The minister's wife had not been present, and it was only right that she should be put right about this family of newcomers in the parish. "Some things had come to the ears of the sewing circle that were not—well—not exactly—"

* * *

"There's another side!" repeated the minister's wife, not so softly this time. In fact, there was a noticeable little ring of indignation in her tone, which died out in a sort of wondering pity as she noticed the challenging look of her caller. "You're glad there is another side, aren't you? Why, of course you are! And, you see, I know all about it!"

"You weren't at the meeting!" said the other, stiffly. "If you had been, you—"

"No, I was *there*—at the house! And I saw—I saw—oh, Mrs. Babbitt! if you could have seen what I saw!"

"I saw, too—with my own eyes! That daughter of theirs is an opium—"

"She isn't their daughter—not any relation; not even a friend or a friend's daughter, just a poor girl who had been sick so long and suffered so terribly that the doctors themselves had made her a victim of the opium habit. And they have undertaken to try and cure her. They have given up their home—their very lives—to it. They don't say a word about it. I just found it out—with the help of the doctor."

* * *

The visitor rose suddenly—almost unceremoniously. For a moment the hostess looked troubled and aghast. Had she spoken too sharply, discourteously even? Her mind fled back over the interview as she faltered:

"You are not going yet? You—oh, you aren't offended at anything I've said?"

"Yes, I'm going. Offended—I ? I'm going round to see all our ladies, every single one of them!"

"And tell them—?"

The minister's wife held her breath for the answer. One may be very bold, but it sometimes means a great deal to offend "the ladies."

"And tell them" said the caller, gathering her wraps about her, "that beautiful 'other side!'"

"Oh!" breathed the minister's wife, gratefully. "And tell them, won't you, that there always is another side—always—always! And it is our Christian business to try and find it.

VISITING AN INVALID.

Never take for granted that the patient is "So used to it now, dear, that I expect you don't mind the life at all." Oh! the murderous thoughts that rise at such a well-meant remark.

Again, it is very trying to be told. "Really, you look so well no one would ever think you were ill at all." A thought keeps tormenting the brain of the hearer. "Do they think me a fraud?"

The visitor is tactless, to put it mildly, who, when being told the features of her friend's illness, immediately relates a counter tale of some other distant being whose sufferings utterly eclipse those of the present patient.

Members of a family circle often show weird ideas of entertaining the imprisoned one. Reports are brought to her room of family jars, domestic difficulties of all kinds, from "dear Charlie is causing anxiety. Your father looks so worried and troubled. You are not down stairs, dear, but safely out of it, so it can't worry you to know."

But, oh! it does; another grey cloud comes over the already dreary outlook on life.

* * *

The ideal visitor is bright but not unfeeling—cheerful but not flippant, sympathetic and still hopeful. She comes prettily dressed and seldom empty-handed—no small attraction for the visited, for no one knows but they who have experienced the dreariness of a bed-ridden life how keenly welcomed is anything absolutely unexpected. A few flowers, a new paper, the loan of a book, some home-made dainty, all seem doubly delightful because unlooked for.

The ideal visitor does not fidget; she does not bump against the bed; she sits facing the invalid, so causing no strain of eyes or position. She does not leave the burden of conversation to the patient; she has something to say, and says it brightly and interestingly.

She can gratify the poor derelict with gracious little speeches, say how her old friends miss her, how glad everyone is of news of her; tells her who of the "old set" have been inquiring, and if a little bit of flattery perhaps creeps in, such as "I don't know how you keep so patient and cheerful, and look so dainty always," will not the flattery be forgiven her when balanced against the warm glow of pleasure that fills the heart of the chronic invalid?

Heaven we suspect is made up entirely of pleasant people. No other attractions appeal very strongly. Gates of pearl and golden streets would not constitute happiness.

THE INFLUENCE OF A MOTHER.

Not long ago an old man lay dying. For days he had lain almost unconscious, only rousing himself to take a little nourishment. Suddenly his strength seemed to return. He raised up in bed. "Mother," he called. "Oh, I thought I heard my mother," and frequently thereafter until his death he talked to those about him of the personal appearance, manners and life of the mother who had died when he was nine years of age.

How strong an impression was made by that mother in the brief years her boy had been under her control. He had grown to manhood without her, had taken part in the business, social and political life of his native place, yet at the last, business cares, social pleasures, political triumphs were forgotten. His mother and his early life at home alone remained in his thoughts. It seems remarkable that mothers so often fail to realize the impressions they are making on their children.

"He will never remember," said a mother lately when her conscience smote her over some acts of injustice to her seven-year old boy. But that boy will remember, and his mother's influence will be weakened by just so much.

A young officer was asked recently how it was he was able to live so noble a life in the midst of such tremendous temptations. His answer was, "I had a good mother."

Another well-known man in London society was remarked upon as taking a strong line of his own, both moral and religious, and the question was one day put to him, "By whose preaching did you become the man you are?"

"It was nobody's preaching, but my mother's practicing," he replied. "Her daily teaching and example were enough to influence her children."

This magic power of influence is one of the greatest of God's gifts—and it is in a special manner granted to mothers—only they cannot exercise it if they are giving too much time to society, to visiting, to travelling, or to philanthropic work, which takes them away from their home, and if they decline to give up many pleasures for the elementary duty of devoting themselves to their children's training in the first years of life.

"I'M THIRD."

A college freshman hung above his desk a card upon which he had written in large letters the words "I'm Third."

Asked by his friends what they meant, he promised to explain on the day of graduation. As the months and years passed, he became one of the most popular men in college. Through all the years the card remained above his desk.

After the graduation exercises he was reminded of his promise, and made the following explanation:

"That card was to make me remember that I must keep God first in my life, the other fellow second and myself third. All the time I've been here I've tried hard to live up to it."

THE POOR ARE THE GREAT GIVERS

Every new year, in January, the U.S.A. newspapers publish lists of the great gifts during the old year. They chronicle the tens of thousands given by some, the quarter and half millions by others.

Every now and then in the little record printed by the American Bible Society, a modest list of gifts is chronicled, with the letters that accompany them. Here are three, taken from one column:

Dear Friend: My husband has gone to his reward, in his eighty-sixth year. I had laid by one dollar for a special thank offering, because I have been able to wait upon myself in my advanced age. Though it is not much, I feel that the Lord would have me send it to you.

* * *

A second letter read as follows:—

Dear Sir: My father, a life member of the Bible Society, went to his heavenly home December 15, aged eighty-nine and a half years. I send you a check for twenty-five dollars. My father preached up to within a year of his death—no, not death, but entrance upon a fuller life. I am alone now; all my family are in heaven except me. I shall try to give twenty-five dollars every year. If I fail to send it, please notify me.

The third letter, inclosing a check for twenty dollars, told how the writer had sold some long-treasured heirlooms, and said:—

To use this money for myself would seem almost life sacrilege, so I am intrusting it to you and to others to use in such a way as seems fitting in carrying the gospel message to the religions beyond.

So shall I feel that the beautiful old things, which were sold to get this money, and which were links to a long-gone past, are promoted to higher service than lying carefully put away. I trust that He who fed thousands from the loaves and fishes of a little lad may multiply this little offering.

Beneath the letters, at the foot of the page was a little verse. It came from an old man in a Western State, who sent a gift of a dollar with the four-line stanza:

I'm ninety-four, infirm and poor,
And this one dollar's all my living;
But God in gold returns fivefold,
And makes me rich by giving.

Who are, after all, the great givers? Some may envy the power to give millions; but is not this little group of generous souls more enviable still? They are the largest givers.—*Youth's Companion.*

International S. S. Lessons

(*From Peloubets Notes*).

The Message of The Gospel according to John.

This quarter's lessons are primarily evangelistic. The Gospel of John was written to persuade men to accept Jesus as the Son through whom they are to be saved. While this evangelistic note is held as the keynote of our study, the quarter also offers an outline of the entire Gospel in its historical aspects, and it is hoped that, in the older classes, the entire book will be read at home and summarized in the teaching.

LESSON—JANUARY 3.

The Son of God Becomes Man.
John 1 : 1-18.

GOLDEN TEXT—And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.—John 1 : 14.

TIME—John wrote his Gospel probably some time between A.D. 80 and A.D. 95.

PLACE—The Gospel was doubtless written in Ephesus, and for the church to which John ministered and the neighboring churches of Asia Minor.

SUBJECT: WHY GOD CAME TO EARTH IN JESUS CHRIST.

I. THE GOSPEL OF JOHN.
   Its writer.
   Its date.
   Its contents.
   Its style.
   Its evangelistic purpose.

II. JESUS CHRIST—IN THE BEGINNING, VS. 1-5.
   The ever-living Word.
   Christ the Creator.
   Christ the Life and Light.

III. JESUS CHRIST—IN THE WORLD, VS. 6-18.
   The herald of the Light.
   The Word become flesh.
   The Word rejected.
   The Word received.
   The purpose and power of the incarnation.

For Research and Discussion.

Characteristics of the Gospel of John.
Historical facts relating to the Fourth Gospel.
Christ the Word of God.
Christ the Creator.

LESSON—JANUARY 10.

Five Men Believe on Jesus.
John 1 : 19-51.

GOLDEN TEXT—Behold, the Lamb of God, that taketh away the sin of the world!—John 1 : 29.

TIME—The first calling of disciples took place in February, A.D. 27.

PLACE—The fords of the Jordan, near Bethabara, where John was preaching and baptizing.

SUBJECT: SEEKING AND FINDING JESUS.

I. THE WORK OF JOHN THE BAPTIST, VS. 19-34.
   The voice in the wilderness.
   The prophecy of Jesus.
   The witness to Jesus.

II. JOHN AND ANDREW SEEK JESUS, VS. 35-42.
   "Behold, the Lamb of God!"
   "Come, and ye shall see."
   Winning brothers.

III. THE CALLING OF PHILIP AND NATHANAEL, VS. 43-51.
   "Follow me."
   "Come and see."
   Bringing others to Christ.

For Research and Discussion.

What else is known about the disciples named in this lesson?
The character and work of John the Baptist.
"The Lamb of God" traced through the Old Testament.
Christ's insight into character.
Changes of name in Bible history.
New Testament methods of evangelism.

LESSON—JANUARY 17.

Jesus and Nicodemus.

John 3 : 1-17; 7 : 45-52; 19 : 38-42.

GOLDEN TEXT—God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.—John 3 : 16.

TIME—Nicodemus visited Jesus some time in April 11-17, A.D. 27.

PLACE—Probably some home in Jerusalem where Jesus was a guest.

SUBJECT: THE NEW BIRTH.

I. THE STORY OF NICODEMUS, John 3 : 1-4; 7 : 45-52; 19 : 38-42.
   The inquiring visit by night.
   The brave word in the Sanhedrin.
   The loving visit to the tomb.

II. THE NEW BIRTH, John 3 : 5-13.
   Born of the Spirit.
   The testimony of full knowledge.
   The heavenly witness.

III. THE HEART OF THE GOSPEL, John 3 : 14-17.
The symbol of the brazen serpent.
The great gift of the Son.
The Salvation of the world.

For Research and Discussion.

History and constitution of the Sanhedrin.
What is known about Nicodemus.
The character of Nicodemus.
Christ's teaching regarding the new birth.
Simile of the wind in the Bible.
Christ's "Verilies."
The great teachings of John 3 : 16.

LESSON—JANUARY 24.

Jesus and the Samaritan Woman.
John 4 : 1-42.

GOLDEN TEXT—With joy shall ye draw water out of the wells of salvation.—ISA. 12 : 3.

TIME—December, A.D. 27.

PLACE—Jacob's well, near Sychar in Samaria.

SUBJECT: A SINFUL WOMAN FINDS THE SAVIOUR.

I. THE WATER OF LIFE, vs. 1-15.
Back to Galilee.
By Jacob's well.
The well of eternal life.

II. WORSHIP IN SPIRIT AND IN TRUTH, vs. 16-26.
An uneasy conscience.
"God is a Spirit."
"I am the Messiah."

III. WHITE HARVEST FIELDS, vs. 27-42.
"Is not this the Christ?"
"Look on the fields."
How Jesus deals with sinners.

For Research and Discussion.

The Samaritans, past and present.
Wells in the Bible.
Christ's dealings with women.
Christ's wayside conversations.
The water of life, in the Old Testament and the New Testament.
Christ's evangelistic methods.

LESSON—JANUARY 31.

Jesus Feeds Five Thousand men.
John 6 : -71.

GOLDEN TEXT—Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst—John 6 : 35.

TIME—The feeding of the five thousand took place in April, A.D. 29, the third year of Christ's ministry.

PLACE—A level, grassy spot at the foot of a hill on the northeast shore of the Sea of Galilee. "The plain now called Butaiha, which is a level tract of land stretching eastward from the mouth of the Jordan along the margin of the lake. There is a mountain close at hand."

SUBJECT: WHY PEOPLE FOLLOW JESUS.

I. A HUNGRY CROWD, vs. 1-7.
Christ's popularity.
The Master's testing question.
Philip's answer.

II. A WONDERFUL MIRACLE, vs. 8-14.
The lad's lunch.
The satisfied throng.
The surplus saved.

III. THE BREAD OF LIFE, vs. 15-71.
The walking on the sea.
The pursuing multitude.
"I am the bread of life."

For Research and Discussion.

Christ and crowds.
The character of Philip.
Young people in the New Testament.
Bible references to bread.
The Bible on thrift.
Christ's comparisons of himself to bread, a shepherd, a door, a road, etc.

THE CHURCH-GOING HABIT.

Will present to the mind the highest ideals of life.

Will stimulate the highest thinking.

Will encourage the bravest doing.

Will cultivate a love for the true and beautiful.

Will cultivate a love for the true and beautiful.

Will refine, elevate and invigorate personality.

Will give a new sense of personal worth.

Will intensify the affections and re-enforce the will.

Will increase the joys and divide the jolts of life.

Will conduct the soul direct to the sources of power.

Will multiply individual efficiency.

Will produce an athletic, virile character.

Will dignify life and conduct, by noble motive.

Will surround you with cheering friendships.

Will emphasize the priceless value of revelation.

Will spiritualize and glorify every fact of life.

Will develop sympathy and compassion.

Will make manhood courteous and kindly.

Will make womanhood pure and purposeful.

Will present soul-filling visions of God.

Will lead to daily fellowship with the living Christ.—*Ex.*

World Wide Work

THE EVANGELICAL CHURCH IN EGYPT.

In 1854, the American Mission undertook to preach the gospel to the people of Egypt. This Mission is under the care of the United Presbyterian Church of U.S.A.

The missionaries began their work with preaching and teaching and Bible distribution on the streets of Cairo.

In 1860 the ordained missionaries in Egypt were formed into a presbytery, its boundaries being those of the Valley of the Nile.

The Presbytery of Egypt grew, until in 1899 it was divided into four Presbyteries and organized into the Synod of the Nile.

There are 107 organized congregations. Fifty-five Churches and pastorates are entirely self-supporting.

The entire expenditure of the Synod for its pastorates and mission stations, its buildings and workers in 1923 was $118,500, and of this amount only $7,500 came from the Church in America, the remainder being contributed by the Church in Egypt.

The Church membership is about 17,000 and represents a Protestant community of 45,000 to 50,000.

OLD CITY OF ST. PAUL, NEW TURK CAPITAL.

Angora, which under the new Turkish regime has replaced Constantinople as capital of Turkey, was the chief city of the Galatians to whom Paul wrote.

It was founded by Midas of the touch of gold; was overrun two centuries before Christ by far wandering cousins of the Irishman of to-day; and was a great and wealthy community under Rome and Byzantium. But recent generations have known the former great city chiefly because it gave its name to a long-haired goat.

The remote kinsmen of the Irish who figure in the history of Angora were 20,000 Celts from central Europe, who, unable to push into Greece, decided to try their luck across the Hellespont. After harrying the country for half a century, they were forced to settle around Angora, then known as Ancyra.

Their country became known as Galatia. There Paul founded a Christian church to the congregation of which he addressed his "Epistle to the Galatians." In the 4th century, according to St. Jerome, the Celtic language was still to be heard in Galatia.

The Celtic invaders were always in the minority and were finally absorbed, as the Norman conquerors of England were absorbed by the Saxons. Many observers profess to see the effects of Celtic blood in the people of Angora to-day, and describe them as lighter in complexion than the people of other parts of the Near East, and "the most genial of the Mohammedans of Asia Minor."

Ancyra dwindled to a village under Celtic rule, but following the annexation of Galatia to the Roman Empire in 25 B.C., and during the hundred years in which it was maintained as the Roman frontier. province, the city took on great importance. One of the most famous of the ruins of Asia Minor is that of a beautiful marble temple in Angora dedicated "to Rome and Augustus."

During the Byzantine period Ancyra became even more important, its position between Constantinople and Mesopotamia and Persia making it the metropolis of interior Asia Minor.

The rising power of the Turks was indicated by the fall of Ancyra into their hands more than a hundred years before the fall of Constantinople. But Ancyra was captured shortly afterward by the Christian Crusaders during one of their farthest sorties inland and was held by them for eighteen years until 1360, when it again fell into Turkish hands.

* * *

Though marble reminders of its ancient glory are scattered about in the Angora of to-day, it is largely a dingy city of mud brick houses and narrow streets. A mosque is built against one of the marble walls of the noble old Augustan temple. The walls and gates of the city are constructed of fragments of demolished Greek and Roman buildings, colonnades and other structures.

The city is 220 miles southeast of Constantinople. It has a population of about 30,000. It is perched on a rocky plateau to the north of which are fertile valleys and to the south of which stretch plains merging finally into a great desert.

On these southern plains are pastured large herds of sheep and goats with the long silky hair which has made the name, Angora, familiar to Western ears. Large quantities of wool and mohair are exported.

Cats, and to a less extent dogs and other animals in the neighborhood of Angora, have unusually long silky hair. It is believed that the climate and perhaps the soil of the region are responsible for this peculiar development. — *Bulletin of The National Geographical Society.*

MEMORIAL SCHOLARSHIPS
at
Upper Canada College

In honour of the "Old Boys" who fell in the Great War, Upper Canada College offers yearly for competition to boys not over 14 years of age, five Scholarships, four of which are of the value of $600 a year for three years. *Examinations held in any district from which three or more candidates are entered.* Standard of examination about that for passing from Form 1 to Form 2 of an Ontario High School. Bursaries of smaller amount are offered to unsuccessful candidates of merit.

For full particulars, copies of Examination Papers, etc., apply to the Principal, Upper Canada College, Toronto.

CONDITIONS IN ANGOLA, AFRICA.

BY H. HOLLENBECK, M.D., MISSIONARY.

The untutored native does not believe that there is any such thing as natural death in the ordinary course of human affairs. He maintains that every case of severe illness and every case of death are the result of magic or of poison. Magic may mean the occult power which rests in charms and fetishes or it may mean the influence of spirits.

Thus it comes about that in case of serious illness or of sudden death the matter of greatest concern is to ascertain the cause, which ordinarily means locating the person who was responsible for it.

The whole realm of disease is veiled in superstition and the search for the cause results in an infinite number of intricate charges and endless recrimination because of the assumption that there is someone's malice involved.

Society falls into a more or less chronic state of feud and the atmosphere is pervaded with mutual suspicion. The drums are always sounding either to the accompaniment of the incantations of the witch doctor or to summon the people to conclave to debate the case and mete out punishment.

Meanwhile, if it is a case of acute illness, the favourable time for treatment is passing and the patient may be lying neglected in the agony of pain which could be readily relieved.

Medicines are used freely, especially in minor complaints, not infrequently with good results; but in really serious disease, if anything is done at all, the meddlesome interference is prone to aggravate the condition and render the suffering more intense.

* * *

The intricate relation of magic to the ordinary affairs of life renders it exceedingly difficult to rid the mind of its influence, while the association of disease and death with it presents missionaries with one of their greatest problems.

This has proved to be one of the most frequent causes of blacksliding on the part of converts. It involves endless instruction by precept and example for solution, and this presupposes a strong medical work as an adjunct to missionary effort. As a matter of fact, some Missions have no fully trained medical man, while most of them have an utterly inadequate medical work.

Only a small percentage of the constituency of missions has access to a doctor, and this means that they are excluded from scientific assistance in the time of their deep distress and at least in the case of recent converts, puts an undue tax upon their faith.

Given a recent convert with a member of the family seriously ill, surrounded largely by heathen relatives and friends and the pressure to resort to old methods is tremendous. He is not likely to have the endurance of Job. As a Christian the old avenues are closed and new means of relief are not available.

Not knowing what to do and having no resource but prayer is rather too much of a strain for ordinary human nature. Small wonder that the recent convert under these circumstances resorts to heathen practices or allows his relatives to do so.

* * *

There is a heavy obligation to accompany the Gospel message with the message of healing. The means of grace with the means of physical help. It is hard to conceive of there being any doubt as to the validity of such statements on the part of anyone who has ever witnessed the desperation of native converts left without help in the time of serious illness.

In this part of Africa, as in some other parts, a large percentage of the high mortality is due to preventable diseases. among which malaria ranks high, especially in the case of infant mortality.

If Missions had a sufficient medical staff for organising the medical work in such a way that preventive measures and treatment could go forward hand in hand, wonders could be accomplished and the work of evangelism could be powerfully reinforced.—*In "Conquest by Healing."*

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